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FAITH OF THE SUPPLIANT, THE LIMIT OF THE EXERCISE OF THE DIVINE POWER IN ANSWER TO PRAYER.

Anniversary Sermon preached before the American Baptist Missionary Union at Chicago, Ill., Tuesday Evening, May 28, 1867. By Rev. D. Read, LL. D., President of Shurtleff College, Alton, Ill.

if thou canst do any thing, have compassion on us and help us. Jesus said unto him, if thou wilt believe, all things are possible to him that believeth."—MARK ix. 22, 23.

CRUELTY and doubt are alike hostile in the religion of Christ. And yet to the one or the other of these extremes every age has tended, as if religious thought were subject to tidal forces. Before the Reformation, every thing which claimed a Divine sanction was readily received, so that the age became preëminently superstitious. But in that epoch, through the wonderful quickening of thought which it developed, skepticism arose and culminated in the scoffing infidelity of Hume, Voltaire and Gibbon, and in the tragic scenes of the Reign of Terror. But in these latter days, as if from the common inspiration of an enemy who knows that his time is short, both these tendencies have been developed, the one as ritualism, the other as the positive philosophy. Ritualism, by placing so many ceremonies and gewgaws between the worshiper and its God, and by restricting Deity himself to the use of these specific means, stamps on its forehead the mark of the Beast; and the positive philosophy, by substituting Nature for God, and law for the gospel, manifests the spirit of Antichrist; and both extremes meet in their mutual antagonism to the Bible, and history repeats the story as Pilate and Herod are to-day made friends again.

The Bible happily reveals a rational faith, equally removed from credulity and from skepticism,—a faith in which the natural and the supernatural dwell in perfect harmony. In the person of Jesus Christ, nature and the God of nature are seen to be in immediate contact. His body had its foundation in the dust and was subject to the laws of nature, and all the energies and laws of mind were present in his human soul; while in the mysterious union with this soul dwelt all the fullness of the Godhead.

In the life and works of Christ were disclosed the actual relations of the Eternal to the temporal, of the omnipotent Father to us, the feeble children of his love, and of the merciful Redeemer to a lost world.

And by the precepts and the example of Jesus prayer is made our constant duty and our sweetest solace, and by his exceeding great and precious promises it is made the means of our greatest development as Christians, and of our greatest efficiency in the world.

the work of faith and labor of love to which we are called. It is to be feared that too many Christians, when they pray to God for blessings, are saying to Him, as this man referred to in the text said to Christ, "If thou canst do any thing, have compassion and help us."

We need therefore to know, if possible, what is the actual limit within which God will exercise his power in answer to prayer.

I. That there is such a definite limit is rendered probable by the analogy of nature. All the manifestations of Divine power, wisdom, and goodness made to us in creation and providence are within definite limits. There is first the obvious limitation which arises from the relation between ourselves as thinking subjects, and God as the object of our knowledge. In the very act of creating us, the Almighty limited the revelations of his attributes to us, by the capacities of knowledge with which He endowed us. Indeed if the absolute and eternal God creates at all, it must be within the limits of time and space.

And we also find that in his providences over sentient beings, God bestows his blessings within the limits of conformity to certain established orders of sequence. Moreover, our necessary conceptions of God as a moral Governor compel us to believe that it will finally be well with the righteous and ill with the wicked, or, in other words, that He has made voluntary conformity to his holy will the limit of blessing to his accountable creatures. The prophetic power of conscience presupposes an invariable order of sequence between obedience and happiness, and disobedience and suffering. Without such a method of procedure on God's part, I do not see how moral government would be possible.

Now therefore since we find that in creation, and in both his natural and his moral government, God has chosen to limit the exercise of his power, we may reasonably infer that in the kingdom of Christ He has fixed some definite and easily known limit, within which He bestows blessings in answer to prayer.

II. In their endeavors to ascertain this limit, men have resorted to other sources than the Bible.

1. There are not wanting those who, while professing to believe the Scriptures, tell us that the only blessings to be secured by prayer are its reflex influences upon those who offer it. Prayer, say they, does not bring God nearer to us, but lifts us up nearer to Him; it does not change the order of nature, but changes us, and brings us into conformity to this order; making us contented without what we cannot procure, and patient under the evils which cannot be removed.

Now in this position we have a partial truth; but so put, as to constitute a very dangerous falsehood. The practical tendency of this rationalistic view is to restrain prayer altogether. And here, these philosophizing Christians, so called, are at one with all the various schools of modern infidels. These all scout the idea of prayer, as a sign of ignorance, a relic of superstition. They find no place for it in the unchangeable laws of nature. The positivism of Comte and of Buckle, the development theories of the author of the "Vestiges of Creation," of Darwin, Draper, and Spencer, all would compliment God out of any immediate care and control of the universe. God is too great, they tell us, to listen to the prayers of a creature so insignificant as man.

The universe is under the dominion of laws which are eternal and unchangeable, and as there is an eternal fitness in them, and as God in the beginning imposed them upon himself, He cannot now depart from them. These errors arise from a too exclusive study of matter. Man is estimated by the size and weight of his body. Order is made an idol, a very Juggernaut, rolling remorselessly on and crushing, in its victims, its only worshippers. But how absurd to exalt matter above mind, as if the power to know did not give an infinite superiority over that which can only be known, as if activity were not better than inertia, and life and joy better than insensibility and death. "Man is a reed," said Pascal, "but he is a reed that thinks." This power of thought exalts him far above all the material creation.

But besides the power of thought, man has also the capacity to love and worship a Supreme Being. And as we must believe that He who formed the eye can see, and He who gave man understanding himself hath counsel and understanding, so do we believe that He who gave us hearts capable of loving him, has also himself a heart to love us. The original cannot be destitute of that which the image naturally possesses.

God, then, is the Father of our spirits, and the physical universe is but the school-room of our childhood, where we are trained for our eternal manhood in heaven. We may therefore reasonably expect that He will control the earth and the air, the winds and the waves, and all the elements with a view to our welfare and in response to our prayers.

But we may best learn man's true position in the universe from the cross of Christ. There we behold Him by whom and for whom all things were created, dying for man's redemption, and in the light of the sacrificial fires of Golgotha we may see the great purpose of creation and providence—that the earth had been formed and its mountains moulded to furnish Calvary, that the forests had grown to afford the wood of the cross, that the human race had been perpetuated to supply the conditions of the incarnation and the subjects of redemption.

"If then God spared not his own Son, but delivered him up for us all, how shall He not with him also freely give us all things?"

The cross unlocks all the treasures of earth as well as of heaven.

2. And again, we pause a moment to remark that even Christians often seem to suppose that God is limited in bestowing his blessings in answer to prayer by their own personal unworthiness. None feel so deeply and keenly their unworthiness as true Christians. Indeed they feel not only unworthy of favors, but actually guilty and deserving of wrath; and hence they do not see how a just God can do otherwise than withhold his blessings, even if He do not inflict punishment upon them. These feelings cause them to refrain from asking or expecting large blessings of God. The returning prodigal will only ask and hope to be made as "a hired servant." But the father received him and rejoiced over him as a son, and bestowed such favors upon him as were worthy of his own paternal heart and of his own ability to give. So when our Heavenly Father promised large blessings to ancient Israel, He said (Ezek. xxxvi. 22): "I do this not for your sakes, O house of Israel, but for my holy name's sake." And when God sent his Son into the world, it was "not to condemn the world, but that the world through him might be saved." And when personally our souls were saved, it was because "God, who is rich in mercy, for his great love wherewith He loved us when we were dead in sins, quickened us together with Christ, and raised us up together, and made us sit together in heavenly places in Christ Jesus." Surely then, if while we were enemies and without our praying, God bestowed such infinite mercies upon us, we may well believe that now that we are reconciled, if we abide in Christ and his words abide in us, we may ask what we will and it shall be done for us.

III. But laying aside all philosophy and all human theories and speculations, we turn to the word of God to ascertain what limit He has fixed to the exercise of his power in answer to prayer.

This father, referred to in the text, seems to have had some doubt as to whether Christ could heal his son. In his prayer, there is the questioning of doubt mingled with the most intense desire. "If thou canst do any thing, have compassion on us and help us."

But Christ suggested that the difficulty was not with himself. He was conscious of possessing infinite power. But the real limitation was the father's unbelief. "If thou canst believe." Here is the real difficulty, and the only one. "All things are possible to him that believeth." As if Christ had said, "I will put forth my power to heal your son, just in proportion to your faith." Here then Christ teaches that *the faith of the suppliant is the real limit of the exercise of Divine power in answer to prayer.*

Now, the father of this young man sees the case in a new light. He understands that the healing of his son depends upon himself. The sense of responsibility is overwhelming, so that straightway he cries out with tears, "Lord, I believe, help thou mine unbelief." Soon, by the help of Christ, his faith is increased up to the extent of the blessing sought, and his son is healed. All this confirms, we think, the correctness of the construction we have put upon the text. Here we have found what our analogies led us to expect,—a fixed and easily known limit to the exercise of Divine power in answer to prayer; and we have also found that that limit is the *faith* of those who offer the prayer.

1. The Scriptures abound in passages which in various ways repeat, confirm, and illustrate the doctrine of the text. In the 9th chapter of Matthew's Gospel it is recorded that "two blind men followed Jesus and cried, saying, Thou Son of David, have mercy on us. He said to them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you." Here it appears that Christ demanded a specific faith in his ability to do the very thing they had prayed for, before He would exercise his power; and then He said, "According to *your faith* be it unto you." In Matthew's account (Matt. xvii. 20) of the transaction referred to in the text, he tells us that Christ said to his disciples, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." In Mark xi. 24, Jesus says to his disciples, "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them."

2 And from the record of other cases it appears that Christ exerted his power according to the faith of those who prayed, without reference to the want of faith on the part of those who received the blessing. Such was the healing of the nobleman's son. Such indeed was the healing of the young man referred to in the text. In both cases, it was by the faith of the parents who prayed that the sons were healed.

3. And we cannot fail to notice that the doctrine of the text is illustrated by those instances in which persons touched Jesus and were thereby healed of their maladies; and so it is said, "As many as touched him were made whole of whatsoever diseases they had." This touching was recognized by Christ as *an act of faith*; hence He said to the woman whose issue was healed, "Thy faith hath saved thee."

Multitudes of people touched Him carelessly, as when they thronged Him, and multitudes touched Him maliciously and wickedly in his trial and crucifixion, and doubtless his blood even stained the hands of those who crowned Him with thorns and nailed Him to the tree; but such a touch brought no virtue out of Him. Such an application of his blood wrought no cleansing.

4. The doctrine of the text is confirmed by the history of those cases in which Christ delayed the exertion of his power in answer to prayer, until He could develop faith in those who sought or needed his blessing. When He delayed and seemed even to deny the woman of Canaan the blessing she sought for her daughter, the evident design was to increase and manifest her faith. When this was done, He said, "O woman, great is thy faith; be it unto thee even as thou wilt." All the circumstances connected with the resurrection of Lazarus show that Christ was intent upon developing the faith of Mary and Martha before He granted their desire. Hence He said to Martha, "Said I not unto thee that if thou wouldst believe, thou shouldest see the glory of God?"

So also those instances in which Christ employed means which in themselves had, confessedly, no natural adaptation to secure the end sought, show that these means were employed solely to develop the faith of those who sought his blessing. The clay put upon the eyes of the blind man, was not so much for his eyes as for his faith. The word of command to the sea, bidding it be still, was not an instrument of power applied to the wind and the waves, but a means of awakening the faith of the disciples by an appeal to their senses. These and many other similar passages, which time does not

allow us to consider, all show that the doctrine of the text was the law of Christ's dealings with men; that the actual limit of the exercise of his power in answer to prayer was the faith of those who offered the prayer. Nor is there, as we can find, any intimation that Christ designed to confine his acting upon this principle to the apostles and those disciples who had the power of working miracles. The Apostle James, when he declares that "the effectual, fervent prayer of a righteous man availeth much," and then refers to Elijah's praying for drought and for rain, evidently intended to convey to the dispersed and believing Jews to whom his epistle was addressed the impression that their prayers might avail as much as those of the prophet, if they had as much faith.

In the record of the change of Jacob's name to Israel, which signifies a warrior of God, or one that hath princely power from God, the Scriptures present us an everlasting memorial of the power of believing prayer in the picture of a night-long strife for mastery between man and his God, when the morning saw the flag of Divine Sovereignty lowered to human faith. And when the Scriptures further employ the word Israel to designate all Christians, is it not to suggest to them the efficacy of the prayer of faith, as if the Spirit had said to every one of them, "Thou too art a Prince of God, and mayest prevail in prayer as Jacob did?"

Indeed the doctrine of faith runs through the whole Bible, as the universal condition of promises, the medium of peace and of salvation. Ancient Israel could not enter into Canaan because of their unbelief. Christ did not many mighty works among his own countrymen, because of their unbelief. The Jews, as branches, were broken off from the olive tree for unbelief, and the Gentiles were grafted in by faith.

Thus, taking the whole tenor of the Scriptures, it seems no more certain that God has made prayer the antecedent to the bestowment of blessings, than that the measure of faith with which the prayer is offered is the appointed measure of blessings bestowed.

Faith is here used in its most generic sense, as trust in God. It includes not only that specific faith in Christ by which we are justified, and that clearly defined faith which is "the substance of things hoped for and the evidence of things not seen," but also that vague, yet earnest desire which the Apostle Paul calls "*a feeling after God*," which characterized the heathen. As all desire is of the nature of prayer, so also it is of the nature of faith, since we never desire what we regard impossible of attainment. The first conscious desire of blessing from God, is therefore itself a prayer, and faith underlies and prompts it. The deep feeling of want in the soul, the yearning of the heart for the love and home and blessedness of the Father of our spirits, the gnawing hunger of the prodigal, these are an "effectual, fervent prayer," and often this yearning becomes an agony; the groaning of the whole creation waiting for the redemption; and this waiting in hope is but another name for faith.

In the Christian's heart, faith is consciously the condition and medium of his spiritual life. Hence Paul exclaimed, "I live; yet not I, Christ liveth in me; and the life which I now live, I live by the faith of the Son of God." This seems to imply that the opening of the heart to Christ, the conscious want which looks to him for righteousness, sanctification, and redemption, is faith; indeed that the root of faith consists in the soul's receptivity of the Divine nature, and its blade in the conscious voluntary act of receiving Christ, and surrendering itself to him. The more transparent the gem, the more light does it transmit and reflect; so the more faith there is in a human soul, the more of the Divine nature dwells in and works through it, until at last, the whole life is no longer the life of self, but the life of Christ. Hence in the consciousness of such a life of faith, even a mortal man can say, "I can do all things through Christ who strengtheneth me;" and his whole experience shall confirm the words of the text that "all things are possible to him that believeth."

With such a vital union between Christ and his people, they may well be considered one with him, they the body and He the head; so that the prayers of the church are

the prayers of Christ, and the prayers of Christ are the prayers of the church; and the faith of the one is the faith of the other. Wherein therefore the faith of the disciples is weak, Christ both increases it in the heart and supplies its deficiency as the condition of prevailing prayer, by his own perfect faith, which appeared when He said to his Father and our Father, "I know that thou hearest me always." And we are taught that Christ "ever liveth at the right hand of God to make intercession for us." This therefore pledges to us the constant, unceasing bestowment of blessings upon all who call on the name of the Lord.

IV. It is a remarkable fact, that of late an unusual spirit of prayer has pervaded all the convocations of the people of God. Not only have days been set apart for prayer in connection with anniversaries and business meetings, but conventions for prayer alone have been held and largely attended. We think we see in this a movement in the right direction, evidently of God, and the promise of a more glorious day of grace than ever dawned before. As of old the Gentiles by their own wisdom knew not God, so it seems as if Christ had suffered many of those organizations calling themselves churches, since the apostolic period, to exhaust their own resources in vain endeavors to save the world. Accordingly they have sought at one time, to baptize persons into the kingdom of heaven; at another, to drive them in by fire and sword; at another, to educate them into it, and then to preach them in, and anon to sing them in, and yet again to allure them in by splendor and luxurious accommodations, and wealth and fashion, but all was to very little purpose. But now Christians are uniting to bring sinners to Christ by prayer and faith, and in the eagerness of a holy zeal are even breaking up the roofs of social and ecclesiastical fabrics, in order to lay them down at his feet. We may therefore confidently expect that Jesus, seeing the faith of his people, will say to each palsied soul so placed before him, "Thy sins be forgiven thee." If we can believe, all things are possible to us.

Faith supplements human ignorance with Divine knowledge. Practically, it makes all God's wisdom available for us, as if it were actually our own. If Paul and Silas had been omniscient, they would doubtless have planned their imprisonment at Philippi. If Judson had been infinitely wise, he could not have chosen a better field of labor than God chose for him. Committing himself wholly to God by faith, he was, contrary to his own plans, guided to Burmah, and he lived to see the wisdom of the Divine plan fully manifested.

So also faith supplements human weakness with Jehovah's omnipotence; makes all his power available for us in finishing the work He has given us to do. When the faith of this father, spoken of in the text, was increased, his prayer was answered and the devil cast out of his son, as effectually as he could have done it if he himself had been almighty. When the disciples in the ship, in the midst of the storm, went to Jesus saying, "Carest thou not that we perish?" — He lent his omnipotence to their faith, and the storm became a calm. So also after Christ's ascension, when Peter was in prison, bound and sleeping between two soldiers, in answer to the prayers of the church, an angel was sent from heaven to bring him out, and restore him to his brethren and to his work. And in all the labors of the apostles and early churches, Christ honored every draft their faith made upon his wisdom and power, according to the promise made to them just before his ascension (Mark xvi. 17, 18): "And these signs shall follow them that *believe*. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

But we may be asked, are we to expect miracles to be wrought now in answer to prayer? Our reply is, that under ordinary circumstances we are not to expect miracles. We suppose that the main design of miracles has been secured in the establishment of Christianity. But still we claim that both the word and the providences of God justify us in expecting even greater displays of Divine power in spreading the gospel in these

latter days, than were made in the first century. In the light of a true philosophy as well as of the Bible, we ought to see that all the phenomena of nature are directly the result of an immediate act of Divine power. It is surely time that we understood that God exercised just as much power this morning in causing the sun to rise, as when, by the faith of Isaiah he caused it to go ten degrees backward on the dial of Ahaz; that the increase of the bread-corn sown in the fields, the transmuting of earth, air, and water each season into food for the whole human race, is a greater exercise of power than the enlargement of the five loaves and two fishes into food for five thousand; that the process in our bodies by which the dead flesh we ate yesterday has been vitalized, so that it is now sensitive and thrilling with happiness, is as truly the work of omnipotence as the raising of Lazarus from the dead.

It is time that all men should reverently acknowledge that the plagues of our late rebellion,—the turning of the rivers into blood, the filling of the whole land with the vermin of those vices and passions which civil war engenders, the loathsome boils and blains which camps and hospitals produce, the rattling hail of grape and shell and solid shot, and the sulphurous fire of powder running along the ground and blasting the growing grain and fruits of the land, the devouring locusts of our taxes, eating up what the fire and hail had left, the thick darkness of our numerous defeats and long delay of final victory, and, last of all and worst of all, the deaths of our first-born, from that of him who sat upon the throne to those of the captives in the prison pens,—it is high time that we confess that these plagues, by which the nation's bondmen have been delivered from the power of their oppressors, were no less the work of Jehovah than the plagues by which ancient Israel was set free; and likewise, that all this was done because the cry of the oppressed came up before God, and He came down to answer their prayer and honor their faith. All these and similar providences are as much and as directly the work of the Almighty as any Bible miracle. But we do not call them miracles, because some of them are common, and others are accomplished by the use of means.

And in the doctrine that God directly controls all nature in the interests of Christ's churches, and in such a way as to answer their prayers, there is nothing inconsistent with the regularity and uniformity of the laws of nature. All the phenomena of nature and the facts of providence may have been arranged in the foresight of the offering of the prayers of God's people, and for the purpose of answering those prayers,—just as a prudent father will arrange his business and provide means with reference to the demands which his children may make upon him in their education and settlement. Hence, without any apparent variation in the course of nature and providence, there may yet be a direct answer to prayer. And while reason thus says there may be answer to prayer, faith says, there is answer, and the experience of many of God's people confirms the voice of faith.

And the Scriptures fully warrant us in expecting even greater manifestations of Divine power in answer to prayer than that put forth in the miracles of our Saviour. Christ explicitly assured his disciples that they should do greater works than He had done, because he was going to the Father. These greater works must be the conversion of sinners, which they were to secure by the power of the Holy Spirit. To this, the miracles stood related as means to an end; and hence it is reasonable to expect that greater power would be put forth in accomplishing this, than had been employed in framing the instruments for it. Now therefore when the humble Christian laborer saves a soul from death, he does a greater work than the Master did when he merely healed the sick and opened the eyes of the blind; a greater work than Peter did, when he healed the lame man at the Beautiful Gate of the Temple. True, as the apostle said, it is not by our own power but by the name of Jesus of Nazareth that this is done. But the power is exerted through the believer's agency and in answer to his prayer, and is most certainly the greatest exertion of Divine power ever put forth on the earth.

To still the raging passions of a proud and fiery spirit is a greater work than to still the storm on Galilee; to satisfy a soul that hungers after righteousness, greater than to feed five thousand Jews with bread; to deliver a human heart from the bondage of sin and evil habits, greater than to cast out seven devils from the Magdalen; and to quicken into life and holiness a soul which has been dead in sin for forty years, greater and better than to raise Lazarus from the grave where he had lain four days.

Who does not know that the human soul is invincible by any power less than omnipotent? The spirit of man, made in the image of God, yet retains something of the nature of that eternal Father; and, alas, sometimes proudly defies the Almighty. The world is man's dominion; all its elements are his servants, and he mocks at time and change and death, for he is immortal. Look at Napoleon. The snow and cold of Russia rob him of his army, but not of his ambition nor his purpose. The combined armies of Europe make his small body a prisoner on St. Helena; but his spirit is unbroken, unconfined; and when dying, he gives command to his veteran legions to rush to battle,—thus showing his ruling passion strong in death. Saul of Tarsus, proud, ambitious, and impetuous, going forth to persecute the disciples of Jesus and breathing out threatenings and slaughter against them, is met in the way by Jesus whom he persecuted and changed into the humble and zealous apostle, who thenceforward counted not his life dear unto him that he might finish his course with joy.

When therefore, as in this case, God humbles and regenerates a sinner, He puts forth the *greatness of his strength*. Hence, if God hears our prayers for the conversion of souls, we may reasonably expect He will hear us for objects which demand less power for their bestowment. If He gives us souls in answer to prayer, will He not also give us all things needful to lead them to Christ,—men and money and ships, and efficient organizations, and energy and zeal and faith to support and vivify all?

But we should not fail to notice that the Scriptures warrant us in expecting to obtain by prayer not only those blessings which are specifically promised, and those which we very much need, but also those which we may desire. “If ye abide in me,” said Jesus, “and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” The simple wish of an obedient child is a sufficient reason for God to bestow his blessings. An earthly father is pleased with even the extravagant confidence of his child, and, if possible, will grant the request made in this confidence, in order not to diminish the child's faith. So it seems to me, the great Father of our spirits delights to have his children ask and expect great things of him; and hence He tells us that “He is able to do exceeding abundantly, above all that we can ask or think.” For such reasons, and upon such statements of the word of God, I must believe that when Christians have exhausted all available means to secure the prosperity of the kingdom of God, and their own prosperity as the servants of Christ, or in cases where the blessing sought is naturally beyond the reach of human effort, they may confidently expect that in answer to the prayer of faith, God will transcend his ordinary methods, and bestow without means the blessings they seek. So also, I am inclined to think that where Christians are ignorant of the means by which ordinarily the blessings they desire are secured, and they pray in faith for those blessings, God will depart from his common methods and dispense with the means, rather than deny his people their requests or disappoint their faith. Call such cases miracles or by any other name; they are, I think, clearly comprehended in the promises of God, and they are numerous and well attested in our own times.

The history of our own missions abounds in instances illustrating these views. As showing how, when all human means and resources have been exhausted, God bestows the blessing sought in answer to prayer, we take a passage from the Memoir of Judson. The occurrence was just after the release of Mr. Judson from the prison at Oung-pen-la. He was again arrested by Burman officers, who hurried him off to prison, with the intention, as was reported to his wife, of sending him again to Oung-pen-la. When the

news of this was brought to Mrs. Judson, she was just beginning to recover from a fever which had threatened her life. For two years she had done all that skill, and energy, and love, and Christian heroism could do, to induce the savage Burmans to spare the life of her husband, and allow her to minister to his wants while sick and in prison.

But now she could do nothing. The rest of the story she shall tell. She says: "If I ever felt the value and efficacy of prayer, I did at this time. I could not rise from my couch. I could only plead with that great and powerful Being who has said, 'Call upon me in the day of trouble, and I will hear, and thou shalt glorify me,' and who made me at this time feel so powerfully this promise, that I became composed, *feeling assured that my prayers would be answered.*" And this assurance was not disappointed; the prayer was answered. The Magazine for last month (April, 1867) furnishes a striking account of the answer of prayer, offered for a blessing wholly beyond the reach of any human effort. Br. Knowlton gives the account. It was a season of alarming drought in China, and the heathen were making their usual offering to the Dragon. At Tung Chau, there were three Christians who agreed to fast and pray for rain. They accordingly went to the top of a hill and unitedly prayed for two or three hours, when they separated and each prayed by himself for the same time. Thus they prayed and fasted for a day and a half, — when they went to their homes amid a copious rain. I can see no difference between this case and the answer to Elijah's prayer for rain. The heathen Chinese were so impressed that they brought their offerings to the Christians and said, "Henceforth we will worship the God of heaven."

As instances of God's doing for those who are ignorant of adequate means what He commonly does for the more intelligent by those means, we refer to the Magazine of October, 1865, March, 1866, and May, 1865. The first gives an account, by br. Van Meter, of prayer offered near Bassein, by a native preacher and a few recent converts, for a young woman who had long been afflicted with insanity, and of her immediate recovery. The second gives an account, by br. Albrecht, of a young woman in Germany who was blind, and was immediately restored to sight in answer to her own prayer. In the third, br. Bixby says that on one of his visits to the Shans among the mountains, he was called to see an aged woman, who was very sick and was thought to be dying, and upon being solicited to give her medicine he declined, on the ground that it could do her no good. Her Christian friends then begged him to pray for her. "This," says he, "took me by surprise, and I felt at once the uprisings of unbelief; but it seemed unreasonable for me to refuse, and so I opened my mouth and began to call upon God. To my surprise, there was an immediate change for the better; and the day following there was every prospect of her recovery." He adds, that in several instances that same people had called in their Christian teacher to pray for the sick, and that immediately the sufferers began to amend. He further adds that if the healing of the woman he himself prayed for, was in answer to prayer, it was not on account of his faith, "but on account of the faith of this simple, confiding people who put me to shame." Then quoting from James v. 14, he says, "Nothing could be more explicit and definite than this; and I can see no other reason for my want of faith, than that my inbreathing has been more from the unbelieving world than from the truth as it is in Jesus." And is not this the great difficulty with too many Christians? The unbelieving world and its false philosophy have corrupted the simplicity of Christian faith. Surely that faith which just takes God at his word cannot be presumption. Nay, verily; but that unbelief which reasons and hesitates, is sin and folly. "He that spared not his own Son, but delivered him up for us all, how shall He not with him also freely give us all things?" The cross justifies, as well as inspires, the largest faith.

1. This subject suggests the best method of opposing the tendencies of our age towards a godless science and a godless formalism. By special answer to believing prayer, it is made manifest that God is a living God, who exerts a direct and immediate control over all things, having constant reference in that control to the prayers of his

people. Thus it is seen that the highest law in the universe is that of the love of Father, blessing a trusting child — a law as constant in principle as the nature of God but as variable in expression as the wants and wishes of all the trusting souls who call upon the name of the Lord.

And when the churches whose creeds and worship are scriptural shall exhibit before the world the full power and blessedness of a life of faith on the Son of God, ritualism will be seen to be but rags of the folded napkin of the tomb, rather than the risen Saviour.

2. Again, an increase of faith will be found the best means of developing the benevolence of our churches. Let business men by prayer and faith come into closer union and sympathy with Christ, and they will be more benevolent. Let them but believe the words of Jesus, "that it is more blessed to give than to receive," and they will then be more eager to bestow, than they are now to acquire. And let them pray in faith for more money to give, and they will secure it; so that the more they give, the more they will have to give. And would not believing prayer do more than any thing else to secure the funds necessary for the work of our Missionary Union? Believing prayers would fill our empty treasury and keep it full; for it would not only enhance the efficacy of the means we rightly supply, but above all it would secure the advocacy of a Friend who is always successful in opening the hearts and hands of Christians. Pastor Harms in Hermansburg, Germany, has established and maintains several flourishing missions by the prayer of faith. In furtherance of his plans, near the beginning of his work, it seemed best to build a mission ship. But they had no money. "That was a time," said he, "of great conflict, and I wrestled with God. I had knocked at men's doors and found them shut; and yet the plan was manifestly good and for the glory of God. What was to be done? I prayed fervently to the Lord, laid the matter in his hands, and as I rose up from my knees at midnight, I said with a voice that almost startled me in the quiet room, 'Forward now in God's name.' From that moment there never came a doubt into my mind." And from that moment his success began, though he asked money of no one but God. And what a great and glorious work has been wrought by George Müller of Bristol, by faith and prayer! The details and extent of the work are too familiar to you to need any thing more than this allusion. To these men God is a living God, and prayer and faith realities, and the power of their prayers manifest to the world in the achievements wrought through them. I know it is said, and I am sorry for it, that the repudiation of all ordinary means by these men is after all the most effectual and the real human instrumentality for securing the results which they ascribe directly to God. When these sagacious doubters themselves rely upon the repudiation of all ordinary means for the attainment of their ends, we shall believe in their honesty; and when they *succeed* in this way, without faith in God, we shall be ready to admit that their explanation is correct. Meanwhile, for ourselves, we must believe that these men who, like Barnabas, are "full of faith and the Holy Ghost," are not only honest, but right, when they tell us that they ask of God and receive what they ask in faith. The difference between these men and ourselves seems like this, — they have fearlessly stepped out of the ship upon the billows, while we yet remain on board longing to be with them and with the Master, yet afraid to step out and commit ourselves wholly to the power of Christ by faith. It might encourage us to reflect that at any time our faith were to fail, and we should begin to sink, we have only to stretch out our hands in prayer, saying, "Lord, save, or I perish," and we should at once be lifted up by an Almighty arm. Christ is at hand in every emergency.

The faith by which we prevail in prayer is at the same time the most radical and powerful spring of action. With all eminent saints, both in ancient and modern times, it has been a living power, a ruling passion. Under its mighty mastery they go forth as Abraham did, not knowing whither they go; but like him, heirs of every land in which they sojourn. "Through faith" they have "subdued kingdoms, wrought

righteousness, obtained promises, stopped the mouths of lions, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." "And this is the victory that overcometh the world, even our faith." This is the Divine record of the achievements of faith, and it both illustrates and justifies the literal construction of the text, that "all things are possible to him that believeth."

In all worldly enterprises men now exhibit such activity and energy as never was known before. No undertaking is too vast, no danger, no expense too great to be incurred. By combination, energy, skill, and money, wonderful results have been achieved. Ask men the secret of all this, and they will answer, energy, work, knowledge, something of man and of which man may glory. And this suggests a sufficient reason why a similar course and similar means will not succeed in the churches and in Christian enterprises, — God is a jealous God, and will not give his glory to another. In work for God, we cannot succeed by might, nor by power, but by his Spirit. The very foundation of all Christian enterprises must be faith in God. This must be their inspiration, their support, their reliance. There will be no lack of work, but it will be the work of faith; for this is the most intensely active principle of the soul, the very root of all the Christian graces, the support and nourishment of the Christian life. This work of faith, inspired and sustained as it is by God, is independent alike of prosperity or adversity, of apparent success or seeming failure. It lifts the disciple of Jesus above the world, and puts him beyond the comprehension of worldly men; insomuch that they call him an enthusiast, or a madman. But he heeds not their censure nor their scorn. He endures as seeing Him who is invisible. He works, because God works through him, and he knows that as nothing is impossible with God, so all things are possible to him that believeth. God grant that ours may be such a faith.

I cannot close without suggesting that our relation to the heathen, whom we have undertaken to bring to Christ, is one which involves a fearfully solemn responsibility. Their souls are under the curse and bondage of sin, possessed by the devil who is even now redoubling his tyranny and torments, and we have said to Christ, as in prayer we presented them before him, "If thou canst do any thing, have compassion and help us." But He says to us, "If thou canst believe, I will exert my power for their salvation in proportion to your faith." And is it so? Shall their sufferings continue for ages longer, and multitudes more go down to hell and remain forever under the power of the devil, because of our unbelief? Let us rather cry out with tears, "Lord, we believe, help thou our unbelief," — that so, upon the increase of our faith the power of Christ may be put forth to cast out Satan from the earth into the lake of fire and brimstone, where he shall be tormented day and night forever.

LETTERS FROM THE MISSIONS.

SIAM.

Chinese Mission of Bangkok.

LETTER FROM DR. DEAN.

The Past and the Present. Bangkok, June 22, 1867. — My step is firmer, my mind is stronger, my food more nourishing, my sleep more refreshing, than when I last returned to this place, where, more than half of sixty years ago, I commenced my

ministry. I have since jumped to other branches of the same tree, but at length perched on the old bough, where I have made my nest till the Lord shall stir it up, and send me either in a downward or an upward flight. It seems now a shorter and easier passage from here to heaven, than over the wide ocean.

Recovery and Recreation. Sabbath, July 14, 1867. — After being an invalid for

two or three days, I crept out this morning from my couch to the chapel, and heard a discourse from one of the assistants, on the text in 1 Cor. vii. 23—"Ye are bought with a price, be not ye the servants of men." In the afternoon I joined the church in a conference and prayer-meeting, and then listened to my wife, reading that precious little book, "Mary, the Handmaid of the Lord." What a sweet morsel—I might say, feast—of Christian truth it contains. The language is so beautiful, and at the same time so far from the beaten track of most writers as to give it freshness, and the thoughts, without eccentricity, have a just claim to originality, as that term is used, which is much as we mean when speaking of the new moon—the old one in a new form. Still we may, perhaps, credit ourselves with originality, when we think and say a thing which we never thought before, though it may, unknown to us, have been said a thousand times by others. But that little book, by the author of the "Cotta Family," will repay the reading by any man, woman, or child, and will furnish food for profitable thought, and a stimulus to high and holy aims.

Radicals, Prefixes, and Affixes. As in the Chinese language, so in Christian missions, the first important thing is to learn the radicals. In Chinese, the radical for *faith* is *man*. To *man* add *word*, and we have, a man of his word, that is, faith, or fidelity. The radical of missions is *love*; to love add *work*, and you have working-love, that is, missions.

Christians pretty well understand their radicals, for they have the root of the matter in them; but too often they are like the school-boy, who thinks he knows a language when he has not learned the affixes. In either case the root is all-important; still the adjunct is also necessary.

Among the adjuncts of missions may be reckoned the expense of supporting the men before they can begin their work; and again, in supporting them after their work is done. To say nothing of the time and expense spent in study before they leave their native land, and the long months and large money for the voyage,—they must study at great expense for many

years after reaching their field of labor before they can begin to sow the seed and reap the ripened harvest.

This may be called an indispensable prefix to missionary work.

Again, there is an affix to missions, quite as legitimate as the other. It is found in the support of those who have finished their service. This is not so well understood, nor so readily acknowledged, as the other. On this point the Master might say to the churches, "I have many things to say unto you, but hitherto ye were not able to bear them;" and perhaps it may be added, "Neither yet now are ye able." To the worn-out men, who have received barely a support during their foreign service many a one is ready to repeat the old dirge; if not by the language of the lip, is played out in looks, and in telling tales by the fingers, "Poor old horse, let him die."

He may never have been one of the high fed and elaborately groomed fancy pair, whose glossy coat and graceful movements have been so pleasing to the taste of the interested admirers; but he has been a faithful burden-bearer over many a rugged mountain pass, and, ever true to the harness, has drawn many a heavy load over a rough and difficult way. Sometimes short of feed, and panting for water, often foot-sore, wasted, and weary, still toiling on till broken down! Then, of no further service, he is turned out to crop the grass by the way-side, or to pick the thistle-top that grows by the hedge. His joints are stiffened, his limbs spavined, his lungs asthmatic, his eyes amaurotic; his back bearing marks of the harness, and his hair whitened by protracted service. The sympathizing observer passes him with the old mark, "He is a poor broken-down fellow, and incapable of further service, and of course I cannot be expected to provide him with his manger, and straw his stable, with the prospect of service in return," and he joins the dirge—"Poor old horse, let him die!"



LETTER FROM MISS FIELDER.

The Transplanted Rose. Bangkok, June 17, 1867. — I have just been transplanting

rose-bush, and learning a lesson. The ant was a strong one, with some new branches starting out, and with a few buds and flowers. I know that these must be cut off, if I would have the plant thrive in the new soil; but while I cut them, the rose-bush cried out to me, "Oh why destroy these bright blossoms, my pride and glory, —that which I delight in possessing and others delight in beholding? Why ruin these beautiful buds, that I have been so many long days and dark nights in preparing, and which are now just approaching perfection? Why leave me maimed and wounded in a strange place?" And I answered, "O my beloved, I do this that you may live, and grow fairer and much more luxuriant than before." Just so we human creatures cry out under God's pruning hand, when our hopes are cut off. And if we listen, thus we may hear Him answer us, "O my beloved, I do this only that your soul may live."

LETTER FROM MISS DEAN.

Baptismal Scene. Bangkok, Aug. 3, 1867. —I wish our Secretary had been here to attend upon all the services to-day. At nine o'clock we went up to Wat Ko by boat; met most of the church members at Bangkok, together with the three from Lengkiachiu, and two from Bangplasoi, besides a congregation varying from twenty-five to seventy, made up of passers-by, who stopped a little or a long time, as they were inclined. The address was rather longer than usual. At half past ten we came home, and at eleven had a meeting of inquiry in relation to some who wished to be baptized. Three men under thirty, Chek Long, Chek Yai Ngwan, and Chek Hoi, were brought before the church, and after many questions put to them by the pastor and members, were admitted by vote as candidates for baptism. Then an old father — upwards of eighty — said he would like to be baptized. He has been an attendant upon the meetings for some time past. On examination he did not give satisfaction on some doctrinal points, but on the question of belief in Jesus he was clear. When asked if he would wait until next commun-

ion, he expressed his willingness, but said he might not live so long; then the members voted that he, too, should be received into the church after baptism. This meeting occupied two hours. The preparations for baptism were soon made, and the members present — twenty in all — together with our own family, followed the pastor and candidates to the river. A baptism is always a beautiful scene; but there seems to be a peculiar charm about it in a heathen land, when the candidate has been broken away from the superstition and idolatry that surrounds him.

After baptism the Chinese went to their tiffin (at the teacher's room on the compound), and we to ours.

At two o'clock we met again for the communion. Previous to partaking of the sacrament, the four newly baptized received the hand of fellowship; then each of the members told in few words his experience the past two months, or since the last communion. After supper the usual collection was taken, amounting to 6 ticals, 1 salvang, 1 fuang, or nearly four dollars. Before leaving, the Chinese, as is their custom after such a season, came every one and shook hands with us.

Visit to Petchaburi. Last week I returned from Petchaburi, where I had spent a month. Petchaburi is a beautiful place, about forty-eight hours' row from Bangkok. With its caves and mountains it presents such a contrast to our level city, that we are even willing to endure the necessary nausea for an hour or two while crossing an arm of the gulf, that we may enjoy its attractions.

Aside from walking up the mountain (500 feet high) on which is the king's country palace, driving around it over varieties of roads, and exploring the untold beauties of the caves, I enjoyed going out among the people, which I did every morning for two hours or more when I was able. Miss Fielde went different ways, so that each should have opportunity to say all she knew. I found a woman who, one day, was apparently anxious to know "what she should do to be saved;" but the next day, and that the Sabbath, she was too much occupied with business to

listen attentively. Her attention the first day might have been out of curiosity to hear and see a foreigner. Other women received me courteously, and listened while I read to them of the woman of Samaria, and other incidents in the life of Christ; but on asking them if they would be Jesus' disciples, they said very decidedly, "No!" they "were Chinese." If they embraced our religion their people would laugh at them — the doctrine of their forefathers was good enough for them. Men, too, I met, old and young; most of them welcomed me to their houses, but oh, how dark and narrow are their minds!

CHINA.

Ningpo Mission.

LETTER FROM MR. KNOWLTON.

Baptism — Encouraging Advancement.
Ningpo, July 10, 1867. — At the last communion at Ningpo, the first Sabbath in this month, one person was baptized; and on the following Sabbath three candidates were baptized at Jih-z-kong. Several are inquiring in that section at the present time, and the members, as a general rule, appear well.

A Romanist came to me a few days since, stating that many of the members of the Roman Catholic church at Ningpo, of which he was a member, and his family for three generations had been members, were disaffected, and several wished to come and join the Protestants. Whether they are sincere in their professions and will attend the services, remains to be seen.

An interesting work seems to be going on in the vicinity of Hangchau, where there is a Chusan colony, many of whom had heard the gospel in Chusan. It began by the voluntary labors of a young man whom I had under instruction some three or four years, and who was employed for a time as a preacher, but was dismissed for gambling. He now appears truly to have repented, and has begun a work among the people from his native island. At br.

Kreyer's request, I have sent a man to labor there for a time, and he gives a good report of the work there; eight are requesting baptism, and he speaks well of the young licensed teacher who began the work.

The Chinese Government and Toleration. Last winter the English and American missionaries of Ningpo and vicinity sent united and individual petitions through our consuls to our respective ministers, stating cases of opposition to our mission work both by officials and people, and asking that such instructions should be given by the government to the officials of this province as would secure the full toleration allowed by the treaties. Answers have been received. The despatch of the American Minister, Hon. Mr. Burlingame, states that the Kinghwa case has been laid before the Foreign Office, a board of high Chinese officials, and that he believes "that those provincial authorities will be admonished by their superiors, and a repetition of contumelious denunciations checked." I learn from Kinghwa that the officials there have already been "admonished by their superiors," and they are strictly forbidden to treat missionaries or Christianity disrespectfully. I have a copy of the Chinese despatch containing the above admonition and instruction. Moreover, the Ningpo Intendant of Circuit, the highest official here, in accordance with instructions from his superiors, has issued a proclamation setting forth the articles relating to the propagation of Christianity, going into the interior with passports, renting houses, &c., as contained in the American, English, French, and Russian treaties, and requiring by authority of the Emperor, their strict observance. He has handed ten copies to the English Consul, to be posted wherever there are English missionaries laboring in this province, and the proclamation states that it is to be posted in all the principal cities of the province, for the information of officers and people. Thus it is plain that the Chinese Government is determined to grant full toleration to Christianity in the interior as well as on the coast. God be praised.

BURMAH.

Rangoon Mission.

LETTER FROM MR. ROSE.

and for Tracts — Effect of Preach-
Rangoon, July 29, 1867. — The first
I commenced almost daily visits
large town of Kemendine. For
weeks I averaged four days a week, —
lays alone, and some days a native
nt accompanied me. We always
eople to listen, and I may say, peo-
dispute and prevent people from list-

The demand for tracts seems to
out as great as ever. If one in ten
l, and one in a hundred should lead a
o Christ, it would be a good work
glorious results. The leading men
mendine have, many of them, heard
, and read our books, and the effect
iceable. They are very cautious
upholding their own religion by ar-
nt, but freely attack or raise objec-
against Christianity. From the ex-
e of evil and suffering in the world,
prove to their apparent satisfaction,
the God who made and governs the
l (if indeed there be such a being),
ot be infinitely benevolent and good,
e He is not infinite in power and wis-

Having disproved the existence of
a God as we preach, they revel in
ague belief that there is no God at
This thought of no God, seems pref-
e, to the corrupt heart of man, to that
e true and glorious God of the Bible.

Burman Ideas of God. I have never
able to learn that any Burman, even
most thoughtful, feels his mind op-
ed or bewildered by their professed
f that there is *now* no God. I have
npted, at times, to express to them how
essing and gloomy such a conviction
be. "But oh, there is the law!" they
exclaim. The law is before and
e all things. It may be said to be
d Maker," in the mind of a Burman.
t, or in accordance with its inevitable
and unfailing operations, innumera-
ods, "more than the sands of the
ges," have come into existence, and
huge bonfires or blazing meteors in

the darkness of night, have for a moment
astonished and dazzled the children of
men, and then plunged into utter nothing-
ness!

All the truth, or knowledge of the truth,
now in the world — all the moral light, all
the aspirations for good in the hearts of
men, are but the accumulated results of
these brief and far-between illuminations,
occurring once only in millions of ages.

A few days ago at a feast, a leading
man at Kemendine denied before a large
crowd of people that they, the Burmans,
worshipped idols. I called on the whole
company as witnesses to the fact that they
did: some said, "Yes, yes," others, "No,
no." He then said it was a shame to say
so, and a shame to worship dumb things,
and none but fools did so.

The Route into Western China. Dr.
Williams, who has lived at Mandalay as
government agent for some time, and has
taken pains to inquire of the natives about
the best way into Western China, has just
published a pamphlet on the subject. His
conclusion is that the easiest, if not the
only practicable route is via Bamo, Santa,
and Tali, to the city of Yunnan. For two
or three years, I have conversed with
many Shans about the road into China, and
I had come to the opinion of Dr. Williams,
before knowing that he was thinking and
making inquiry on the subject. The
Irrawadi may be regarded as navigable by
river steamers, to Bohmo (Bamo). "From
Bamo, thirty miles over a level plain
bring you to the Ka Khyen Hills. That
a road across the thirty or forty miles of Ka
Khyen Hills to the plains of Yunnan can be
constructed is certain, and that this road
could be ultimately replaced by a railway is
more than probable," writes Dr. W. Again
Dr. W. says, "From Yunnan city there is
a regular trade route and high-road through
Tali and Yunchau to Momien, and thence
through Sauda, Mowun, or Maingmo,
Bamo, or a point just below it, on
the Irrawadi. Between either Sauda,
Mowun, or Maingmo, and the valley of the
Irrawadi, is about thirty miles of mountain-
ous country inhabited by Ka Khyens."
These wild people are quite numerous, and
divided into many clans, each with its
chief, independent of the others; they are

savage, well-armed, and ready for fight. They command the route into Yunnan. But they may be easily influenced and made friends to commerce and civilization. No European has, so far as I know, gone into Yunnan from Bamo; but for the war there, Williams would have attempted it; but the war is now closed, and a Mussulman king reigns at Tali.

Toungoo Mission.

LETTER FROM MR. CROSS.

Journal of a Native Teacher. Journal of Talaeman, one of the teachers employed to travel among the Bghais.

" Blessings, mercy, and truth be with all who love our Lord Jesus Christ.

I, a Bghai, who am forty-seven years of age, have a word to speak to you all. I will make known to you what has taken place among the Christians in Toungoo. The first is in regard to my brother-teacher, Shapau. In 1863 he fell into errors; now, in May, 1867, God has restored him to his work and his place, and we have made this journey together among the disciples, and the number of the disciples has increased 123. Let all Christians rejoice with me.

May 21, 1867.— With Shapau visited village Thabakee (Bghai). Baptized by Shapau eight, all males. These, added to the former members, increase the church to 52. The church gave five Rs., and ordered it to pay for the wine of communion and to help us on our way.

23. — Visited village Kaulaukeh. Baptized by Shapau nine males, and twelve females, increasing the church to 66 members. The church gave five Rs. to help us on our way, and for the wine of communion.

26. — Visited Kaumeeke. Baptized by Shapau ten males and nine females, which increase the church to 62 members. Church gave Rs. five.

28. — Visited Theeyahyau. Baptized by Shapau seven males and seven females, which increase the church to 63. Church gave Rs. 2½ to help us on our way and for the wine of communion.

29.— Visited Nawpghalakeh. Baptized by Shapau six males and two females, which increase the church to 64. Church gave Rs. 2½ for the wine of communion and to help us on our way.

30 to June 2. — At Lakehdeh. Baptized by Shapau ten, three males and seven females, which increase the church to 56 members.

June 2. — We arrived at Layday. Baptized by Shapau 14, six females and eight males, which increase the church to 19. The church gave Rs. 2-6 for the wine of communion and to help us on our way.

5. — Arrived at Ma Pghae keh. Baptized by Shapau nine, six females and three males, which increase the church to 41 members.

7. — We reached Chleshaiku, where there is a church of 35 members. They have no preacher. They put down Rs. 1-6 to help us on our way. There were baptized at this place 23, twelve males and eleven females, which increase the church to 35 members.

10. — Arrived at Seetheepan. The people received us gladly. Ten had put down their names to ask for baptism, and the church numbered twelve members. I preached from Luke xvii. 16-23, and exhorted the people, and after the people had made confession I dismissed the assembly. Of the ten applicants for baptism, two were judged fit and were received, and the next morning they were baptized by Shapau.

On this journey, 126 have been newly added to the disciples."

Explanatory Note. I must remark in explanation of the fact that such a number should have been baptized in so short a time, that it does not show that so many were converted and baptized in this way. On the contrary, these preachers found that the names of candidates for baptism were put down for examination by the ordained minister on his arrival. In the last mentioned case, only two out of ten were received. I found by inquiry of the author of this record, that many who applied for baptism were not received. They visited ten churches, and 126 were baptized. This shows something of the re-

covery of our strength and spirit. There are very encouraging things among the Pakus, as well as among the Bghais. These Bghais have maintained so much of their integrity, that they would not ask for baptism at the hands of those whom they thought in error, and waited till they could follow the truth.

LETTER FROM MR. BUNKER.

The School at Toungoo. Toungoo, Aug. 26, 1867. — The shower has come and it is a little cooler, and I improve the time and strength to give a few items of our prosperity. A little more than a week ago we closed the first term of our school. I think it has been a very successful term of work. God has been good and merciful in his dealing with us. We have not suffered much from sickness, — neither the teachers nor the taught.

Now the second term is under way. The first term we numbered about 100. Now we have some thirty-five or forty, which is quite as many as we can support, even if we are able to support them through. Many of our boys are bright fellows, and give good signs of future usefulness. My class in arithmetic went through the usual rules as far as proportion, and reviewed it. Mrs. Bunker's class of girls, four in all, have made very rapid advancement; beginning at reading, they (three of them) have advanced to fractions, apparently with a thorough understanding of their work. One of them was a wild girl when she came in, and it was with great difficulty that we could teach her to read and write numbers; but when the light got inside and her soul got the purpose, what a change! She frequently has studied seven hours a day, and returned only, as she said, to "cook rice." I have been greatly pleased with their advancement. Now three remain, whom we are trying to initiate into the mysteries of fractions.

Need of Provision for Education of Females. These facts have started a train of thinking. What are we going to do for the four thousand Christian women of Toungoo? Where are these preachers going to get wives, who shall be a help

rather than a destruction to them? The women of Toungoo have as yet received but little true education, and of course this is felt, severely felt. It is becoming more and more an evil, because their influence tells upon their children.

At the rate of increase of the last year, next year we ought to have a hundred and fifty if we can support them, and I think we shall have them. They nearly all, too, have the ministry in view, at least it is so with the older boys. But few look to secular employments. Well, this is only an indication of our line of thinking. Something ought to be done for the women.

Brightening Prospects of the Mission.

Everything is wearing a brighter prospect. The wheels of the mission move with less grumbling. The prospect among the border people is brightening greatly, and there are now more calls for teachers than can be filled. The way seems to be opening to the Red Karen country, and I hope we shall be able to reach it soon. I believe there is yet a glorious future for the Toungoo Mission, perhaps a brightness of the sun to answer to the dark night now passing away. May God grant it. We are greatly blessed in having our health spared to us, and we feel obligated to earnest work on this account. I am able now to write and read and talk with some ease in the Karen, and have begun the study of the Bghai dialect, which I hope to be able to use in a short time. It is very much like the Sgau in its idioms, so that the getting of it consists chiefly in committing to memory new terms, and a different pronunciation of old terms. I have been examining the Red Karen dialect somewhat, but cannot speak of it. I have, however, several hundred words, perhaps a thousand, collected from one source and another.

We were greatly rejoiced at hearing of the good spirit which prevailed at the meetings in Chicago, and greatly impressed with the great and glorious work of the Home Mission Society. What a future for America, if Christians are alive to the emergency and do their duty! It will be a millennium for America, even if the rest of the world does not share in it. But such a flow of activity cannot stop. It will find

a place for work somewhere; and we, I hope, shall feel its influences in this dark wilderness.

One of our preachers has just made a long and successful journey among the various tribes, and has a very interesting account of his travels.

Bassein Mission.

LETTER FROM MR. VAN METER.

Articles used in Jungle Travelling.

Under date of July 10, I gave some account of jungle labor during the past season, the number of miles travelled, the free-will service of Karens, &c. I now wish to continue the subject, and give a few particulars as to the mode of travel, and the articles required on the journeys.

The labor which, in the present state of our missions in Burmah, seems most called for, I prefer above all others. I can at length talk with a good degree of freedom to Karens, and am so familiar with their habits and mode of life, that I can make myself at home anywhere among them, whether they be Christian or heathen.

There are many inconveniences and discomforts, and some things shocking to weak nerves; but long acquaintance has made such things comparatively harmless, although none the less repulsive, perhaps, than at the first.

On reaching a village, my first call is for a jar of water for drinking, and if possible, for one drawn on the day previous. This done, the next object of search is a seat or a table. In many of our Christian villages, there is now to be found a chair or stool and table for the chapel. These are often a rude home-manufacture, it is true, but better than none. In other places, a plank or board of some kind is found, generally rough and dirty; for, no matter to what purpose any article has been put in a Karen house, it is seldom clean. Cleanliness, although occasionally regarded by Karens as a luxury, has not with them, at least, become a necessity. An old cart-wheel, without the hub, placed on the upper half of a rice-mill, is an extra in the line of jungle furniture, occasionally to be met with.¹

¹ A rice basket, or better, two or three that fit

How to provide the most convenient and lightest jungle kit, has been my study for years. And I think that now, at length, I have brought it down to the smallest in size and number of articles. The whole can be carried by two stout boys as far and as fast as I generally wish to go. And at times, when not going far or for many days, may be still further reduced, so as to be carried even by one.

The full outfit is made up in four parcels. These are, a plain pine box, 12 by 19, and nine inches deep; a basket, a roll of bedding, and a canvas bag. Any two of these, suspended on a pole or bamboo, can be carried easily by one man. The box contains books, medicines, stationery, articles for toilet, &c. It also serves frequently for a seat or table, and for the latter use, is best when placed on a basket or high wooden platter, — articles found almost everywhere.

The basket contains cooking-utensils, dishes, bottles for oil and wine, vegetables, &c. The bag is a kind of "omnibus" for any small parcels of books, &c., but is intended chiefly for clothing. A small "pain-killer" box just fits into the mouth of this bag; but it is not a small part of the establishment, for it contains cups, saucers, knives, forks, spoons, sugar, salt, or other condiments, in small tin boxes or canisters.

When going in the boat to a village at or near the landing place, a chair, an extra basket or box, or even a camp table can be taken; but these are cumbersome in a small boat, and I seldom take more than the chair.

Mission to France.

JOURNAL OF MR. CRÉTIN.

Welcomes and Labors. Denain, March 23. — I came to Bruay, where I had meetings of from twenty to forty persons only, because it was rainy. There is a work to be done there, but a laborer is needed to exercise a constant influence. The day following I passed through Noeux, where there are some families disposed to listen to the gospel. I then came to Bully Grenay, the residence of Mr. F——, formerly in the service of the Union; he still into each other, is the most common seat, and at times must answer for table also.

labors to some extent. He promises to endeavor to do good to the families around him, and who listen to him. I have seen several who hear me with attention and pleasure. Then I came to Vermelle, to a miner, who collected his friends together, and I had a good meeting. They invite me to come again, and to visit Madame R—— at La Basse, a member of our church. The next day I came to Sens, to a brother who is a miner. He had not seen a Baptist pastor for years. Here I met several friends who heard me with joy, and invited me to come and see them again. If I had time, I might make many visits in Pas de Calais. The miners of Bruay assess themselves to pay our travelling expenses.

Preaching to the Rulers. April 10. — The Board of Benevolence of Valenciennes refused us admission into the Hotel Dieu, where we formerly visited the sick. I went with Mr. Vincent to the Board, and was well received. But difficulties were proposed; it was pretended that the national pastor said that we had no right, and that he alone ought to have admission to the hospice. The Board seemed to comprehend our claims; but though he was informed of them, he still refused. We exchanged several letters, and I was called before the Board, where I had a serious struggle with the president, who appeared so much the more displeased that I had refuted his accusations. The Board, having conferred together, lowered their tone, demanding only a certificate from the mayor of Denain. I told them I would bring them a certificate out of courtesy, though I maintained that it was unnecessary. I returned eight days afterwards, and took occasion to offer to all the members of the Board my own tracts and those of the Revival Society. The president was as genial as could be conceived; he made a speech showing that he knew how to distinguish rationalists from Protestant believers. He accepted our tracts, and only a single member refused them. The president remarked that I was playing the propagandist among them, and advised his friend to accept the tracts. I defended in their presence the right of propagandism. We were then admitted into the hospice to

visit our sick friends. God dissipated their prejudices, and through our adversaries gave us an opportunity to proclaim the true evangelical doctrine to the magistrates of Valenciennes.

Baptism — Encomiums. On the 21st, the passover-day, our meetings at Anzin were small. We were to have several baptisms, but many of our candidates were sick; others did not arrive. We had but a single person to baptize, a widow of Preseau, who was converted a long time ago. She has two children, and one hand is disabled, and as she was in debt to her brewer, she did not dare to close her shop. But her conscience spoke strongly and she feared the displeasure of God. Hence she concluded to walk by faith, and closed her shop, notwithstanding the opposition of her creditor and her enemies, who called her foolish. To hear them, one would think she must die of famine. We had the pleasure of preaching the gospel in this house, formerly the dwelling place of Satan. The church received Mrs. J——, and she was baptized. She was so happy in being able to confess her Saviour! The next day we went to hold a meeting at Preseau. At night the old shop was full of people, who listened with attention. An intoxicated man only interrupted me, expressing his admiration of my words. He said aloud, "We never heard our priests speak so well. This man," he said, "has come straight down from heaven, to speak to us so well." The daughter of Mrs. D—— I think has given her heart to Jesus. They have persecuted her in vain. She remains steadfast and reads her New Testament and has put her novels aside.

28. — I was called to officiate at the funeral of a child at Valenciennes. The day was rainy and few were present. I distributed fifty tracts at the cemetery.

May 4. — I was called to attend the funeral of Mrs. B——, at Trette. The national pastor of Valenciennes had been invited to preside. This lady, whom I had long visited, died in faith, awaiting her departure with joy. She had given direction that I should participate in the exercises at her burial. The national pastor con-

ducted the services at the house, and I at the cemetery, where there were present three or four hundred persons, who listened with the greatest attention. We also distributed from two to three hundred tracts. One man, after hearing me, said, "I would not have failed of being at the funeral for twenty sous." The nationalists themselves expressed their gratitude to me for the words which I spoke at the grave.

In May I hired a house to hold meetings in. It is better situated, but too small. We have taken it, however, until we are able to build another.

Dialogue with a Curate. I have continued to hold meetings at Orchies, where we have ordinarily thirty hearers. I ought to be able to go there oftener; several are anticipating baptism. Much good might be done in the vicinity, if the people could be visited.

The new curate of Denain manifests much opposition to Protestants. He visits our most ignorant brethren for the purpose of shaking their faith. He has burned some of my tracts. He has made a personal attack on one of our sisters, telling her that he would bring her back to the Catholic faith. Recently he met her in the street, and gave her his hand, and said that he meant to visit her shortly, to enlighten her. I was at her house, when she exclaimed, "There is the curate; he is coming to see me." She invited him to come in and take a seat; but seeing me, he did not care to accept the invitation. After a few words of no consequence, he said to Mrs. L——, "You must come back within the pale of the Romish church; you are an apostate." I approached him and asked him "What is an apostate?" In a rude tone he replied, "I shall not speak to you." "Well," I replied, "shall I tell you what an apostate is?" "I do not wish to speak to you." "You have attacked Mrs. L——; perhaps I in turn may attack you." As I was approaching him, he called out, "Do not touch me. I do not wish to speak to you." "I am not the plague. You will not speak to me because you are convinced that you are in error, and that you cannot justify yourself before those who are able to judge of your faith." People were gathering

around to listen to us, and he hastily took his departure.

He boasted that he had burned my tracts, and that while I politely saluted him, he never saluted me. I was going to visit among the *corons*¹ of Orleans. When I discovered him on the road behind me, I slackened my pace, to see what he would do on coming up with me. He looked the other way, so as not to salute me. He followed the road, and I took the right hand street. But I noticed that directly he stopped, and again came on behind me. A second time I slackened my pace, till at length there was only the width of the street between us. I said to him, "It is unpleasant weather, Mr. Curate." He gave me no answer. A moment afterwards he said to me, "Are you going to keep the passover, confessing and receiving the sacrament?" I replied, "My passover is already accomplished. Jesus Christ is our passover, and through faith in Him, we are *passed* from death unto life. We live under grace, and are free from the bondage of Satan. We live by Jesus Christ, who purges us daily and causes us to live in the liberty of the sons of God. Don't you believe in Jesus Christ, Mr. Curate?" He was a long time without answering. Then he said to me, as he had done before, "You must be converted." "To whom, Mr. Curate?" "To God." "I was converted to God a long time ago. Do you pretend that I ought to be converted to you,—to you, a poor sinner, who must appear with me before the Judge, guilty, and one of the chief of sinners, because you conceal the truth from men, and instead of sending them to God, dare to stand in his place, teaching them to kneel at your feet?" He kept silence. I went on to say, "You have reported that the minister from Lille had confessed." "That is not true." "If it was not he, it was somebody else. I can show it to you in your own journals." "You said it was the minister of Lille, and that is false." "You told Mrs. D—— that I had declared to you that a person ought not to change his religion; that the Catholic religion is good. That is another falsehood, for you know

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On the 29th of May I came to Bruay, where I had good meetings. There are many wretched people here, but the regular work has been given up. There is a great demand for our labors.

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Mrs. P—— confesses that she persecuted her husband. She was not willing to hear him speak of the gospel, and boasted that she would never become a Protestant. Urged by her husband, she consented to be present during one half of a meeting, which made such an impression upon her that she promised to come again. She brought her children also, and though her husband is infirm and they are poor, she left her shop on the Sabbath. She desires baptism for the privilege of obeying her Lord.

Mrs. L——, also of Preseau, was a devoted Catholic. She deemed herself safe. An uncle brought the gospel to her, but when she began to be interested in it, he turned her away from the truth. She went back to mass, saying, "I can be saved just as well. I will believe only what I please." She was brought back to our meetings by the pangs of her conscience, and compelled to give up the mass. She felt that she could no longer be present except as a miserable hypocrite, afraid to bear the cross, and that the Lord would be ashamed to have her on his side.

Mrs. L——, of Denain, also persecuted her husband, and insulted the Protestants and the pastors. She was ready to kill them in her rage. She carried her husband's Bible to the curate that it might be burned if it was a bad book. The curate pronounced it a good book, which gave her confidence in it, and inclined her to listen. She was converted and desires to live for God, as she formerly lived for the world.

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God has granted us rich blessings in these new members, who, we hope, will be a new subject of joy to the church and the children of God.

May God bless and encourage us in his work. May He pour upon us his Spirit abundantly, that we may grow.



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and Iowa, one of them taking along the pastor himself, still living, and if I remember rightly, preaching in the city of Chicago. Their loss has been our gain; the very little we have expended on the Baptists of Denmark has been more than given back to us in these Christian emigrants, to say nothing of the many good wishes that come on our land from pious hearts left behind. Revival influences have from time to time been enjoyed, new interests opened, and churches organized, the last in 1865, and more than two thirds of the whole number since 1855; so that there is ground of hope for the future.

Character of the Members. So far as I can see, the churches recognize their duty to spread the gospel in the regions around them, and, in some instances, there is a commendable spirit manifested in this direction. The points occupied by churches being scattered in all parts of the kingdom, afford many openings for missionary work, and, under suitable guidance, no doubt, with the blessing of God, other churches not a few would spring into life. From the very beginning, the cause has lacked a wise, kind, and effective leadership. Indeed, some of the men who have been most prominent, and have for a season exerted most influence, have in the end proved to be unworthy of confidence. In this respect the movement in Denmark presents a very striking contrast with what we see in Germany on one side, and in Sweden on the other.

The churches hold to the view of a plurality of elders or pastors; and so we find in some instances, two or three pastors with from two to eight licensed preachers. All these alike are men pursuing still the ordinary avocations of life, with limited degrees of intelligence, and more limited means of information. Some of them are men of good sense, taught by the Spirit, and able, to some extent, to teach others also; at the same time being wise and faithful shepherds of the flock. With others, preaching is little more than a vain repetition of sounding words, with no addition of thought after the first few sentences. If they would be content to call it exhortation, and sit down at the end of five minutes,

they might do good. The membership of the country churches is scattered over a distance, in some instances, of fifteen or twenty miles square, and it is no uncommon thing to have public worship at half a dozen points on the Lord's day. In time, we may hope, separate churches will be formed at all these points. In a few instances only have the churches furnished themselves with chapels, worship being held in the "great room" of some of the well-to-do farmers.

But I must tell you a little more in detail of some things I saw and heard. Rev Mr. Köbner, for two years past only pastor of the church here, took me with him to meeting on Sunday morning, the 25th inst. We entered a hall, or saloon, as they call it, a place quite respectable in appearance, and sufficiently capacious and comfortable for the congregation assembled. In no respect would it be objectionable, except for the uses to which it is put on Sabbath evenings, and at other times — uses too vile to be named. The people were mostly in their seats, and by the time we were on the platform, a hundred and fifty were present; good, wholesome looking people, for the most part, in plain and simple attire, comparing not unfavorably with some congregations now to be seen in American cities, and very much like those to whom the Baptist fathers first preached in Boston, New York, and Philadelphia. In fact, I know, in all cases and in all places, the Baptists have had one and the same origin, the poor, *for the most part*, the poor. The people before me in that hall were made up of small shopkeepers, small mechanics, with their wives and children, day laborers, servant girls and such like. Not a rich man in the church, not one in comfortable circumstances as we should judge, only one who owns the house he lives in; and that house is under mortgage. They all work hard from year's end to year's end, to support themselves and their families; and yet they look well.

Somehow I was at once drawn out towards them. In almost every face there was a wonderful expression of honesty and sincerity. Some of them wore an aspect of intelligence, indicating reading, though

reflection. My heart warmed the more towards them when they sang an American melody, the first I had heard in Europe; and, when I marked their devout appearance in prayer, I was ready to preach to them, and, by the permission and assistance of the good pastor, I did preach. I announced my text in English, of course, and went on for five or seven minutes; then brother Köbner, who speaks both English and Danish, took up my thoughts and gave them the substance in their own language. So we went on, alternately, for more than an hour, much to my gratification, and I am proud to add, so much to the gratification of all concerned that a request came in for another sermon, which is to be given this, Wednesday, evening. It is an honor and a glory to *even speak* the words of gospel truth. To speak to a people struggling up through a superincumbent mass of churchism to a pure religion, and a life of free thinking and free acting, was a double boon. I shall never cease to thank God for it.

The Church in Copenhagen. Before Mr. Köbner came to Copenhagen, this church had for some time existed in two bands, both bleeding from self-inflicted wounds. Under his leadership they came together, and under the inspiration of his words and deeds, and the breath the Holy Spirit has given, they have united in an effort to erect a chapel. Already is the building covered in and approaching completion — a good, substantial, thoroughly-built structure (they build more thoroughly over here than we do in America), well suited, I judge, in every respect, to the uses intended, and capable of accommodating four or five hundred people. It is located outside the old city, and a little away from the body of the people, which is of itself a matter of regret. But a lot inside of the "ramparts" could not be obtained for the total cost of land and building at this locality, some \$10,000. The brethren will need, *must* have help, to carry the enterprise through, certainly \$1,000 beyond the amount already appropriated by the Executive Committee, which, I think, is \$1,000. The object, in my judgment, is a most deserving one.

Even then a debt will remain on the property as heavy as the church can bear. Indeed, but for the liberality of one man, not a member, as yet, of the church, but a Baptist, and disposed to identify himself with the cause in his native Copenhagen, the undertaking could not have gone as far as it has. His money and his credit have done much. It is enough to add that this brother formerly resided in California, and was baptized there by Mr. Rollinson some years ago. From Captain Koch and lady I received such attentions as will be ever held in grateful remembrance.

On Monday I took a trip with brother Köbner into the country. I had seen the Baptists of the city. I was very anxious to get an idea of the country Baptists by actual contact with them. We travelled seventy miles out and in, fifty by rail and twenty by carriage, filling the day from six o'clock in the morning till eleven at night, — a most fatiguing but profitable day's work.

Results of Personal Observation. I returned to my lodgings, well paid in every respect for my labor. I had seen with my own eyes, heard with my own ears, and handled with my own hands, — a truly apostolic method of testing things. (See 1 John i. 1, 2.) I had seen these people in their own houses, in their chapel, at the road side, in their fields at work. I had taken many of them by the hand and felt the pulsations of their hearts, had sat at their tables, eaten of their rye bread and drank of their milk, both of which are sweet and delicious. I had prayed with them, and heard them pray and sing. I had marked their mode of life and all that pertains to their earthly existence, their homes, their furniture, their dress, their lands, their barns, cattle, horses, carriages, implements of husbandry, and modes of cultivation. I had seen their crops now standing, or in the process of being gathered in, and had noticed the men and women, boys and girls, all at work together in the fields. I had seen the poor women gleanng in the wheat fields, which reminded me, as did some other sights, of Scripture scenes. I had been charmed, in a ride by carriage of twenty miles, with

the most beautiful country these people live in, presenting the appearance of a rolling prairie, interspersed with lakes and forests, covered over thickly with houses for the peasants, with here and there a Lutheran church or a lord's mansion. Trees everywhere skirt the roads, which are very fine, the principal ones being built at government expense. I had found that the cultivators of the soil are not the lords of the soil, as with us generally in America, but the land is held by the "lords of the kingdom," much as in England and in other parts of Europe. In a few instances the farmer owns the land he cultivates; in almost all cases the plan of leases prevails. Many are in poverty; more get a good living, and now and then one who is economical, industrious, and possessed of good business talents, accumulates property. Some such are found among the Baptists; I met one brother who owns a farm of more than one hundred acres. The soil, as a whole, is very rich, being a clay loam, and well suited to wheat, barley, oats, rye, and flax, all of which I saw in abundance; the crops being remarkably fine, surpassing, in some instances, any thing I had ever seen in the United States.

I must by no means forget to say that I saw the lake, a most charming sheet of water, where, as the pastor told us, more than five hundred persons had been baptized in the last twenty years. The church now numbers over two hundred and fifty, scattered nearly the entire distance we travelled by carriage.

This survey showed me that Denmark is not Massachusetts or New York, nor are the Danes, in their habits and modes of living, Yankees. In general intelligence they are much below our people; in all that goes to make up what we understand by character, they are not up to the American standard. And yet I saw many good men and women, persons of a good deal of mind and heart. You could see it in their faces, and read it in all their movements, as well as in all around them. Among them are not a few substantial, earnest Christians, who know what they believe, and stand fast to their convictions. The questions they asked about our gov-

ernment, the state of religion in our churches, the discipline we maintain, the proportion of our members who turn back again to the world, etc., etc., indicated a thoughtfulness which greatly pleased me. There is good ground of hope for the future of these people, especially if they can become owners of the soil, towards which there is a growing tendency.

The Baptists of Denmark do not need for their proper development much money from America. They must live and grow out of their own resources. Some help they want, and this it is our duty to give them. As already stated, we ought to help the church in Copenhagen to pay for their chapel. It would also do a world of good to place within brother Köbner's reach a limited sum of money, to enable him to gather around him during six or eight months of the year, a class of the younger preachers, that he might teach them the way of the Lord more perfectly. In these two directions should our offerings go for the present.

J. G. WARREN,
For. Sec. A. B. M. U.

Germany.

LETTER FROM MR. JOSEPH LEHMANN.

In the Magazine for November, 1867, p. 452, we had a description and the narrative of the dedication of the chapel in Hamburg from an American point of view. It will be interesting to the reader to see a more detailed account from the German standpoint.

Dedication of the Chapel in Hamburg. Pilgrims from all parts of Germany and the neighboring countries came together with prayerful joy to the feast which the Lord had prepared for them in Hamburg. And their prayers were heard in a literal as well as a spiritual sense. The light of the natural sun shone upon the new chapel with mild and cheering rays. The beautiful blue sky, which had been overclouded for weeks, was clear again. It seemed like a proof of the Divine favor resting on the pious undertaking. Who can describe the influence of outward nature on the human soul? Every one regarded with unfeigned pleasure the glori-

ous weather which opened on the first day of the feast, and continued till the close. God, who hears prayer in regard to little things, may well be acknowledged in this new and striking token of his faithfulness and love.

But far more glorious was "the light and truth" which shone during those days in a spiritual sense. It was truly affecting to look back to the time between the dedication of the first chapel in Hamburg in 1847 and the present, and to contemplate all that the Lord had done in the short space of twenty years through the instrumentality of his unworthy servants. Moments like those which flowed on this glorious Sabbath morning, — views like those which arose on these heights of deliverance, — how infinitely do they outweigh all the difficulties and trials of the way. Long, long will those who participated in the privileges of the glorious 11th of August, 1867, look back upon it with thanksgiving and praise.

Description of the Chapel. At a quarter before nine, A. M., I went to the new chapel, and found it already full, so that it was difficult to find a place. My attention was first directed to the exterior. The chapel as a whole, made a very favorable impression on me, awakening the feeling that it was in harmony with the dignity of its character and use. Grace and dignity, simplicity and beauty, artistic skill and practical utility, were wonderfully combined. The chapel is built in simple and beautiful Gothic style, and is one of the handsomest structures in Hamburg. And beautiful it must be, and full of dignity also, and not merely simple, in order to correspond with the feelings of ardent gratitude with which thousands on both sides of the ocean regard the spot from which has gone forth so much good, both for time and eternity, and where they have now set a monument of that grace which has been glorified in them. The height of the chapel within is fifty feet. It is ninety-six feet long and forty-six feet wide. It is built of the best material, namely, a yellow brick, and the walls are not plastered, but finished in the rough. The ceiling is formed by beautiful arches,

between which on each side there are six narrow, graceful windows, whose clear, unstained panes are like a lovely mosaic. Above the ceiling there is a steep roof, the ridge-pole being one hundred feet high. In the end where the pulpit is situated there is a large window in beautiful Gothic style, and immediately below it a small gallery. On the opposite end, towards the street, there is a large circular window, and below it two small square windows. Here also is the large gallery, and beneath it the main entrance. In the middle of one side there is also another door, which is kept closed during divine service. On the end opposite the principal gallery there is a large platform, elevated but a single step, on which is the octagonal baptistery, and behind it, three steps higher, the pulpit, twelve feet wide; in the middle of this platform is a double chair, and a smaller one on either side, situated, in Gothic style, in niches in the rear wall. On each side of the pulpit, if it may be so called, are doors leading to the building in the rear, in which there are small rooms for the minister and for candidates for baptism, and in the basement rooms for other purposes, as the heating apparatus; registers for admitting the heated air are placed in the aisles of the chapel. The seats are simple and convenient, furnishing room for nine hundred hearers, besides three hundred in the galleries, so that the entire chapel can accommodate about twelve hundred hearers.

The exterior of the chapel is simple and dignified. It stands a little distance back from the street, and is protected by an iron fence. Over the principal entrance are the words, "Soli Deo gloria." — To God alone be the glory.

Decorations of the Chapel. On the morning of the 11th of August the chapel was tastefully adorned. Outside, in front of the principal entrance, on the right hand waved the flag of Hamburg; on the left that of the North German Confederation. Still farther to the right were planted the stars and stripes of America, and to the left the banner of England. The interior was adorned with garlands and flowers, especially the principal gal-

lery, and the desk of the singing-master was encircled with German ivy. On the end wall, directly over the principal chair in the pulpit, the words were inscribed in silver letters on a blue ground — “Pray without ceasing.” (1 Thess. v. 17.) Still higher and directly beneath the small gallery stood on white ground — “He hath made his wonderful works to be remembered; the Lord is gracious and full of compassion.” (Ps. iii. 4.) On the right of the great window, in golden letters, on a green ground upon the wall was written, “O taste and see that the Lord is good; blessed is the man that trusteth in Him.” (Ps. xxxiv. 9); and on the opposite side, “Bless the Lord, O my soul, and forget not all his benefits.” (Ps. ciii. 2.) The baptistery was adorned with pinks and orange flowers, and the pulpit with bouquets and garlands.¹

We took our seats, under the impression produced by these precious texts of God's word and marks of the Divine favor. Notwithstanding the crowd in attendance, the chapel, thanks to its altitude, was comfortably cool. We had but a moment to collect our thoughts; for in a few moments all eyes were directed to one of the doors near the pulpit, and Mr. Spurgeon, long sincerely loved and now at last seen with our eyes, entered. He was followed by several other friends from England and Scotland, some of whom were well known and very dear to us. Again the door opened, and the surviving leaders of the little band, which had now grown so large, appeared and took their places in the pulpit. In the middle was the beloved pastor of the church in Hamburg, br. Oncken, and br. Köbner; on their right, br. G. W. Lehmann; on the left, br. Schauffler.

The Dedicatory Services. The new chapel was then solemnly opened with the first service held in it, according to a printed programme.

First, a hymn was sung by the choir of the Hamburg church, numbering fifty-three members. The leader of the choir and some of the members are spiritual fruits of recent awakenings.

¹ The reader will of course understand that these mottoes were in German.

Mr. Köbner read Psalm cxlvii. and the church sung Luther's Hymn —

“Ein feste Burg ist unser Gott,” testifying not only to the stable foundation of their faith, but also to their fellowship with all the reformed evangelical churches in Christendom.

Prayer was then offered by br. G. W. Lehmann, the oldest fellow-laborer of the founder of the churches in Germany. In the prayer there was an allusion to the little room in which the church of Hamburg first met, as contrasted with “this splendid house and this great assembly.” Very earnest was the petition for br. Oncken — “May his shoes be iron and brass, and as his age, so may his strength be.” England and America were not forgotten, nor the city of Hamburg, which the speaker referred to as “the place of my birth.”

After this there was a second Scripture reading. Br. Bues read Ps. cxviii. 15–29. Then the choir performed an anthem, composed for the occasion by br. Braun; theme, Psalm lxxxiv. 1–5. Then br. Schauffler prayed, and the congregation sang. The Lord revealed Himself during the devotions of the morning. Br. Oncken then offered prayer again, alluding with gratitude to the fact that no accident had occurred to any one of the builders during the construction of the chapel.

The Discourse by Mr. Oncken.

In his discourse which followed, Mr. Oncken spoke of the fact that representatives were present from every part of Germany, including more than a hundred preachers of the gospel. There were also brethren present from Poland, Russia, Austria, Denmark, Holland, France, England, Scotland, and two from the United States. He announced as his subject, the design of this new house of God. 1. That Christ may be glorified. 2. That Christians may be confirmed and established. 3. That sinners may be won to Christ. Under the third head, br. O. remarked, that of the 250,000 inhabitants of Hamburg, including Altona, only about 4,500 attend the Lutheran worship. “In many of the pulpits a living Christ is never preached, and the number of witnesses to the truth is proportionally small.” He then proceeded as follows: —

In England, in the year 1819, God brought me to the knowledge of His truth. I entered soon after, in 1823, into the service of an English Missionary Society.

The beginning was small, and small were the means at our command. I began my work in a house in Hamburg, in the second story. As soon as it was noised abroad that an Englishman was preaching, persecution commenced. The meetings were prohibited, and then began a gloomy chapter in our history. For twenty long years the enemy persecuted us from one corner of the city to another. During all this time we were obliged to preach the gospel behind closed doors. I grieve to say that the Lutheran clergy were the chief inciters of this persecution. But one man was an exception. I still keep in grateful remembrance the image of this man, pastor Rautenberg, my valued friend and brother, who has long since passed into eternity, who always strove to defend me with all the power at his command. But all the efforts of the enemy did not avail to hinder the gospel. It went forward with irresistible power. A stronger than the strong man armed is with us; it is Jesus Christ; and He must keep the field. All our victories we ascribe to His almighty grace. We are filled with wonder in view of the great things the Lord has done for us.

I will not pass by in silence God's merciful guidance, which brought the church in this city into connection with our dear brethren in America. It was my acquaintance with Professor Sears which led to our relations to the American Baptist Missionary Union, which still continue, and for which we have so much cause to be grateful. The dear English brethren have also come to our help, and have done nobly for us. In enjoying the glorious things which have come to us in the past, and which the future may bring, never may we forget our obligations to our English and American brethren.

Twenty years ago, we rejoiced when we were forced to meet in a narrow room, with closed doors. Very often the expression was heard regarding me, "The rogue deserves the tallest gallows." But to-day the Lord brings us to honor. Let us acknowledge it and show ourselves worthy of it.

The forenoon service was concluded with singing and the benediction.

Mission to Sweden.

LETTER FROM MR. WIBERG.

The Good Work Advancing. Stockholm, July 4, 1867. — I send herewith extracts of reports of our evangelists and preachers, from which it will be seen that the Lord is still greatly blessing our work. But these extracts do not tell all that the Lord is doing for us, as He is signally blessing even other brethren connected with our mission, though not supported by the Missionary Union. A brother by the name of Malm has labored with great success in the middle of Sweden, at the large village of Motala and its vicinity, where heretofore there has been great hostility to the Baptists, and more than a hundred have been converted through his instrumentality since the month of February last. On Whitsunday, June 9th, eighteen were baptized at Motala, and on the following Sunday, four. About a week ago I visited the Baptist church at Karsta, twenty-four miles north of Stockholm. This church numbers about seventy members. It sustains a week-day school numbering sixty-five children, where all are instructed free of charge, and besides, a children's home, where ten small children are supported. A work of grace has been going on among the children since last winter. In their Sunday-school I numbered forty scholars. Having heard that a number of them had of late been converted, I asked those children who had experienced peace in believing since last Christmas to rise, and, out of the forty children, fifteen rose to signify that they were born again. This work of grace, I believe, is under God owing principally to the labors of that excellent school teacher, a sister by the name of Christina Johnson.

Here in Stockholm, the work is progressing. Sinners continue to be converted and added to the church. On the 30th of May I baptized eleven, and last Sunday, June 30, eight were baptized.

The Theological Seminary. Our Theological Seminary closed its first year at the end of last May. Monday and Tuesday, June 3 and 4, we had our annual ex-

amination with the students. They have made good progress. During a few weeks of the last term I took part in giving instruction in theology.

Last week, I also visited, in company with brother Nystrom, the church at Gefle, a hundred miles north of Stockholm. This church is in a good state of spirituality, but in want of a good preacher and meeting-house. They are now renting a room, seating about three hundred persons, which has formerly been used as a dancing saloon, and is now also used as a court room; but in about a year hence they will be compelled to give it up. After that, they do not know where to assemble, as there seems to be no possibility for them to rent another room suitable for holding meetings. Gefle is an important place, numbering 13,000 inhabitants, and it is very important for our cause to have a strong church and a good place of worship there. But the members are all poor, and can do next to nothing towards erecting a house of worship.

This morning I am about to start for Sundsvall, 250 miles north of Stockholm, in company with br. Broady. I intend to visit the churches in the province of Medelpad, Jemtland, Helsingland, and Dalecarlia, and shall probably be absent from Stockholm some two months. Br. Edgren has gone to the island of Gotland to preach, and intends to remain there four weeks. The students, too, are all out on the mission field.

REPORTS OF COLPORTEURS.

Progress of the Revival in Sweden.

Mr. Wiberg communicates a letter from br. Ola Hanson, who has been laboring in Skane, south of Sweden, and has been blessed in his work in a most remarkable manner. Since the last account published from him, a continual shower of blessings has accompanied his labors. Some time since he wrote:—

I have held four meetings at Wenestad, and baptized one. The presence of the Lord Jesus was felt powerfully among us. There was a great awakening. The people cried aloud and confessed their sins, and some received peace in believing, and

were enabled to praise the Lord for his great mercy. On the following day, I had again a happy season. Many wept over their sins, and five professed to have found peace in believing. After this I went to Ullstorp and preached there. One soul received peace in believing. The next day about 300 were assembled. The Spirit of the Lord was powerfully felt. Many were awakened, and some were enabled to believe that the blood of Jesus had cleansed them from their sins. There seemed to be not one present who was not affected by the word.

Two days later, I preached again at Wenestad. About 800 were assembled. Some were awakened, and some were enabled to believe in the Lamb of God. The next day I preached in the morning at the same place. Many were assembled, and the word spoken was accompanied with power. The people cried aloud for mercy, and some received peace in believing. The same day I travelled to Nyrup and preached.

Of his labors in Skane, Mr. Hanson says,—

I wish to give you some information of what the Lord has wrought. The Lord has caused the wind of his Spirit to blow powerfully here in Skane. It seems as if all hearts were willing to receive the seed of the word. Many of the greatest enemies of Jesus and his people have been laid low at the feet of Jesus.

I preached two or three days successively at Wenestad to a large gathering. Many were awakened, and the weeping and sobbing were so loud that I had to stop preaching.

His successful labors directed the eyes of the magistrates towards Mr. Hanson, and a constable came for the purpose of putting him in prison, but he went free that evening. But two days later he writes:—

I was brought as a prisoner to the constable, and from there to the parish priest, who was very severe. From there I was brought to the district sergeant, who set me free. I held meetings in the evening at which many were present, and many were awakened and cried aloud for mercy. The next day I was brought again to the

district sergeant to answer to charges brought against me. I was examined and again set at liberty.

Revival in the South of Sweden.

At a subsequent date br. Hanson writes, —

I will now give a short account of the work of the Lord in the south of Sweden. The work continues steadily to go forward, and souls are born into the kingdom constantly. Scarcely a day passes but some soul is brought from darkness to light, and sometimes several in one day. I hold two meetings every day, which are attended by great crowds. The Lord is opening doors which heretofore have been barred against us. And it now seems as if the Lord would again build up the waste places of Zion. The churches are increased in numbers constantly. In three months I have baptized seventy in this region, and there are indications of a still larger ingathering. But my greatest source of grief is the thought of having to leave this region. Especially so, from the fact that the

churches in Skane have suffered so much loss for the want of under-shepherds and teachers. Most of the churches have no pastor. Hence, the churches in general are in a low state. I have visited churches that have not had preaching for three or four months. There is a great hungering and thirsting to hear the preached word. It is truly wonderful to see the work of the Lord here. There are whole parishes where there is not a family but some in it are inquiring after the way of salvation, and sometimes I have to spend both night and day in conversing with anxious souls.

Mr. Wiberg writes, with regard to the labors of this brother — "We have received several letters from eye-witnesses, which testify to the extraordinary revivals resulting from his preaching. Thus br. Nils Olsson, writes, 'The Lord has for some time abundantly blessed the labors of br. Ola Hanson, owning them in a wonderful manner. Wherever he has been, his labors have been crowned with fruits; and many new doors have been opened. The people stream in great masses to hear him.'"

DONATIONS RECEIVED IN NOVEMBER, 1867.

MAINE.

Thomaston, 2d ch., W. C. Burgess, tr., 30; Warren, Ladies' For. Miss. Soc., Eliza Richardson, tr., 12; \$42 00
Penobscot Asso., J. C. White, tr., Bangor, 1st ch., 75; Hodgdon, ch., 5 60; Kenduskeag, ch., 4.75; Hampden, 1st ch., 13.10; Bangor, 2d ch., 83.69; Sab.-sch. 50; Bangor, 1st ch., Female Miss. Soc., 83.50; East Corinth, ch., Miss. Soc., 5; Charleston, ch., 5.50; Lincoln, Central ch., 20.25; Old Town, ch., 20; Amity and No. Amity, ch., 10; Ludlow, 5; Littleton, 7; Orient, John Collier, Senr., 50 cts.; West Hampden, ch., 2; Houlton, ch., 25; Stetson, ch., 6; Charleston, Mrs. P. T. Fulson, 1; Bangor, 1st ch., Mrs. Susan R. Clark, bequest, 25; estate of D. Herrick, 8; 400 89—442 89

NEW HAMPSHIRE.

Mason Village, ch. 10 00

VERMONT.

Fairfax, ch. 50 00

MASSACHUSETTS.

Somerville, 1st ch., tow. sup. of nat. pr., care of Rev. J. N. Cushing, Toungoo, Burmah, 20; Cambridge, Lyman Tiffany, 100; Framingham, 1st ch., W. Nixon, tr., 66; Marshfield, No. ch., 10; Boston, Union Temple Miss. Sab.-sch., Miss Taylor's class, 61 cts.; Reading, Salem st. ch. and soc., R. C. Totten, tr., 12; Chelmsford, Central ch., Ladies' Bur. sch. soc., Miriam Warren, tr., 20; Hyde Park, a friend, sewing-machine, 50; Sharon, Mrs. Mary E. Parkhurst, to const. Dea. Alexander Edwards, H. L. M., 100; Lynn, High st. ch., Young Ladies' For. Miss.

Soc., Sarah H. Hay, tr., to const. Rev. John S. Holmes, H. L. M., 75 of wh. is for sup. of nat. pr., care Rev. E. O. Stevens, Promie, Burmah, and 25 tow. sup. of Rev. W. M. Lisle, Bangkok, Siam, 100; Beverly, 1st ch., Ladies' Miss. Circle, Mrs. O. M. Pierce, tr., 87.06; Roxbury, a friend, 5; Jamaica Plain, ch., J. B. Wetherbee, tr., 610; Boston, Miss Hannah Wood, 1.50; Miss Ann Covell, 50 cts.; East Brookfield, ch., 2.25; Sharon, estate of Roxy Pettes, 10; Hyde Park, ch., 10.50; 1,206 42
Millers River Asso., West Royalston, Jotham Pierce, 10 00
Boston South Asso., Needham, ch., Miss Jennie G. Avery, 5 00—1,221 42

RHODE ISLAND.

Providence, 1st ch., Young Ladies' Miss. Asso., Miss A. A. I. Douglass, tr., tow. sup. of child for one year, care Miss Fielde, Bangkok, Siam, 27

CONNECTICUT.

New Haven, 1st ch., Sab.-sch., for Swedish Mission, 50 00

NEW YORK.

Chestertown, ch., Sab.-sch., 1.50; Rochester, S. H. Phinney, tow. sup. of nat. pr., Moung See Dee, care Rev. M. H. Bixby, Toungoo, Burmah, 10; Palmyra, Miss A. Ford, 3; 14 50
Coll. per Rev. O. Dodge, Dist. Sec., Duchess Asso., Armenia ch., 117.50; James Ketcham, 6; Stanford, 1st ch., 16; Stanford, 2d ch., 30; Pine Plains, ch., 17; North East, ch., 26; Rev. A. C. Lyon and wife, 10; 221 50
Monroe Asso., Greece, ch., 26.50; Pennfield, ch., bal., 1; 27 50

Saratoga Asso., James Kassar,	25 00	
New York Asso., Port Richmond, S. Island,	10 00	
Hudson River So. Asso., New York, 18th ch., tow. sup. of laborer, under care of Mrs. Van Meter, Basseln, Burmah, 100; Yonkers, ch., 273.78; Yonkers, ch., Sab.-sch., tow. sup. of nat. pr., care Rev. Mr. Kreyer, Hangchau, China, 60;	433 78	
Erie Asso., Forestville, ch., 9; Leon Centre, ch., 5; Perrysburgh, ch., 2;	16 00	
Essex and Champlain Asso., tr. of Asso.	34 08	
Hudson River Central Asso., Tarrytown, ch., in part,	100 00	
Washington Union Asso., Whitehall, ch., in part,	50 65	932 96
NEW JERSEY.		
Coll. per Rev. J. V. Ambler, Dist. Sec., West New Jersey Asso., Pitsagrove, ch., 20.56; Moorestown, ch., 10.80; Mullica Hill, ch., 23.55;	54 91	
Trenton Asso., Trenton, Central ch., 14.67; Orient, ch., 13.86;	28 53	
Sussex Asso., Schooley's Mountain,	8 00	
Coll. per Rev. O. Dodge, Dist. Sec., East New Jersey Asso., Bergen, ch., in part,	70 00	156 44
PENNSYLVANIA.		
Johnstown, Welch ch., 7; East Smithfield, ch., to const. Rev. E. M. Alden H. L. M., 100.04; Philadelphia, Mrs. O. A. L., 50;	157 04	
Coll. per Rev. J. V. Ambler, Dist. Sec., Centre Asso., Johnstown, ch.,	1 50	
Beaver Asso., New Castle, ch., bal.,	5 25	
Pittsburgh Asso., McKees Port, ch., 9.20; Sab.-sch., 2.40; Peters' Creek, ch., Sab.-sch., 7; Elizabeth, Wm. Penn Union Sab.-sch., 7.50;	26 10	
Tioga Asso., bal.,	6 50	
French Creek Asso., Erie, German ch.,	5 50	
Oil Creek Asso., Cherry Tree, ch.,	4 06	
Philadelphia Asso., Philadelphia, 1st German ch., Sab.-sch., 14.34; Philadelphia, 2d ch., 41.50; Passyunk, ch., 5.82; Great Valley, ch., bal. 3; Downingtown, J. Guie, 10; Colegrove, N. Roberts, 4;	78 66	
Ten Mile Asso., Mt. Herman, ch.,	5 00	289 61
DELAWARE.		
Wilmington, H. Link,	5 00	
OHIO.		
Marion, Mrs. Cuscaden, to be expended under care of Rev. Wm. Ashmore, Swatow, China,	25 00	
Coll. per Rev. G. H. Brigham, Dist. Sec., Miami Asso., Cincinnati, 2d ch., 5; Cincinnati, Ninth st. ch., 262;	267 00	
Huron Asso., Sandusky, ch.,	17 00	
Lorain Asso., Henry Norton,	1 00	
Cleveland Asso., Erie st. ch., 250; Richfield, ch., Sab.-sch., 10;	260 00	570 00
INDIANA.		
Coll. per Rev. G. H. Brigham, Dist. Sec., Flat Rock Asso., Flat Rock, ch., Sab.-sch., 7; Greenburgh, E. Edkins, 90 cts.;	7 90	
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American Baptist Missionary Union.

FEBRUARY, 1868.

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THE forty-eighth volume commenced with the number for January. The **MISSIONARY MAGAZINE** contains a full view of the home proceedings and foreign operations of the **AMERICAN BAPTIST MISSIONARY UNION**, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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THE MISSIONARY MAGAZINE.

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AMERICAN BAPTIST MISSIONARY UNION.

VISIT TO PEKING. — THE MING TOMBS.

BY REV. M. J. KNOWLTON, NINGPO, CHINA.

[Continued from Magazine for Oct., 1867, p. 403.]

WE put up at the inn at the foot of the hill, about half a mile beyond the Wall. The next morning the rest of my company went on to pay a visit to Tartary, or rather Mongolia, while I returned through the Pass, in company with Mr. and Mrs. Goodrich of the American Board, who had been on a visit to their colleagues, Mr. and Mrs. Gulick, who are located at Kalgan, outside the outer Great Wall, 150 miles north of Peking. Rev. Mr. and Mrs. Williams, of the American Board, have since joined the Gulicks at this far inland, and isolated station. Their nearest American or English neighbors are at Peking. On emerging from the Pass, I parted from Mr. and Mrs. Goodrich, who proceeded directly into the city, while I turned to the east, along the foot of the mountain to visit the celebrated Ming Tombs.

The Ming dynasty began its sway over China, in the year 1368, and terminated its reign in 1628, thus having extended over a period of 260 years, and having had sixteen different emperors. This was the last dynasty in which the imperial government was vested in a Chinese family. The present *Ta-tsing*, Great Pure dynasty, was established and is still maintained, by the Manchu Tartars.

The "Ming Tombs" are the tombs of thirteen of the Ming emperors. They are beautifully situated in an amphitheatre of hills, in a semicircle. On leaving the main road to visit the Tombs, we came immediately to a magnificent marble archway or gateway, which was merely for show, as there was no wall on either side. From this gateway to the principal tomb, it is five miles. The temples and pavilions connected with the Tombs, are seen in the distance, nestling at the foot of the hills, and a plain, covered for the most part with cultivated fields, intervenes. I rode along in my cart, upon a well-trodden road. We soon came to another fine gateway, built of porcelain bricks; then, about two hundred yards beyond, a pavilion built of porcelain bricks. About the same distance beyond, there was a fine granite archway, or square drum-tower. About fifty yards from each corner of this drum-tower, was a great granite pillar about twenty-five feet high and two feet in diameter. Each of the four pillars seemed to be one solid block of granite. Passing on beyond these some distance, we came to the first pair of a series of colossal animals, beautifully carved out of solid granite. The first pair were huge lions lying down, one on either side of the road. The second pair, about fifty yards beyond the first, were also lions in a standing posture. So lifelike were they that

the mule was so frightened that the driver could with difficulty get him past them. Next was a pair of lionesses, lying down, and next, a pair of the same in a standing posture. Next was a pair of fabulous animals with scales, lying down, and beyond, a pair of the same standing. Next was a pair of large camels lying, and beyond, at some distance, a pair of the same standing. Next were two pairs of magnificent elephants, the first pair as usual, lying down, and the second standing. They were as large as life, except that their legs were a little shorter, and each seemed to have been made of a solid, huge block of granite. Next were two pairs of the largest sized horses, arranged in the same order as the other animals. Next were some eight or ten pairs of colossal human statues, being arranged about fifty yards apart. Some had scrolls in their hands, and some had wands. Some had crowns, some had not. They were about twelve or fourteen feet in height, and their heads and bodies were proportionally large. At a suitable distance beyond the last pair of statues, there was another gateway. Half a mile farther on, there were the remains of what was formerly a fine white marble bridge, spanning a creek. The mountain torrents seem to have carried away a part of it.

Passing on about a mile farther, through fields, we passed over a fine bridge of white marble, and thence for about half a mile there was a fine causeway leading to the principal tomb, constructed of white marble blocks about three feet long and fourteen inches broad, polished and nicely adjusted together, so as to form a perfectly smooth road. At length I stood before the front wall that encloses the large park that contains the temples and pavilions in front of the tomb. This wall is about fifteen feet high, and built of the imperial, highly polished, yellow, porcelain bricks. By pushing heavily at one of the huge gates that was ajar, it opened, and I found myself in a large court in front of the first temple. The tomb is situated in the rear of the three temples or pavilions. It is the tomb of a distinguished emperor by the name of *Young-loh* who reigned from 1403 to 1425. Of the thirteen tombs, this with its temples and grounds, is much the most magnificent. They are all built on the same general plan, so that in describing one, all are described. In the court were trees and grass, and flagged walks. Men were at work cutting the grass. The temple was built of the usual porcelain bricks, and surrounded with white marble steps with balustrades. On entering within, I found it was merely an empty pavilion, flagged with granite, and gaudily painted. Passing through to the rear, I found another court like the first, and beyond it a much larger and finer building than the first. This I found to be an immense hall, about two hundred feet long by fifty feet broad. The roof was supported by four rows of gigantic posts some seventy or eighty feet high, and three feet in diameter. They were painted vermilion red, and the beams, and whole roof, were painted in a most gorgeous manner. The hall was entirely empty, except that in the centre there was a shrine, within which was a small wooden tablet, on which was inscribed, in gold gilt letters, the name of the deceased emperor, to whose manes this huge fabric was erected. The combined impression of vastness, grandeur, and simplicity, was highly calculated to inspire awe. The walls were of the usual yellow porcelain bricks, and were surrounded with white marble steps, and balustrades. Back of this hall or temple was another large open court, with its shade trees, grass, small pavilions, and flagged walks. Passing along the central walk about fifty yards, I came to a singular structure. It was a square tower, three stories high, built of solid mason work of granite and bricks. Through its centre was an arched passage-way about six feet high, and six feet broad, formed on an inclined plane, which extended about forty feet to the back wall; here at right angles to the first, were two similar inclined tunnels which led to a platform in the rear, on the side of the hill. From this platform there were two flights of stone steps leading to the third story of the tower. Passing up one of these stone staircases, I found here the grand tablet or tombstone of the deceased emperor. This magnificent tablet was of grayish marble, erected upon an altar of the

same material, which was about four feet high, four feet broad, and eight feet long. The tablet is a colossal slab, about twelve or fourteen feet high, four feet broad, and two feet thick. It has inscriptions on the face, and some carving at the top, and around the margin. Back of this tower, is the tomb, or rather immense earthen mound. This mound, on examination, I found to be an artificial hill, about two hundred feet high, circular, and surrounded by a granite wall about twelve feet high, and a third of a mile in extent. This mound is covered thickly with small cedars, grass, and weeds. The raising of immense mounds is, I believe, the usual custom with all the tombs of the emperors, and the greater the hill, probably the greater the honor. *Young-loh* certainly had due honor paid to him in this particular. The mounds of the other Ming emperors, I noticed, were much smaller. All tombs in China, in course of time, it may be many years after, have small mounds raised over them. The hills of Chusan near the city are thickly studded with these little mounds. The tombs enclosing the coffins, are usually of brick, and invariably upon the top of the ground. I visited three other tombs, which were all inferior to the one above described. The view from the centre of the plain, of the semicircular array of the mounds with their temples and pavilions, was very fine. The thought occurred to me, that probably there were but few places on earth where repose more remains of human greatness. Yet these once haughty monarchs, who reigned over about a third of the human race, now lie as lowly in dust as the meanest of their subjects. "Thus passes away the glory of this world."

It was already dark before I completed my inspection, so that I was obliged to take my cart and hasten to the nearest inn for the night. The next morning, I visited a walled city on my way, called *Tsong Bing-chow*, where, as at several other places, I distributed tracts and portions of Scripture, and preached to the people. I could not learn that any missionary had previously visited the place. In the afternoon, I arrived at Dr. M.'s in Peking, well pleased with my four days' trip to the "Great Wall" and the "Ming Tombs."

NINGPO, June 20, 1867.

LETTERS FROM THE MISSIONS.

Toungoo Mission.

LETTER FROM MR. CROSS.

Evening with Karen Pastors. Toungoo, Aug. 1867. — An evening with the Karen pastors in my study. The conversation was at first on the condition of the churches and people on the east side of the high range of Toungoo mountains. One of the pastors present had just returned from that region, and told us of the war which was going on among the different tribes in the Red Karen country, — that many of the conquered party had fled and taken refuge among the Christian villages, thus endangering the peace and safety of those villages.

These Christian villages have for a long time been exposed to the attacks and rav-

ages of the Red Karens or Eastern Bghais. It was told of a certain pastor who had charge of the largest Christian village in that country, that the chief said of him, "Our pastor told us to fight if the Bghais came to attack us, and that he himself would fight to the last. But as soon as there was any real danger of fight, the pastor withdrew to a place of safety, and would not come back to live with them. That he gave as a reason for his conduct, his fear that the Bghais would carry off his wife" — a thing they had done in the case of another preacher, before.

I remarked that I thought some of the pastors were too easily discouraged, if not frightened. I mentioned the case of a pastor who had himself recently told me his own story. "He left his home to make

an extended tour among the villages. The first village he came to, he met with a report that there was sickness in the next village, and both the people there and those who came with him objected to his going on. He accordingly turned back and gave up his journey."

One of the pastors present, who had just returned from a long tour in which he had made the circuit of the whole Red Karen country, and had also visited a few villages among the Bghais, said that "he had met with the same reports to which I had just referred; but he had paid no attention to them. He was willing to trust himself in the hands of God. He had generally found that reports of danger and sickness fled before him. The sickness or danger was always in some other village than the one in which he was. A month or two ago a tiger had killed a man in a village far to the south. Report fixed the scene in five or six villages, and in some cases made it two men that were killed, instead of one." One young preacher, fifty miles in another direction, had been deterred from travelling on account of this report.

"He said that in his present tour he decided to go to a certain village. On his way a messenger met him, and warned him to make haste and come within the territory, or country belonging to the village. The people (heathen) were going to sacrifice for the land. The way would be stopped, and it would be dangerous to come into the country after that. He paid no attention to the warning; and, when he came to the 'border of the land,' he found the signs of prohibition already erected. His followers were afraid, and wished to turn back; but he did not mind the prohibition, but went forward and his company with him.

"He arrived at the little Christian village and had nearly completed his work of preaching and exhortation, when another messenger came from the heathen people, forbidding him to leave the country till their sacrifice was ended. He said he should leave at his time appointed. They said, 'Then if you go, you must not carry the travelling basket on your back.' He said he should carry no man's travelling basket but his own. They said, 'If you go,

the Christians will take you for an example, and will despise our rites.' He said, 'I prefer that the Christians should follow my example, rather than yours.' He went on his journey at the appointed time, and no one hindered or molested him."

Sacrificing for the Land. "I said, 'This custom of sacrificing for the land, does not exist among the Karens at the south, and it is new to me. I would like to hear a full statement of the custom as it exists here.'

The last speaker, (the noble Kyoukkai) said that "the custom was more fully observed among the Mopghas and Karens further north," and appealed to the pastor of the principal Mopgha church who was present, to state the custom as it existed among the heathen Mopghas and others.

That pastor began by saying, that "with the Mopghas, each clan had its own country and strict boundaries; that this feast occurred regularly only once in three years; but it occurred oftener if any great wickedness or crime was committed in the country in the interval; that it was death for any man either to come into the country, or to go out of it during the time of the feast, or after the notice had been given, and the sign had been erected at the borders of the land.

"A particular spot was selected for the feast, and large stones prepared for an altar or place of offering. These stones became sacred, and possessed of secret power, ample for the destruction of all criminals. The offering consists in the sacrifice of a perfectly black pig or bullock; great care is taken to select an animal which has no other than black hairs on any part of it.

"When the time for making the sacrifice has come, the people assemble and build a small house for the priest on the spot selected for the altar. The priest is hereditary, and no one but the proper hereditary priest can be allowed. When preparations are completed the people go to the house of the priest, take him out by force, and ornament him with all the showy adornments they can command, and thus carry him to the sacred spot and put him

into the house which they have prepared for him.

"When the people are assembled for the feast, with their pig or bullock prepared for the sacrifice, the priest speaks to them from his house, a place elevated so as to command the whole assembly. He says, 'I came not here of my own accord to address you. You took me by force. Had I hid in the holes of the rocks, you would have sought me out and dragged me thence. Had I cast myself into the river to escape, you would have pulled me out. Had I taken refuge in the hollow of the bamboo, you would have dug me out and brought me here. Listen to me then, while I bear witness against you.'

"Thus far the speech is hereditary, and is the same in all generations. But at this point the priest proceeds to make his speech practical, and to adapt it to the circumstances of the case. If the meeting has occurred in consequence of some crime having been committed in the country, the culprit is pointed out, and the people fall upon him with clubs and sticks and beat him till he is nearly dead. Then the priest proceeds to utter his curses against all kinds of sin and immorality. He mentions fornication, adultery, lying, theft, robbery, and nearly all sins which are mentioned even by the Bible, and announces the curse which is to follow each kind of wickedness. He then points to the sacred stones on which the sacrifice is made, and says 'these stones will devour the guilty!' The people believe in this secret power of the stones."

When this description was completed, I said, "I had observed that the Mopghas seemed to be a strictly moral people, and I had no doubt that this custom had a great influence in restraining them from the immoral practices so common and so gross among other heathen people."

The Paku Custom. The Paku pastor, who had introduced the subject, said, that "the custom was somewhat different among Pakus. He did not mention the speech or the anathemas of the priest, but said that when the pig or bullock was slain, the priest took hold of the legs of the prostrated animal, while being killed by the

hand of another, and uttered a prayer. This prayer is for the good of the country; that their fields may be fruitful, — that they may be free from sickness and calamity. In this the Being or Power to whom the prayer is offered does not seem to be known. It is some Power or Being which punishes the land for its wickedness, or prospers it for its justice and probity."

I engaged these pastors to give me a written description of this custom in all its particulars. I have given it here as uttered in conversation. It would be useless to speculate on the origin of this remarkable custom. We have no occasion to go for an explanation to the "Ten lost tribes," or to "the customs of the Jews." We must, however, attribute considerable intelligence to the earlier Karen patriarchs. And we must gather from these remains an explanation of the wonderful fact, that the Karens, above all people yet discovered in any part of the world, have been prepared to receive the gospel. It is a Providence of God, and its deepest mysteries may be yet left for the future to reveal. Out of this dust may come forth a people who were trodden under foot of all others, till the time for which they were prepared had come. Then they shook themselves from the dust. Their progress and mission are before them. God has given it to them. With enthusiasm and earnestness we should be co-workers with them.

School Examination. Aug. 21. — We had the annual examination of our school on the 14th, and the Ministers' Meeting on the 16th and 17th, — a very interesting and, I trust, profitable time. A number of British officers, including the Deputy and Assistant Commissioners, were present. I stated at the beginning of the exercises that the catalogue of the school contained 111, and that there was but a small number of absentees; that the studies of the school had been — 1. Reading and writing. 2. Three grades in Arithmetic. 3. Two in Geography. 4. Four grades in the study of the Bible; — that we regarded the study of the Bible as the most important of all studies, and that we must claim this to be true, whether we regarded the

immediate relations of the people to the government, or their best good for the future. Their civilization and their salvation depend on the Bible more than on all other things; hence our efforts had been mostly bestowed upon this. 5. There had been two grades in the elements and practice of singing. The whole school had been trained an hour each day by a competent native teacher. 6. A small class had been studying Astronomy, and some of the most difficult problems had been solved. This class consisted of only four, and I believed them prepared to explain the usual problems of the orbits of the sun and moon, rising and setting at different hours, unequal motions, &c. The school passed through their examinations, and it was evident that gentlemen, who had any knowledge of mathematics, were exceedingly pleased and not a little astonished at the clearness with which the class in Astronomy set forth their knowledge of parts of the science which are regarded as attainable only by the study of the higher mathematics.

Speech of the Deputy Commissioner. At the close of the examination, the Deputy Commissioner, Capt. McMahan, addressed the school. He was glad to see so large a school, and he was glad especially to know that the pupils were fitting themselves to be teachers, and not to go out on their own selfish purposes. He said he was especially glad that the study of the Bible was made their principal study; secular education would only lift them up by a devouring pride and contempt of their ignorant countrymen. They needed the knowledge which the Bible alone gives, to keep them in check. He was happy to say that he belonged to a government which regards the Bible as the best of all books, and the knowledge of it as the best of all knowledge. He wanted the young men who might now return to their homes, to go feeling their responsibilities, and to return to complete their education."

Ministers' Meeting. Our Ministers' Meeting was one of unusual interest. One essay on "Onesiphorus, a representa-

tive Christian," Dr. Mason proposed should be printed in tract form for general distribution, thinking it exactly what is needed. Its leading idea was "the ministry, and those who support them both at home and abroad," — or Onesiphorus in Ephesus and Rome.

State of the Work in the Jungle. The reports from the jungle are far more interesting than they have been at any time since 1862. All parts of the field have been thoroughly visited by the travelling preachers, and these are for the most part the ordained preachers. There were six ordained men at the meeting, and they report something over three hundred baptisms. The destitute churches are again asking for preachers, and rebuilding their fallen-down chapels, and heathen villages are also asking for teachers. The olden days of Toungoo seem in some measure to be returning. A vast field is opening to the east of us. We see how inadequate are all the means of men and money which we can now command. A great many most interesting anecdotes were related by the preachers in making their oral reports. One man told us of the spite shown to the Bible and Christian books by the heathen Bghais. When they attacked a Christian village, they speared their Testaments and slashed them to pieces by their cleavers or swords, and said, "These give their power to the Christians." We may hope that soon these men will themselves seek the power of these books, which they now so distinctly see to exist.

Prome Mission.

NOTICES OF CONVERTS. COMMUNICATED BY MR. SIMONS.

Apwah's account of herself, written for her by her brother, Ko Kong. I was born at Pen city in Burmah Proper. The inhabitants there were so disturbed and frightened by bands of robbers who infested the neighborhood, that they neglected the cultivation of the ground, and having nothing scarcely to eat, many died of starvation. When I was sixteen years old, I removed

to Pong-dwen, a town near by; but the means for sustaining a family were very scanty. My father died here, leaving my mother and seven children, six girls and one boy. I was the eldest, and had to work hard and help my mother take care of them. The inhabitants having heard that the country about Prome and Shwaydoug was free from robbers, our relatives persuaded my mother to go with them and take all her family. At the age of eighteen years I was married to a young man by the name of Moun Thahdo. We both, being poor, had to work hard to get a livelihood. We cultivated a garden, and sold the vegetables and fruit at the market.

My husband, being a steady man and religiously inclined, left me and became a Pothoo daw (abbot) and wore the white dress of the brotherhood. He thought that by separating himself from his family and devoting himself closely to the services of his religion, he would gain merit. We then had three children, a son and two daughters. These were depending on my own exertions for sustenance. However, soon my husband returned to me, and I, not wishing to be behind him in merit, left him with the children and became a Matheelah (nun), had my hair cut, my head shaved, and wore the long white dress of the sisterhood. I think I was then sixty years old.

The English and Burmese being at war, and the country being unsettled, my husband and children went to Rangoon, and I soon followed them. Here we met, for the first time, the teachers Kincaid and Ingalls, with their families. My husband hearing from them the truth of the Christian religion soon became a disciple. It was not long before I also became one, and was baptized in my garments of the sisterhood. A Phoonghyee was baptized at the same time.¹ My husband and myself then agreed to begin life again, and we were married by teacher Ingalls according to the Christian custom.

I am now seventy-two years old, having been a disciple of Jesus Christ more than twelve years. My husband was sixty-nine

¹ See *The Gospel in Burmah* by Mrs. McLeod Wylie, page 277.

years old when he was baptized, and died eight years after, aged seventy-seven, trusting in Jesus Christ alone for salvation. When a young woman, my name was Badweh; but now I am called Apwah (grandmother). My son and one of my daughters now living with me are disciples, and are bringing up their children in a Christian way. My other daughter died some time ago, leaving two boys who are under my care. She gave no evidence of being a Christian, but she heard from us that Jesus Christ only could forgive our sins and make us happy. My brother, Ko Kong is the pastor of the Prome church, and three of my sisters became disciples and some of their children. One of them has gone to her rest.

APWAH.

Ma Nan Singe's account of herself written for her by her husband, Moun Chin. I was born at Enma. When my husband became a disciple of the Lord Jesus Christ, I tried my best to persuade him not to enter the new religion. Seeing he did not mind me, I got angry with him and would not live with him, but went back to live with my parents. On his return from Henthada, where he had been employed as a teacher; I began to think better of him and of the new religion, and becoming reconciled to him, I returned to him and soon learned to read and left off my old customs of worshipping idols, and became a disciple of Jesus Christ by believing in Him for salvation and being baptized. By the advice of my husband I began to teach others, and kept a school for young children. My age is thirty-five and I have been nine years a disciple.

MA NAN SINGE.

Ma Pwah's account of herself, written for her by her husband, Moun Yan Gen. I was born in Shwaydoug, and when of age was married to Ko Kong's son, who died. After the death of my husband, I went to the zayat with my father-in-law and other relatives, and soon began to be interested in the truths of the religion of Jesus Christ. I was baptized in the year 1855, Christian era. My mother persecuted me because I had become a disciple, and used to scold me and beat me. She

being ignorant and not knowing what she was doing, I pitied her and prayed to God for her, that He would change her heart and make her one of his children. He heard my prayers and the prayers of others on her behalf, and in two years she became penitent and believed in the religion of Jesus Christ, and was baptized. In six months after I became a disciple, I was married to Mounq Yan Gen, one of the preachers. I am thirty-three years old, and am the mother of three children living; one, a little girl, is dead.

MA PWAH.

Mounq Yan Gen says she has been to him a good, faithful, and industrious companion, takes proper care of the children, and looks after the affairs of the house during his absence while preaching in the country villages. She also entertains the strangers without making any complaint, and encourages him to go off preaching the gospel to others, and although the pay is small, (Rs 12. per month,) she will try to do her part by weaving, in helping him support the family. She can read and write, and wishes to see her children well educated in a Christian way. Her oldest son, ten years old, is in the mission-school, and can read and write English as well as his own language.

Ma Shway May's account of herself, written for her by her husband, Mounq Shway Hmin. I was born in the month of September of the Burmese year 1208 (A. D. 1846), at Maghyegong in the Prome district. When nine years old my parents returned to Mayaben village, near the town of Prome. My uncle is Ko Poo, one of the preachers. Being of age to do something for my own support, I was employed by Mrs. Simons to do housework. At the age of sixteen, being near the missionaries and attending the preaching of the gospel, I became interested in the subject of religion, and was baptized by Ko Kong in the month of March, 1863. I am now the wife of Mounq Shway Hmin, the school-teacher, and am nearly twenty years old.

MA SHWAY MAY.

Ma Wen's account of herself, written for her by her husband, Mounq Hmong. I was born in a village near Shway dounq, in the Burmese year 1194 (A. D. 1834). My mother, being a sister to Ko Poo, one of the preachers, removed to Ooyin-

gong village, to be near him and other relations. At nineteen years of age I was married to a young man; but as he liked another woman better, he was always quarrelling with me, and finally he left me and took her. In the year 1854 I was baptized, having been instructed in the truths of the Christian religion by my uncle. I was then twenty years old. I have lived in the Rev. Mr. Kincaid's family as nurse to his children for many years. My husband is Mounq Hmong, one of the preachers. I am now thirty-two years old.

MA WEN.

Mounq Hmong says: "She is a very industrious woman, and as a teacher's wife behaves well. By weaving, she does a great deal towards their support. The pay is Rs. 10, per month. They have no children.

Ma Kyoong's account of herself, written for her by her husband, Ko Kong. I was born in March of the Burmese year 1196 (A. D. 1832), at Pakau Ghyee, Burmah Proper. I left my home with my husband, intending to go direct to Prome to be near my cousin, Mounq Yan Gen; but my husband was taken ill at Thayetmyo, and there died. After his death I came to Prome to live with my cousin. Hearing from him every day the truths of the Christian religion explained, and being near the chapel, I attended the preaching and soon became an inquirer. Believing the truths I heard, and putting my whole trust in the Lord Jesus Christ, I was baptized and became a disciple. I have been a member of the church three years, and two of them the wife of Ko Kong, the pastor. I am thirty-four years old.

MA KYOON.

Ko Kong says, she is a faithful and industrious woman, and reads the Testament daily.

Mission to Assam.

LETTER FROM MR. STODDARD.

Sabbath Employments at Gowahati. Gowahati, Assam, Sept. 6, 1867. — Br. Comfort continues to preach in English every Lord's day at eleven o'clock, and has had a good congregation; our little chapel at times has been quite full. Some have

heard the gospel for the first time outside of the established church. May the truth be blessed to many souls.

Very few except our own friends, that is, church members, attended the services in Assamese. I have changed the nature of the exercises somewhat; it may almost be called a Sabbath-school or Bible-class; English, Eurasians, and natives are present. We sing in English and Assamese several songs, and have prayers; then a lesson that was given out the week previous is recited in both languages, questions are asked and answered, and a comment or practical remarks of ten or fifteen minutes follow. We have something of Christ in every lesson; the songs are of Christ, and hence all who attend the exercises, from whatever motives, must hear the "good news." Many are attracted by the English singing and English part of the exercises, so anxious are all to learn English. And yet some evidently feel fearful that the lesson part of the exercise may in some way contaminate their Hindu ideas. I am confident this kind of service, wisely conducted, will attract hearers and tend to do good. Some of our Sabbath scholars understand only English; some only Assamese, others both; but we all sing as far as possible in English, then in Assamese, and all the exercises are conducted in both languages. We are together only about an hour and keep very busy. Kandura sometimes assists me in the Assamese.

We have two weekly prayer meetings, and meet once or twice for singing. We also meet once a week with a company of Eurasian children and young people, who are anxious to learn our Sabbath-school songs.

Native Church at Gowahati. I find at present only ten members of the native church at this place. The Garo brethren, Omed and Ramkhe, were members here, but belong to the church in the hills now. Of these ten, two live some distance away in a Cachari village; in fact one, Apinta, is the head of the village, being tax-gatherer, a position which Mr. Danforth secured for him ten years ago. Apinta and his wife are Christians, and we trust something may be done yet for their countrymen, the

Cacharis. During the long absence of missionaries from this point, and the vigilance of the devil, some evil practices have crept in. The little band is not united in love as it should be; they observe the Sabbath rather loosely.

Labors for the Garos. We arrived at Gowahati at the opening of the rainy season, and were too thankful to find ourselves here so comfortably provided with abundance of house-room. But the rains begin to subside; it is the imperative duty of some one to look after the interests of the Garo department of our mission. This can be done much more efficiently from Gowalpara than from this place, being only one march to the first school and another half march to the Garo church. It would not be safe to travel from Gowalpara till the last of December. Yet the Garos visit Gowalpara at almost all seasons.

We step forward in this emergency cheerfully and trustingly. We feel that God has thoughts of good towards these hill savages. Will the American churches come up to our help as promptly as they should? If we hold on to all Assam, this step extends our field two hundred miles, and there is a greater demand now for two new families than when we were designated to Gowahati; two missionaries at Gowalpara for the Garos, two at Gowahati for the city and country and tribes round about here.

We have spent a long time in the valley of Assam. We will not attempt to tell what has been accomplished, nor in the least depreciate the virtue of patient waiting and persistent holding on, trusting in God. But cast an eye into the Khasia hills just south of this place, and only two days' march. The Welch Presbyterians have had a mission there a few years, and to-day we see four ordained missionaries, ten or twelve native evangelists, eleven churches, and about 350 native Christians, more than sixty day-schools all over the hills, and more than 1300 pupils. And now that the Garos and Nagas are accessible through government commissioners and assistants, shall we longer hold back? I would say, push every agency possible into the hills, and with the least possible

delay. It is a fearful and solemn truth that these wily brahmins are making more converts every year from these simple tribes to Hinduism, than the Assam Mission has made the last thirty years, all told. We can name tribes that have gone over to Hinduism almost as a body, while we have been trying to convert a few dozen Hindus. Up, and into the country which the Lord thy God shall show thee. Why tarry longer in this valley of rotten bones ?

Ningpo Mission.

LETTER FROM MR. KNOWLTON.

Death of Native Converts. Ningpo, Aug. 15, 1867. — Recently two of our good old members at Ningpo have been called to their everlasting rest. One was the old woman who formerly subsisted by chanting Buddhist prayers for those who wished her services. The rebels, when they took possession of Ningpo, destroyed her store of merit in the form of notes given by Buddhist priests on the future world, which were supposed to be good for a "thousand ounces of silver" in that world after death. She was led to our chapel, and soon gave up all her heathen practices, became a sincere Christian, and maintained a firm faith in Jesus as her Saviour, and a consistent Christian life, in the midst of poverty and sickness, to the last. A few days previous to her death, she remarked that her body suffered much, but her soul was at rest. Her soul was at peace and rest, sustained by a firm Christian hope, to the moment of her departure. Many of the members of the church attended her funeral. She had given special charge to her relatives not to use any heathen rites in connection with her death and burial, and requested to have a Christian burial. I have no more doubt of the salvation of this old lady, who listened to the gospel at the eleventh hour, than of any Christian in a Christian land.

Within the last few days, one of our old male members also has gone home. It is a striking coincidence that both of these saints departed on the Sabbath, being taken from the earthly to the heavenly rest.

This man was alone in the world, having no brothers nor nephews, nor wife nor children, having never married, — second cousins being his nearest relatives. But he had property sufficient to support him well while living, to meet the expense of his burial, and leave about \$30 to the church as a legacy. He was a member of the church five years, and maintained a quiet, upright life during all that time, and died in the faith, his soul at rest, trusting in Christ for pardon and salvation.

The Work making Progress. The gospel is making progress at all the stations. At a village near the chapel at Jih-z-kong, quite an interest in Christianity has recently been awakened, especially among the women. Several attend the meetings on the Sabbath regularly, and two from there were baptized at the last communion, also an interesting young man from the Wau-ka-den out station. Two, a father and son, from this last place, who date their conviction of the truth of Christianity from a discourse that I preached there last autumn, were baptized at the previous communion season.

At the previous communion at Ningpo, two converts from the out station, Bao-ka-zan, were baptized. One of these is a young man of fine native talent, nearly blind, who formerly got his living by fortune telling. This he had given up, much against the will of his heathen, widowed mother. I am giving him some employment in going about with the native assistant in that district, distributing tracts and talking to his old neighbors and patrons. I hear excellent accounts of him; his words seem to have power in them. Since they commenced this itinerating labor, the congregations on the Sabbath have increased several fold. At the same time three persons of Ningpo were baptized, and one also at the last communion.

Visit to Chusan. I have just returned from a visit to Chusan, where there were five applicants for baptism, three of whom were received. One was from the out station at Siau-saw, a man very highly spoken of by the Christians there. One of those baptized from near Red Bridge, who be-

longs to a family rather inclined to insanity, became, some time since, so excited upon religion as seemed to throw his mind off its balance, and his request for baptism was on that account for a long time delayed. He appears well now. It is quite a remarkable thing for a Chinaman to be much excited by religious matters. The interest awakened among the Chusan emigrants to the abandoned lands beyond Hang-chau, at a place called Shang-pah, seems to be exerting a good reflex influence upon the members and residents at Chusan. At Red Bridge the members are desirous to have a chapel, and one brother has offered to give the land, and the rest there have agreed to give work to aid in building it; it is estimated that the remainder of the expense will be about \$180, \$20 of which the contributions of the church on hand will meet. It is certainly encouraging that Chinese Christians should volunteer such aid.

Protection of Missionaries. The U. S. man-of-war, *Wachusett*, Capt. Shufeldt, with the U. S. Consul-General of China, Hon. W. P. Mangum, and Mrs. Mangum, on board, were in the harbor of Chusan, off the city of Tinghai, where our mission has its head quarters on the island. The next day I went with the Capt. and Consul General to call on the chief magistrate of Chusan, and interpreted for them. Mr. Mangum requested him to look after the interests of the missionaries, and in case of difficulty to protect and aid them. This, the magistrate promised to do.

SIAM.

Chinese Mission of Bangkok.

LETTER FROM DR. DEAN.

Additions to the Church. Bangkok, Aug. 6, 1867 — Last Sabbath four Chinese were baptized and received to the fellowship of the church, — three of them, young men of twenty to thirty years of age; and one, aged seventy-two. There seemed some hesitation with the members of the church in admitting this old man into the church, on account of his limited knowl-

edge of the gospel; and on asking him if he would wait till the next Lord's Supper, he yielded to the pleasure of the church, but added, "If I should die before that time, I should be very sorry that I had not told the world, by baptism, that I worshipped the true God." On further inquiry, he expressed his views of the doctrine not very clearly, but brought out distinctly that Christ died for him, and that he rested his soul and body alone on Jesus his Lord. The church members were soon on their feet to welcome him to their number. The other candidates are young men, of active and regular habits, and can read. They gave the church evidence of their conversion from dumb idols to the service of the living God. One of them has been with us often during the last two years, and first heard the gospel from A Tui, at Hongkong, when on his way to Bangkok. He is now located in business at a Chinese town two or three days distant from Bangkok, and is the first disciple to Christ from that place.

The Chapel at Banplasoi — Assistants. The brethren were in from Banplasoi and Lengkiachu, and a native assistant returns with them to each of those places. The chapel at the former place progresses but slowly, but they are collecting the material, and on application to the authorities here yesterday, they readily remitted one half the customary duties on the timber, since it was to be employed in building a chapel.

My daughter and Miss Fielde spent the last month at Petchaburi, partly for a change and partly for missionary work. Freddie and Willie afford me much help. One of our Chinese assistants is ill, and one at Lengkiachu, and one at Banplasoi, leaving me but one working man here who gives his whole time to preaching. All the church members preach as they have opportunity, and one of them occasionally gives us a pretty good sermon on the Sabbath, who is in business during the week. I have offered him constant employment in the mission, but he thinks he does not sufficiently understand the doctrine. He is told that daily speaking to the people the things of the kingdom forms one of the most

successful ways of studying theology. The young men we have employed seem to improve encouragingly by giving them daily a lesson, and then sending them out two and two into the town and market-place to talk to the people. Then they hold a meeting among themselves in the evening. These services all are of a very humble character, but they improve the church members, and bring in occasionally a convert, and spread the truth as it is in Jesus.

Tidings from Hongkong. Aug. 12. — You will rejoice with us to learn that the eighty or ninety converts under the care of brethren Johnson and Ashmore, have been organized into two churches, and that A Sun and A Ee, whom I had the pleasure of leading to Christ and into the baptismal waters among the first fruits of Hongkong, and who have suffered stripes and imprisonment for Christ's sake, have now been ordained as the pastors of these two churches.¹ I now desire especially that some suitable Chinese brother may be set apart as the pastor of the old church at Hongkong.

Persecuted for his Religion. Among the number baptized here at the last Lord's Supper, one, Chek Yong, has been called to suffer persecution for righteousness' sake. His old maternal uncle, who has, in the absence of his parents, claimed a sort of guardianship over the young man, now thirty years old, on learning that he had been baptized and entered the new religion, commenced by abusive language, — charging him with basely rejecting the gods of his ancestors, and throwing away his father and mother, and proceeded to take him by the hair of the head, throwing him down and beating him, and calling upon his servants to help him inflict such blows upon his prostrate nephew as left him unable to walk. The by-standers, though heathen, took pity on the poor man and helped him to a house, and strongly reprobated the brutality of the old uncle, saying, that if he thought fit he might chastise his nephew in person, but it was a shame to call his servants to beat him so unmercifully. With help he reached the chapel on

the Sabbath, and discovered a spirit-keeping with Stephen and his Master, requested the brethren to pray that his uncle might become a Christian. During the attack, his garments were torn from him, and his goods and provisions for return to Ko Lat were scattered about the street. He reminded us of Paul's language, — "and took joyfully the spoil of your goods."

Testimony to Christianity. The 1867 years have not essentially changed the character of our race, neither have the various emigrations of the gospel to frigid or torrid zones, exhaled or neutralized its original power. The same spirit that nerved the arms that hurled the stones at Stephen in Judea, is now prompting the bloody blows that fall on the helpless disciples in Bangkok; and the same Christ that taught the prayer and calmed the death of the proto-martyr, is still alive to hush the passions and hallow the hearts of these ransomed pagans. The man who yesterday with vociferous rage would resent the slightest insult, to-day can meekly listen to torrents of abuse, and cheerfully repay buffeting with his blood. He that doubts the divinity of the Christian religion, let him come and look on a scene like this. He that discards the gospel, and still seeks for a power to soothe the passions of the human heart, and subjugate the life to the reign of charity and peace, in vain may explore the world.

Review of Three Years. Aug. 13. — Three years to-day since we had the last look at your face, and received the last warm grasp of your hand, as a parting salutation, on board the *Costa Rica*, which bore the group of missionaries to be landed on the Gold Coast and among the Chinese. Of that number, Baker for California, and Chilcott for Bangkok, have been called up higher, leaving rent hearts to mourn their departure so soon. Of the remainder, Mrs Knowlton is still at Ningpo, and my family circle still remains unbroken and in working order. The last three years have been filled up with stirring events, which expand the three years to thirteen. These years have been mingled with gladness and grief

¹ See Magazine for Sept., 1867, p. 366.

less, God has not left Himself
ness, in that He did good and
from heaven and fruitful sea-
our hearts with joy and glad-
have baptized twenty Chinese
g the time, besides a few at
Hongkong. Some have been
grave, and one still lives, an ac-
of the church, whom I bap-
1839. His father I baptized in
he was one of the constituent
of this church. He died at Tie-
rthplace, aged eighty.

tings at Chicago. You seem to
nother jubilee meeting at Chi-
ni-Centennials" come often! A
one is coming. There will be
nal singing there, but who will
ports and make the speeches
ie will report that "the king-
world have become the king-
Lord and of his Christ." Now
work, then to worship.

who attend these meetings seem happy to
hear the gospel.

LETTER FROM MR. COQUIN, VALENCIENNES.

Prayer Answered. About a year ago
we asked your prayers for the conversion
of two persons in whom we were inter-
ested in a village entirely Catholic. I am
happy to inform you that God has heard
prayer. After much persecution and
many struggles with people of their ac-
quaintance, and with the curate of the
village, our friends came off conquerors.
Opprobrium has given place to respect and
consideration, and they have been able to
bring three others to Jesus Christ, and
they are now rejoicing in the liberty of
the children of God. On the 15th of Au-
gust we had the pleasure to receive these
five persons into the church. The old
father, sixty-six years of age, moved the
entire assembly by a prayer of thanksgiv-
ing to the Author of his salvation, which
he offered in the name of his family. The
whole church felt that it was the house of
God and the gate of heaven.

Mission to France.

FROM MR. CADOT, PARIS.

Spirit in Paris. We had five
the third Sabbath in October.
ony made a good impression on
of several young women. Five
appear to be anxious for their
ne of them since the day of the
as found peace, having sought
with tears and the deepest
Him whose it is to pardon the
uner. We have meetings for
er, in which weary and heavy-
offer most fervent supplications.
nswer their prayers and relieve
by his own Divine hand draw
ow which has entered their
ts.

A Joyful Reform. Another of the
friends baptized is a young man of twenty-
eight years, of good family, but formerly of
intemperate habits. He was brought by his
wife to the house of one of our friends to
hear the Word of God read. The reading
interested him, and soon he began to be
troubled by the thought of appearing be-
fore God in an unconverted state. He
followed up our little meetings, and after
some months he became happy in com-
prehending that God himself had provided
for him a way of salvation. He did not
dare, however, to trust in Jesus. In this
state he continued a long time, until at
last he was convinced by the Holy Spirit
that Christ does not invite sinners to come
to Him, that He may cast them out when
they come. Then he committed his soul
into the hands of his Lord and Saviour.
He suffered much from the contempt and
scandal of his associates. He was often
tempted to drink. He was even threat-
ened with personal abuse, if he did not do
like the rest. But all was to no purpose.

LETTER FROM MR. DEZ.

Nov. 6, 1867.—The work in Paris
is very encouraging. Every
one interesting meetings in dif-
of our immense capital. Many

He persevered, and such was his fidelity that those who knew him, in speaking of him, said, 'What power there is in the gospel which has wrought so complete a change in L——. One would not know him.'

The wife of the brother of whom I have just spoken, and who was baptized the same day with him, was greatly changed by her conversion. Instead of scolding him, as she used to do before she knew the gospel, she gave herself to gentleness and prayer. The change which L—— saw in his wife was the means of his conversion.

Several persons come with these new members every Sabbath, and appear to be happy to hear the gospel.

LETTER FROM MR. CRETIN, DENAIN.

Peace in Death. The Lord has recently visited us with a painful trial. Our daughter Nerée, who was taken sick at her boarding-place in Neuilly, came home in a convalescent state, eight days before the opening of our new place of worship.¹ She suffered a relapse, and on the day of the dedication of the chapel she was seriously ill. After great suffering she became delirious; this was followed by great prostration, and then by death, which was sudden, because unexpected. Of our four eldest children, she was the least advanced in faith. On the last days that she enjoyed her reason she was much in prayer, and the last prayer we heard from her was fervent and touching. She prayed in her delirium, and begged me also to pray with her. We earnestly desired that her reason might return, and that she might be able to speak to us of her state of mind, and at the same time receive our words of comfort. This favor was not granted us, and our dear child entered into her rest on the 11th of July. Br. Cadot came from Chauny to attend the funeral, which drew together several thousand persons. The greatest sympathy was manifested towards us at Denain, and the word was heard

¹ A small place which is to serve at the same time as a residence for Mr. Cretin.

with much attention. On this occasion we distributed about a thousand tracts.

Three days before our daughter's funeral, br. Coquin officiated at the interment of an aged man who attended our worship for two years, and was a model of piety. After nine months of severe suffering, our venerable brother died, calling upon the Lord Jesus, and confessing that through faith he had come to the enjoyment of pardon, peace, and the hope of salvation. He had been a superintendent of miners, and many influential people of the vicinity were present at the funeral. The word of God was heard with attention.

Labor not in Vain. It is injurious to our interests that we have not a place of worship here to receive the crowds who are moved and awakened. They come to my house, but many of them are too timid to enter, and remain in the street. Nevertheless, we always have at our worship new hearers, especially at the evening meetings.

On the 15th of August we had a good meeting of friends belonging to Orchies and the vicinity. We received five candidates for baptism, all belonging to the same family. [The candidates here spoken of by Mr. Cretin are the same who are mentioned in the letter of Mr. Coquin, above.] Twenty-five years ago the father bought a New Testament without much confidence in it. He showed it to a monk, a teacher, who told him it was a good book. He read it, but did not understand it. He came to Orchies every year to get an *Almanac des Bons Conseils* [almanac of good advice.] At first he came to our worship once a year; then twice, and afterwards oftener. He took in the truth, but did not dare to abandon the mass, because he was the only person in his village who had come to the knowledge of the gospel. After about two years he finally renounced Catholicism, with his family, and notwithstanding persecution he has persevered.

The work in France is difficult, but the Lord does not leave us without witnesses, and we have the joy of seeing that our labors are not in vain.

Sweden.

LETTER FROM DR. WARREN.

To Rev. J. N. Murdock, Home Secretary of the
A. B. M. U.

The Baptists of Sweden. Stockholm, Aug. 31, 1867. — Dear Brother, — A ride of thirty hours, including eight for sleep by the way, brings the traveller from Copenhagen to the capital of the kingdom of Sweden; one hour and a half being by steamer across the channel to Malmo, and the remainder of the time by railway. For the first few hours in Sweden you would not perceive by anything you notice in the nature, conformation, or products of the soil, that you had left Denmark, so much alike are the two countries in these respects. As you advance, the soil becomes thinner, the forests more extensive and wild, the fountains of water larger and broader, stretching away sometimes a distance of fifty to a hundred miles, rocks begin to lift up their heads, and these grow into hills, and these again, you can see in the distance, grow into mountains of respectable size. The surface of the country is broken, and if one could brush away what man has done in the way of architecture, it would not be difficult, at certain moments, to imagine himself in New England. The railways of Sweden are constructed under the direction of the government, very much on the plan of the English roads, and paid for out of the national treasury. My experience on them was agreeable; the cars are roomy and comfortable, the management characterised by promptness and care, and the running time kept to the minute. Our train came to a stand in the station at Stockholm, precisely at 5.30 P. M., the time set down in the table.

Even before the cars ceased to move, my eyes caught a glimpse of our mutual friend, brother Wiberg. A tap on the window drew his attention, and, in a moment more, I was surrounded, and most warmly welcomed by such men as John, Gustavus and Peter Palmquist, Drake, Broady, Edgren, and Nystrom, and if you will believe it, the daughters of America, Mrs. Broady and Mrs. Edgren, had come out with their husbands, to join in the

welcome, while Mrs. Wiberg, another American, was preparing for me a most agreeable entertainment at her home. Released from all care about my baggage, and seated in a fine carriage, I was soon on my way through the city, admiring the picturesque beauty of its location, the magnificence of its public buildings, and the stateliness of its monuments. I had pointed out to me the Royal Palace, the Royal Theatre, the Museum, an equestrian statue of Gustavus Adolphus, and another of King Bernadotte. The new Baptist chapel, the first and last thing in the thoughts of all our friends here, came in as a matter of course for its share of attention and of admiration on my part, for it is in truth a very fine building, and, with one or two exceptions in details, well suited to the ends of its erection. As we went on looking and admiring, a new thought seemed to seize my friend Wiberg, and he broke out abruptly, "O, yes, well, I forgot, I have letters for you — letters from America." "Letters for me — from America? Please let me see them," was my response. He put them in my hand; I looked at one; it disclosed the handwriting of my son. I opened and read enough to find that all was well at home; I could read no more. It would not be polite to read more then and there, so I turned to the entertainment that was being so kindly served up for me. Still I could not help thinking of the letter and of the dear ones at home. Seventh of August was the day I left the steamer. A good while ago that — full twenty-four days. Many, many things may have taken place since then. Don't care for that. I have now, at the end of more than a month, and at a distance of more than four thousand miles, received a letter from home. God be praised!" "All well the 7th of August." I confess to a weakness; I forgot all about palaces for kings, and palaces for beggars, and if one had made me the possessor of millions in gold, all could not have rendered me so happy. On drove the carriage, and after a little I was introduced to Mrs. Wiberg and my home while in Stockholm. I had not been five minutes in the rooms assigned for my use, before I told her I felt more at home

than I had since I left my family at Newton. American women, even in this far-off land, cannot forget or lay aside American habits. They will have their furniture, beds, bedding, tables, cooking, &c., very much after the style of their earlier days, and I cannot find it in my heart to blame them; certainly not in this instance.

I have spent to-day in sending off messages to friends, and in looking a little about town. I anticipate great pleasure in meeting with the people of God to-morrow in the Baptist chapel, of which I shall give you some account.

Sunday Evening, Sept. 1st. — Have just returned from services at the chapel, and while the whole impression is fresh in my mind, I will put down something of what I saw and heard.

As we walked to the place it was raining somewhat; on this account the prospect was not good of having the usual congregation. On entering I discovered that several hundreds had already assembled, and when the service commenced, the house, which will seat by count, one thousand persons, was two thirds filled. Others came, and still others, till every seat, with the exception, perhaps, of a few in the galleries, was occupied, and numbers were standing in the aisles and about the entrances. I have no doubt there were one thousand people before me. These were made up of all classes, chiefly the poor, and most of them members of the church with their friends. There were also many others, representing all classes of citizens, merchants, lawyers, editors, clerks, &c., the whole making a beautiful sight, of itself sufficient to inspire the preacher.

After the usual preliminary exercises, which were brief and appropriate — it must not be forgotten that I understood scarcely a word of what was said or sung — Mr. Broady took his text and commenced his discourse: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when He shall come in his own glory, and in his Father's, and of the holy angels." He stood out on the platform, his entire person visible to the auditory, holding the

Bible in his left hand, and presenting the appearance of one self-possessed, and having all his powers at command. His manner was easy, his utterances deliberate especially in the first part of the sermon wherein he made a free use of the Scriptures, turning to different passages, expounding them, and so fortifying his main position, as it seemed to me. The foundation laid with care, he went up with the structure, warning as he proceeded till, towards the close, I could see that all the powers of his mind and heart went into his work. The whole was a plain simple, direct and pointed presentation of truth. All this I could see and feel. His sentences were short, they were pointed directly at his hearers, they entered into the mind and heart. From the very beginning every face was towards him every eye upon him; every one seemed eager to catch all the words. After the middle of the sermon, all were absorbed many faces absolutely glowed with delight while many betrayed anxiety. No one in all the vast assembly seemed uneasy, and when at last the benediction was pronounced, no one seemed in a hurry to get away. So much was I struck with this that I inquired if the people understood that they were dismissed. "Certainly," was the response, "but we now hold a prayer-meeting, and most of them remain at that."

And, sure enough, they did remain. A few, perhaps two or three hundred went slowly away, while the body of the house, aisles and all, was now filled to its utmost capacity, those from the galleries crowding into the aisles. Mr. Broady still conducted the service, other brethren as Wiberg, Drake, Nystrom, and several more, taking part in brief prayers. All was simple and earnest, without ostentation or the least effort to produce a sensation. And yet an absorbing interest pervaded the mass, and when the question was at length asked whether any desired salvation, and wished for special prayer on their behalf, from thirty to fifty, in different directions, lifted their hands in token of such a wish. My heart was moved to its very depths by what my eyes saw, and I came away under the convic-

tion that a movement is in progress here of untold value to the inhabitants of this city, of this kingdom, and of the world at large. It has in it the elements of immense popular effect; and, what is of infinitely more importance, it has on it the seal and approval of Almighty God, the Father, Son, and Holy Ghost.

The morning service was not so fully attended, four or five hundred only being present. At the earnest solicitation of the brethren I attempted to preach. I took a text, and spoke half an hour, Mr. Wi-berg translating sentence by sentence, a method more favorable to the preservation of exact forms of expression and turns of thought, but less suited to the flow of feeling on the part of the speaker than the one pursued at Copenhagen, as described in my last letter. Public worship was followed immediately by the celebration of the Lord's Supper, when two hundred and fifty communicants gathered around the table. It was a delightful hour. I had communed with the Germans at Hamburg, with the Danes at Copenhagen, and now I was permitted to partake with the Swedes in Stockholm. Many with whom I participated had suffered persecution for the cross of Christ. As I looked on them, and called to mind their sacrifices and sufferings, I felt myself unworthy of such companionship. These are now pioneers for the world in the cause of a pure Christianity; they are the apostles of freedom. All classes and conditions of society were represented. Not this only; it seemed to me I discovered marks of diversity in race as well, and afterwards I was told that the church here is made up of persons gathered from all parts of the kingdom. Around me were persons, not a few, who, in form and feature, presented as fine specimens of human development as I ever met, while there were others whose physiognomy indicated a much lower order of being. In the great overturnings of the past, various races of mankind must have been cast together on this peninsula, whose peculiarities have not yet faded away. I am told, as a remarkable fact, that many of the finest specimens of the national character are found in the north, in regions where, with the greatest diffi-

culty, the inhabitants can procure food enough to subsist.

The Committee of the Swedish Mission.
Sept. 4. — Events are multiplying rapidly here, and I must keep my pen moving. These people, I find, have plans to fill up every moment of my time while here, and to keep you informed of all you ought to know, I must snatch fragments, morning and evening, as I can get them. Monday was given, in part, to personal correspondence; yesterday and to-day have been spent with the Missionary Committee and with the school.

Will you go with me into the committee room? It is one of several beautiful rooms in the first story of the new chapel, all of which are well suited both to church and school purposes, as occasion may require, and, for aught I can see, will furnish all the accommodations needed for some years. The one we now occupy is situated in the corner of the building, and has a pleasant outlook in two directions, with ample light and the purest air. Our friends have been most fortunate, in all respects, in the location of this chapel, it being high and dry, convenient of access in every direction, and not far removed from the great body of the people, with surroundings of a wholesome character. I do not see how it could be improved.

Will you be introduced to the members of the committee? We will take them as they now sit around the table. The first on my right is John Alexis Edgren, with whom you are already acquainted, and whom many of our people have seen, a good and true man, an able mathematician and a successful teacher, besides being an acceptable preacher. The next is Gustavus Palmquist, a man of my own age, a convert to Christ since 1844, and conversant with the mission from the beginning, well acquainted with Sweden and the Swedish character, and qualified to be useful in many ways. If my plans succeed, you shall be better acquainted with him. On his right sits John E. Nystrom, a young man, the youngest of the group, having, as you will see at a glance, a wholly classical cast of countenance, all the parts of his nature being arranged and combined

for the ready acquisition and choice use of languages, an educated man, a warm-hearted Christian, baptized within the last eighteen months, and eager to help on the good work by all his powers. Opposite me sits Andrew Wiberg, chairman of the committee, through whose person and labors it has pleased God to make the revival of his work in Sweden known to the Baptists of the United States, and by whose scholarship, piety, and cautious persistency, much has been done to raise up a group of Baptist churches in this land. He is the principal pastor of the First Baptist church in this city, and the correspondent of the mission, both home and foreign. Next to him is the only business man now present, the Baptist printer and publisher of Sweden, whose bearing is cautious, and whose spirit is gentle and kind, Peter Palmquist, a man of quiet power, a power of which himself never dreamed. Then comes Adolphe Drake, also an educated man, connected with our cause here since 1858, with a decided turn in the direction of historical studies, seeing everything in the matter of fact world, arranging and classifying all, a man of rare benignity of temper and kindness of manner. He has the sole care of editing and publishing the *Evangelist*, a paper issued once in two weeks, and having a circulation of about fifteen hundred copies, preaches from time to time, and shares the pastoral care with Mr. Wiberg. Right at my left hand sits Knut Oscar Broady, with whom many of our people feel quite well acquainted, and of whom I need say but little. Besides having principal charge of the school, he takes, by common consent, the service in the chapel on Sunday evenings, and is the popular preacher. Through his preaching the Baptist chapel and the Baptist movement have become generally known to the people of Stockholm, and what is of infinitely more importance, in his estimation, — for he opened fully his heart to me on the whole matter, — God works with him and makes the word preached effectual to the saving of many. Other members of the committee living at a distance, were not present on this occasion.

These brethren present as marked pe-

culiarities as any equal number of persons I ever met, ranging in temperament all the way from the most cautious and even timid, to spirits bold and daring to a large degree. In point of endowment and mental culture they are, too, quite unlike. All are natives of Sweden; some of them possess the national spirit and tastes without modification; half of them have lived long enough in the United States to become a good deal Americanized, and herein is seen another element of diversity. All are one in Christ Jesus, possess the same spirit, and are laboring together for the advancement of one great work, and with the blessing of the Master we may expect they will achieve wonders for Him. Our interview was of the most friendly and confiding character, and I took occasion to refer to these differences, and told them that if God should be pleased to braic all these diverse cords into one, it would present elements of strength rarely excelled.

We had much consultation on matters relating to the state and prospects of the mission, the call for laborers in different parts of the field, the wisest disposition of the laborers already in service, and the course of study in the Seminary best suited at once to the capacities of the student and the wants of the churches. It was stated that urgent calls for colporteurs and preachers are coming in from all parts of Sweden, and that young men are multiplying who might soon be qualified and put on to the field in case additional funds could be found. This representation, I was urged, applies with peculiar emphasis to the northern districts, where, on account of the failure of crops and stagnation in the lumber trade, the churches cannot now furnish support to preachers as in some previous years. In point of results, in the displays of the Holy Spirit and the number of believers baptized, the last year is said to be the most remarkable of all from the beginning, and hence there is no lack of inducement to larger outlay. In Finland, on the East, where there are a million and a half of people, among whom sixty thousand, comprising the upper classes, speak the Swedish language, wide door is open, and no doubt is ente

tained of immediate results, could suitable laborers be sent out. One or more natives of that country have been converted, and manifest a desire to spread among their countrymen a knowledge of salvation by the cross. In Norway, too, where half a dozen churches have been formed, the cry for help is urgent, and Mr. Wiberg hopes, after the winter is past, to go through the land on a tour of exploration. In all directions the fields are white for the harvest.

The question whether too large a force is not concentrated at Stockholm, a question started in my own mind the moment I reached the station and looked on the friends who met me there, was also discussed in the most thorough and friendly manner. All took part in it, and I must say, with a spirit worthy of the gravity of the matter in hand. All seemed to look, not on their own things, but on the things which are Christ's. The general conclusion reached was, that while something would, for the present, be gained to the cause in other important localities by the removal of one or two brethren, in the end, and on a broad view, as much or more would be lost in Stockholm, especially in the Seminary, to which we must look for well-trained preachers and pastors in the future. However, it was resolved to strike out somewhat more widely in labors on the Lord's day, and open some new stations, so as to furnish full employment to all classes and kinds of preachers.

The course of study to be pursued in the Seminary was also carefully considered, and a general harmony of views reached. It was agreed, on all hands, that the whole thing must be regarded as an experiment, and that nothing must be looked upon as fixed which has not the sanction of time and experience; that we must not go too fast on the one hand, nor attempt too little on the other; and while we keep a wise eye on the wants of the future, we must not overlook the crying necessities of the present. The harvest is perishing, and much of it will be lost if not gathered soon. On the other hand the cities and large towns demand a higher and better educated class of men than the peasantry of the country. In accordance with these views

the school is carried on in two departments; one called the colporteur course, the other the regular course, the latter filling much more time and involving a higher range of studies than the former.

The morning hours of this day I spent in the school, passing from room to room and witnessing recitations in the Swedish and English languages, in Moral Science, and Exegesis of the New Testament, in Greek and Hebrew Grammar, and in Geometry and Natural Philosophy, Messrs. Broady, Edgren, and Nystrom being instructors. I could tell, without understanding the language, who of the pupils recited well, and I must say that, as a whole, they appeared to good advantage. The earnestness, promptness, and devotion exhibited, by both teachers and scholars, are worthy of commendation; and, if the enterprise goes forward as it has commenced, the cause of Christ in Sweden will reap large harvests of blessing from it. The number of pupils in the regular course is twelve; in the colporteur class seven or eight; in all about twenty. The colporteur class is under the care of Mr. G. Palmquist. Thus you see that our prospects here are in a high degree encouraging.

J. G. WARREN,
For. Sec. A. B. M. U.

LETTER FROM P. LINDB.

Power of the Gospel. Br. P. Lindh has for the last few months been laboring in the north of Sweden, and his labors have been wonderfully blessed. He says, —

During the last three months I have devoted my labors especially to my native region. For years I have been concerned because I have felt so powerless to work in my native region; and while absent from home, I have prayerfully resolved to do something for those whom I have personally known so well, loved so much, and for whom I have so earnestly wrestled in prayer. Yet I have from time to time had the sad experience, that "a prophet is not without honor, but in his own country and among his own kin." But praised be the Lord, when He awakens a desire to listen to the Word of life, people care less who

the servant is who brings to them the message of salvation. Br. O. Bergstrom preached twice in my native village, and two females were pricked in their hearts. The people were seriously affected. I then felt encouraged to continue, especially by making family visits and conversing with individuals. The brethren and sisters were refreshed. Their trust in God as an omnipresent helper was strengthened, and the hope of success was increased. Meetings began to be held in our village; almost all the people attended the meetings. I felt encouraged, and the Lord was pleased to accompany his Word with power. The above-mentioned females soon received peace in believing. Almost all who attended the meetings wept over their sins. In our village eight have received peace in believing; others were awakened. Those who have been most hostile attend the meetings and feel that the Lord is present.

After this fire of the Spirit had been kindled in our village, its warming influence began to be felt in other villages, and many hearts have felt both the terrors of the law and the gentle breeze of grace.

In company with another brother, I have gone and preached every day in the town of Hudiksvall and neighboring villages. New villages, new houses, and new hearts have been opened for the truth. Many have lost their terrible prejudices against the Baptists, and those who used to say that we were working to aid Satan and not God, have now opened their houses. The people have gathered in great masses, and an uncommon religious movement has commenced. Here many have become the temples of the living God, — I cannot say how many. "The Lord knoweth them that are His."

A Converted Household. At the close of last year I made an appointment with a young farmer in the village of Hi, to hold meetings at his house on New Year's day. I met him again the day before New Year's day, and asked him if he would surrender his heart to the Lord. (Both he and his wife were unconverted.) He answered me that he did not wish to become a hypocrite, and he did not feel to be able to become anything else if he should try. I told him

that he need not fear any such thing, if the Lord only commenced the good work in his heart. New Year's day I held a meeting at his house in company with br. Bredberg; many were assembled, and the word spoken seemed to be greatly blessed. The following day br. Bredberg went to another village, but I remained for the purpose of holding another meeting. During the day I conversed with the family about what Christ had done for us. The young wife was enabled to put her trust in Christ, and began to praise the love of God as revealed in Christ Jesus. Her husband was so affected by witnessing this, that he had to go to bed, though neither I nor any one else knew it. The clock struck six, people assembled from several villages, and I knelt down with a few friends in a separate room, to call down the blessing of the Lord on the word I was going to speak. While we were thus praying, the young farmer entered the room with a burden of wood on his arms. He laid down the wood at the stove, knelt down and began to cry aloud, "O Lord, save me; I am so hard, so corrupt, so sinful. O, I cannot longer resist; my heart is bursting," — and such like words. As the hour had come to commence the meeting, I had only time to say to him in passing, "The Lord will soon help you." He was not able to attend the meeting, but remained in an adjoining room in great agony. I spoke of the refuge that was opened for sinners in Christ; many others were affected, but the sin-stricken man could not receive any comfort. I conversed and prayed with him until late in the night. The following morning he was in the same state of mind. He accompanied me to the village of Shorstad, where I, together with another brother, sought to point him to the Lamb of God; and just as we were speaking and reading he rose, clasped his hands, and began with tears in his eyes to thank and praise God that he was saved as a lost sinner. It was a solemn moment to me. I wept with him tears of joy, and recognized my own experience, when I, eight years ago, was enabled to see what I now see, viz., "God reconciled in Christ." Praised be God and His holy name!

Since I last wrote I have visited the

parishes of Bergsjö, Gnarp, Njurunda, and the town of Hudiksvall; and everywhere the people ask earnestly for laborers in the vineyard. In the parish of Tuna, almost every village is opened for us, and often I have the great joy of conversing with souls, who have lately been enabled to believe in Christ. I dare say that such a season has never before been in this region. Praised be the Lord for all.

Another brother bears testimony to this work of grace. He says in a letter, dated at Hudiksvall, —

I cannot forbear to write a few lines, for in these days it seems as though we could say with David, "We are abundantly satisfied with the fatness of thy house, and are made to drink of the river of thy pleasures." The labors of br. Bredberg are greatly blessed. There is scarcely any village, where the people do not open the doors for him to hold meetings, and that too, among those where one least would expect it. Yesterday evening our meeting-house was filled with hearers, from three to four hundred being assembled. Many who formerly had been our enemies were seen weeping. Some asked for prayers after the meeting, and some have received peace in believing, in this town. And in almost every village of the parish of Tuna, some soul has been awakened, and some have tasted the love of Christ in their hearts. We only wish to weep tears of joy, when we see the work of the Lord progress among us.

In his last letter dated Tuna and Hede, br. Lindh writes, —

I came home yesterday, after having spent a few weeks in the town of Sundvall and its vicinity. Everywhere there is a great desire to hear the gospel message. The children of God have been quickened, sinners dead in trespasses and sins have been awakened, and backsliders restored. Yesterday when I came home I was met with the rejoicing news that some have received peace in believing here in Tuna, since I left. The new converts in Wij, with others, assemble once a week to pray and contemplate the Word of God. In our village there is a religious movement

among the children. Two have received peace in believing.

"For more than twenty years," Mr. Wiberg remarks, "I have been the only one in my own family who had been converted. Since my own conversion I have been praying for the conversion of my relatives. Now it is to me a great occasion of joy and thankfulness that five of my kindred have professed to have found Christ in a few weeks and are rejoicing in Him. Praised be the Lord. He ever has been and ever will be the hearer and answerer of prayer."

LETTER FROM A. ARVIDSON.

A Needy Field. I would entreat you, dear brethren, to remember Skane in your prayers. If it is possible, send us two brethren endued with power from on high to assist us. So great is the need of laborers, that it cannot be expressed in words. The power of the Holy Spirit is working so mightily, that in some villages there is not a house where there are not anxious souls.

The Revival in Skane. It is quite wonderful how the great Jehovah is manifesting his presence and power among us, his unworthy creatures here in Skane. At a meeting here, at the close of the sermon, we sung the hymn beginning, "Behold, Jesus will soon come in glory," etc. A man present trembled between the power of God and Satan. But Jesus' power was superior, so that he cried out at the close of the hymn, "I shall indeed sing Thy praise, O Lord Jesus, at the last day. Thanks be to Thee that Thou hast saved me." After this he pressed forward to br. Hanson, and wished openly to profess the faith which the Lord had kindled in his soul. This wrought so powerfully on the assembly, that I never have seen anything like it. About two hundred were present. Afterwards we conversed with six persons, who felt their sins pressing so heavily on them that it seemed to them that the earth was not strong enough to bear them up under the heavy burden. But Jesus is a helper in time of need. A child ten years of age said, "I believe in Jesus." We wish the dear brethren to help us to praise the Lord, who has so powerfully visited the souls here

in Skane. I have myself witnessed the conversion of hundreds of souls. One cannot attend a single meeting where the Lord does not convert some soul. Soon as we begin to sing, the Lord's presence is felt so powerfully, that the tears roll down the cheeks. The priests, so called, of the State church, wring their hands, not knowing what will be the result of all this. They perceive that they are losing their authority.

LETTER FROM MR. F. PERHSON.

Tolerance and Intolerance. There is now a great movement going on in the region of Ullstorp. Many are enabled to believe in Christ, who died to save them; and many backsliders have been restored. Many have been baptized, ten at one time. At Wenestad and Ullstorp hundreds have been converted. This the priest cannot tolerate. He arrests the preachers; but the district sergeant is more reasonable. He says, 'Thieves we must arrest, but the preachers may preach as much as they please.'

LETTER FROM A. E. BACKMAN.

Mr. Wiberg says, — "Br. Backman is one of the students at our Bethel Seminary. While studying, he has employed his leisure hours and his vacation in preaching, and laboring to extend the cause of Christ."

Labors of a Student. During my first term in the school I preached once or twice every Sunday excepting three, at Kungsholmen, Stockholm. In the latter part of the term I also took the lead of a prayer-meeting, held at the same place every Saturday evening. I also took part in prayer-meetings at the Bethel chapel, both during the week and on Sundays. In these meetings I conversed with anxious souls. Not a few confessed their sins, and seemed to be concerned about their salvation. One of those with whom I had conversed, came afterwards to me and professed to have found Christ.

My labors in Gefle during the vacation have not been without visible fruit. On one occasion, when I preached morning

and evening at our meeting-room in Gefle, there was a great movement among the people, and many wept over their sins. Four days afterwards I was permitted to preach in the public school-house at the iron works of Solfors, near Gefle. The people there are very much hardened, and inaccessible to the word. Formerly, when meetings were held there, very few attended. Now the school-house was crowded to its utmost extent. The Lord was pleased to accompany his Word with power, so that many wept and confessed their sins.

The following day I preached twice in Gefle at our meeting-room, besides which I held a Bible-class in the morning and a prayer-meeting in the evening. The Lord's presence was sensibly felt; many were powerfully affected by the Word, and I hope that some sinner from this day will date his conversion.

For one whole week, I held prayer-meetings every evening. Many attended the meetings, many hearts were visited by the power of the Holy Spirit, and many asked for prayers in behalf of themselves, their relatives, and friends. During the day time I was engaged in visiting and receiving visits from anxious souls.

In one place I was cheered by the information that a woman, who had on a previous evening been made the subject of special prayer, this morning had found peace in the blood of Jesus. She was now rejoicing in God her Saviour. In the evening at the prayer-meeting she rose, professing her faith openly among us, and requesting us to join with her in rendering thanks to the Lord. Many were affected by her simple and candid profession.

In the parish of Wika, province of Fahlun, two large rooms were filled with people. We experienced an abundant outpouring of the Holy Spirit in the evening. Many wept bitterly over their sins, and others were filled with great joy. The people in this parish seem now to be very accessible to the Word of God. Twenty conversions were reported within a short time.

I have in a former report made mention of a school held principally for the

instruction of the children of Christian parents by a sister of the church in the village of Lund. She now told me that ten children had been converted during this term, and that several other children had been awakened. I had the privilege of conversing with four of these young converts, and found them to be very candid and rejoicing in their Saviour.

LETTER FROM MR. O. BERGSTRÖM.

Laboring on Satan's Grounds. My labors in Hudiksvall and vicinity for the space of about one month have been greatly blessed. At first very few came to the meetings, only three or four besides the church. But before I left the place, the meeting-room was always filled with people. Some were awakened and afterwards received peace in believing, and some backsliders were restored. After I left Hudiksvall, I spent most of my time in the parish of Hassela, where the Lord has been pleased to bless my labors to the strengthening of the churches and to the salvation of many souls. Some evenings we have spent in conversation and prayer with anxious souls, who have been weeping and sorrowing over their sins. These conversations lasted till midnight; four were baptized, nine received peace in believing who have not as yet been baptized, and some were brought to a sense of their lost condition, who have not as yet been enabled to put their trust in Christ. The people in general listen attentively to the Word, and prejudices vanish away. The young people, who have been indulging in vices, dancing, and other pleasures, to a deplorable degree, began to be seriously affected. I have visited all the resorts of dancing I could reach, and the consequence was that some ran off from the dance, and some remained and listened to the message of the gospel.

LETTER FROM A. M. CLAESON.

New Church Organized. On the 6th of Nov., I walked fifteen miles to Lommaryd, where I remained five days, but

did not find opportunity to hold more than two meetings. I visited this parish especially for the purpose of encouraging a few baptized believers, who for a number of years have lived as sheep without a shepherd, surrounded with wicked persecutors, and many reputedly pious Lutherans, who are still more hostile to Scripture baptism and to all who receive believers' baptism. I visited those baptized believers, who were in all only seven. We had a precious season together in contemplating the Word of God. On the 21st this little band of believers were organized into a Baptist church, and a lovely brother, who had just come to the parish from Stockholm, was chosen as their spiritual leader and elder, after which we met around the table of the Lord and had a very happy season. The dear brethren and sisters were filled with joy and gratitude to the Lord, who had up to this moment kept them steadfast, and now helped them so far as to be constituted into a church, and thus be more united.

LETTER FROM PETER NILSSON.

Labors and Revivals. Within a period of about two months, I have visited eleven Baptist churches in Skane, and two in Smoland, travelled 450 miles, and preached at fifty-five different places. In several regions revivals were going on. In the province of Smoland, in three places especially, the meetings were numerous attended. Many slaves of sin and Satan declared openly at the close of the meetings, that they would renounce the service of the prince of darkness and surrender themselves to the Lord Jesus. Many houses that had hitherto been closed to the preaching of the gospel were now opened, and some asked me to come again and hold meetings in their houses. I have also travelled through parishes in Smoland where the people are shrouded in the thickest spiritual darkness.

LETTER FROM NAS PER PERSON.

The Truth Extending. Mr. Person having made a journey in company with another brother

up to the parishes of Sarna and Idre, province of Fahlun, situated about lat. 61° 31', near the mountain ridge which separates Sweden from Norway, says the people in this dark remote region have scarcely heard the gospel. They were filled with astonishment while listening to the preacher. In Sarna all the persons of quality and in authority, except the parish priest, attended the meetings. The priest himself was a great criminal, guilty of crimes that are punishable according to the civil law. In the parish of Idre these brethren met with several Christians, who on their journeys to the adjoining provinces of Yemtland and Helsingland had heard the gospel and were enabled to believe in Christ. These brought the seed of the gospel with them to this dark region, and sinners were awakened. But at the same time there arose a persecution against those who had begun to seek the Lord. In one case a father summoned his own son to appear before the secular tribunal. But when the judge heard his writ of defence and contrasted his former course of life with the present, he pronounced him free. These believers were somewhat afraid of the brethren, hearing that they were Baptists; but they listened patiently to the confession which our brethren made and could not gainsay. They were about twenty in number, and br. Nas Per Person believes that a Baptist church will soon be formed.

In the month of December, br. Nas Per Person walked 210 miles through many places, sometimes in very cold weather and snow-storms, on his errands to win souls for Christ. In the parish of Rattvik, province of Fahlun, he says, —

Anxiety to Hear the Word. There was a great revival. I held meetings in the public school-house, situated in the large village of Backa, conversed with many who wept over their sins, and tried to point them to the Lamb of God. An old woman, over sixty years of age, came and asked me to go to another village and preach. She walked through a heavy snow-storm and procured rooms for us, and tried to convince the people that we preached no erroneous doctrines, as the

priests had warned the people to beware of travelling preachers. A man came with a conveyance and brought us to the village; the public school-house was opened and I held four meetings in the place. All seemed to be powerfully affected by the Word. Men, women, and children wept and confessed their sins. Everywhere there is a great desire to hear the Word, but a great lack of laborers.

During three months following, this brother labored in the provinces of Westeras and Nykoping. For five weeks he continued to preach in the region of Koping (province of Westeras), and his labors were signally blessed. He believes that during that time thirty were enabled to put their trust in Christ, mostly among the young, and many were awakened and asked for prayers. In the parish of Munktorp he preached three Sundays successively, and prayer-meetings were held at the close of almost every meeting. Some backsliders were restored. He organized Sunday-schools in five different places, and members of the church organized Sunday-schools in three other places.

During the last weeks his labors have been confined to the town of Eskilstuna and vicinity. From the parish of Arila, twelve miles south of Eskilstuna, he writes, —

Yesterday morning three confessed to have found peace in believing; yesterday evening, two; and this morning, four. During the day twelve have asked for prayers. Almost every day some one has been awakened or enabled to believe in Christ. In Eskilstuna there was a great movement among the people. Eleven wept aloud and confessed their sins. We continued long in conversing with them and singing. Many wept over their sins, and three were enabled to believe in Christ. In this province "the morning light is breaking." There is a great hunger after the Word, but few laborers.

MISCELLANY.

MISSIONS IN NINGPO, CHINA.

BY D. J. MACGOWAN, M.D., LATE MISSIONARY
OF THE UNION IN NINGPO.

As observations that I made during a late visit to Ningpo, may serve to encour-

age those by whose contributions the missionary work in that city has been sustained, I send them for their perusal, although I feel assured that they and all true friends of the cause are content to obey the command to give the Gospel to

every creature, even if every creature rejected it. But at Ningpo the Gospel has not been rejected. It has been received, and is making conquests daily.

It was late in the year 1843 that missions were commenced in Ningpo. Early in the following year a medical colleague from the American Presbyterian Church, J. McCartee, joined me, and about the same time a self-supporting English lady. Subsequently, to this little lay party several ministers were added, so that healing the sick, teaching the young, and preaching, together with book distributing, and house to house visitation, were soon in full operation, as means for enlightening its citizens on the Gospel. We were a people of strange speech and garb. We came of a hated race; of those who, more effectually to demoralize them by opium, carried war throughout the land.

Ningpo was one of the cities that were taken after much slaughter. It was not strange, therefore, that we could engage as servants and teachers only those of the people who had no character to lose. Only disreputable persons would enter our service, and they came only to steal, defraud, and deceive. With persons who were despised by their countrymen, and who were daily cheating us, our work commenced. It was rather trying to call servants from the act of stealing to attend to your family service, knowing how they disliked the interruption, even for so short a time. Next came the outside rogues, who, seeing others making a good thing of it, schemed to get places. By diligent attendance at our meetings, they discovered that we were engaged in trying to get natives to join us in some way. They studied that way, and made professions of belief in Christianity, so that it cost us far more trouble to keep Chinamen out of the church than to get them in.

Of course we were sometimes deceived. The shrewdest foreigner who ever came to China will admit that Chinamen have often got the better of him; — the man who says he was never deceived by a Chinaman, merely declares that he never had the wit to discover, what any man of sense

must know, that he *has been done*, if he had dealings of any description with these astute sons of Japheth.

Persistency in labor served, with the blessing of God, gradually to overcome all these obstacles to the truth in Ningpo, so that now, on visiting it after an absence of nearly eight years, my wife and I can better appreciate the changes than if our work there had suffered no interruption, — a work which it were futile in us to attempt to resume, as a single season at Ningpo would wholly incapacitate us for duties of any kind, and we have no alternative but to serve the cause in an independent manner.

The field has been cultivated mainly by three religious bodies, the Missionary Union in the first place, then by the Presbyterians, and later by the Church Mission (English) Society. Our friends, the English General Baptists, attempted a mission, and lately one of the bodies of English Wesleyans has sent missionaries, and also a Society of English Christians, of whom Müller may be taken as the representative, its missionaries relying, as he does, on faith and prayer for daily sustenance. Most of these brethren are Baptists, and are scattering themselves through the interior. Protestant missionaries have been most unfairly reproached for having remained at the ports, instead of going where the evils of foreign intercourse were not a stumbling-block to their work. But there was no help for them. It was easy enough for them to go to an inland city and preach; but the result would have been the punishment of any native who might have offered him shelter, and his deportation to a consular port to be mulcted by his consul. Now, however, the undertaking is practicable, and we find the Ningpo missionaries availing themselves of the opportunity; indeed, the missionary who should be unwilling to do so is not worth his salt under any circumstances.

What has been accomplished hitherto has been through the joint, and I am glad to be able to say, harmonious labors of American Baptists, American Presbyterians, and English Episcopalians. They have afforded an example to those de-

claimers who make so much noise about Christian union, by requiring, as a condition precedent to acceptance in their ranks, that one should stultify himself. Here each has been allowed to carry out his own convictions of duty; in short, each man has minded his own business, and Christian union has been the product of that extraordinary process.

There are between four and five hundred professing Christians in good standing, in connection with these mission churches, who are scattered from the Chusan Archipelago to the mountains in the interior. To one who is aware of the obstacles that had to be overcome before this degree of success could be attained, the result is most satisfactory; to all others it may appear meagre. But even the caviller must admit that the besieging party have acquired commanding positions, and that now we are able to turn on the enemy some of his own ordnance. This is a manœuvre, by the way, that he is resorting to. He is strategically turning preaching against us. Nothing afforded me more encouragement at Ningpo than when I went to the temples on preaching-days, to see how the cleverest men in the city were occupied in haranguing the people on moral subjects. The upholders of Buddhism and Confucianism have been driven by the Christian pulpit to employ this means of resisting the influences of that pulpit. They seek to emulate the missionaries. What abuse and ridicule the missionaries in China receive, come from so-called Christian, not heathen sources. When they refer to missionary teaching disparagingly, it is because of the only fault they find with the doctrine — its failing to enjoin ancestral worship. When these people come to understand the scope of the Fifth Commandment, they will be ready to yield what all consider the stronghold of heathenism in China, — ancestral idolatry.

In educational matters the Presbyterians are farthest advanced. Several of their school-children have advanced so far as to be thought fit for the sacred office; and my friend, Dr. McCartee, who has attained only to the distinction of Elder, though virtually a lay Bishop, finds some

difficulty in convincing the native Presbyters whom he has brought from loafership, that they occupy a higher place in the church than he.

Brother Knowlton has taken much pains with several promising young converts who gave promise of great usefulness and early fitness for the ministry, but death removed them. Those who fill their places will require long training ere they can be intrusted with the commission of an evangelist.

A marked improvement was discoverable in the character of the native Christians, in their intelligence, and I believe, also, in their piety. The three denominations all meet betimes together, and present an imposing appearance from their numbers. They feel that they are a community, and know that in many things they are far above the masses around them.

In our mission, about one third of the members are women, some of whom have been found well qualified, after a little training, to act as Bible-women. Nothing that I ever heard can compare with the volubility of these Baptist sisters of Ningpo. In several cases the female members belong to families of distinction, and one of these, I may add, would, if placed among the beauties of the world, be remarkable for classical comeliness.

In company with bishop Knowlton, — I employ that title scripturally, — I visited all the out-stations, a work that consumed much time, and that necessitated no small amount of painful travel, — now crossing an arm of the sea in a boat where Chinamen were packed like sardines, then on rivers in coffin-like boats, each of which would hold but a single passenger, who dares not turn lest he get a capsize; then riding between poles, almost on a rail, then bestride degenerate Rosinantes, modes of locomotion that involved an expenditure of vital force, which, at home, would suffice to take a man from Boston to Omaha. Knowlton's Green Mountain frame fits him for such arduous labors, and his unflagging love of the cause enables him to find an enjoyment in it which nothing else on earth could offer. The church members and inquirers were always previously

d of our coming, and they accordingly turned out in full strength. Their presence and church meetings were early interesting. There were excellent the same excellences and the infirmities that come out on similar occasions at home. No human instrument could make two such diverse people Americans and Chinamen so much — a touch of grace makes all men

personally, we — that is, my wife, my mother, (the only survivor of the children are given to us at Ningpo,) and myself, I much reason to be gratified by all. Those who had been patients, purveyors, servants, gave us a warmer reception than could have been expected from a passive race. Missions at Ningpo have not been a failure. What has been accomplished has cost many precious lives. I ministered to diseased and dying natives at Ningpo, I have discharged my duties for the mangled on the land and in the hospital. I have witnessed heroism alike on the banks of the Yangtze, and on the Potomac. I have seen young men go down to premature death for the cause of Christ, and also for patriotism. In both cases they were brave, whom it was a privilege to know, an honor to serve; but it seems to me that those whose earthly tenements are committed to the marshy rice-field of China, leave influences behind them which are operative when our country will have all but forgotten the noble youth who crowded the cemeteries of the South. I speak for this mission, which is essential to the distinction of being styled the Yangtze, all the support which the Union churches can accord to it. It is occupying the Province of Chihkiang, in which Ningpo is situated, a portion of the Yangtze that is second to none in impor-

NINGHAI, Aug. 16, 1867.



AMMEDANISM AND CHRISTIANITY.

to complete the subject of Mohammedanism and Christianity, it is necessary to

take into view the political quarrel between the two faiths.

It was, if we mistake not, an opinion of the late Dr. Arnold, that, second only to theology, politics was the science most worthy of study. It ought indeed to be investigated carefully and impartially, by all who would understand human history. Not merely religious difficulties, but deeply cherished political feelings, rise up as obstacles in the path of the Mohammedan inquiring into Christianity. Nor is this to be wondered at; for never, during the last 1000 years, has the political struggle between Christians and Mohammedans wholly ceased.

The Mohammedan project, copied, we doubt not, in one of its essential features, from the blessed Jesus, was the conquest of the world. The pagan priests of old Rome never thought of so magnificent a design; their ambition was satisfied when they had made a certain alliance, more or less close, with the paganism of other lands; and, imagining an essential identity of faith where none really existed, opened the capitol for divinities before unheard of, and given them a recognized place in the Roman mythology. Judaism could not have inspired Mohammed with his daring project for the subjugation of the world; for it was in its very nature local, and showed its real spirit when it objected to Peter's holding fellowship with men uncircumcised. It was Christ who was the model for Mohammed in his scheme for the conquest of the world; but as the imitator was, in the fullest sense of the words, "of the earth earthy," while the exemplar was the Lord from heaven, the copy was very imperfect; for while Jesus dealt with the human conscience only by moral and spiritual means, Mohammed had ultimate recourse to coercion of various kinds; while Jesus knew no weapon except that of love, Mohammed had at last no scruple in employing the sword, and would have been satisfied though, in gaining universal empire, he had half depopulated the world.

Almost, then, from the first years of Mohammed's enterprise, the conquest of the world became the fixed aim of every soldier of the Crescent; and, however hon-

orably foes might conduct warfare against them, the mere fact that they were men in their whole souls irreconcilably averse to surrender the government of the world into Moslem hands, was sufficient to make them to be regarded with hatred of no ordinary kind. Human nature being what it is, hatred becomes yet more intense, when a people are not merely opposed, but opposed successfully; and this is the gravamen of the charge brought by Mohammedans against the followers of Jesus. At that period in human history when the danger to the world from Mohammedanism was at the greatest, the Moslems were at one and the same time fighting their way through Asia to the confines of India, and forcing a passage westward and northward, so as to threaten every European kingdom; and what stopped their progress was not so much the active and passive resistance of the unnumbered millions of Asia, as the heroic efforts of the less populous but more warlike European states. In short, when the Mohammedans had the cup of triumph almost at their lips, it was dashed out of their hands, not by Asiatic pagans, but by European Christians; and the difference between the Mohammedan position in the world as it now is, and as, but for Christian warriors, it might have been, is the meaning of the hatred which ambitious Mohammedans bear to Christians of every name.

It was not merely the first collisions which left hostile feeling behind: the crusades traced deep lines in the Mohammedan memory; and when the time for these had passed away, other struggles had the same effect. It has been stated that, even if war had been conducted on the most honorable principles, it would still have stirred up animosity in the hearts of those with whom the struggle took place; but it must be added that hostilities were often carried on in a barbarous or half-barbarous fashion; for instance, it is stated, though, it may be trusted, with some exaggeration, that no fewer than 70,000 Mohammedans were slain in Jerusalem, when it was captured in the year A. D. 1099, during the first crusade. How vast, again, the misery that must have been inflicted on Mohammedans by Ferdinand

and Isabella in their efforts forcibly to convert the Mohammedans of Spain, and how lasting the sting left behind, when, in large measure failing in that endeavor, they ultimately expelled from the peninsula those more sincere Mohammedans whom they could in no way compel to the abandonment of their faith! Far be it from us to assert that no provocation was given. We believe that if ever a people in the world gave provocation to Christians, it was the Mohammedans; and in that very peninsula of Spain now spoken of, the Moslems had done the most indefensible deeds in the day of their domination. Thus, speaking of an early Mohammedan victor in Spain, the celebrated Muza, a historian says: "The horrors which he perpetrated in his career of conquest, or rather of extermination, have been compared to those of Troy and of Jerusalem, and to the worst atrocities of the persecuting heathen emperors. There may be exaggeration in the declamatory statements of those historians [i. e., the old Spanish], but the very exaggeration must be admitted to prove the melancholy fact." Speaking of a later period, a Spanish Archbishop says: "Children are dashed on the ground, young men beheaded; their fathers fall in battle; the old men massacred, the women reserved for greater misfortune." It is evident that the controversy between Christians and Mohammedans can scarcely be viewed in the abstract, or decided simply on the merits of the case; the feud of many long centuries cannot be forgotten, but will affect the reasoning, do one what he may to avoid it.

A case closely connected with the English nation claims special consideration, the relation between that nation and the Mohammedans of India. India contains a greater number of Mohammedans than Turkey itself; and when, some years ago, the *Times* newspaper, wishing to say something startling, came forth one morning with the statement that Britain was the first Mohammedan power in the world, it in a certain sense spoke the truth. There are more Mohammedans under the British sceptre than under that of any other sovereignty in the world. But, unhappily for our endeavors for their conversion,

they have a certain political feud against the English in India, which makes them listen to our admonitions with less candor than might otherwise be the case. When the British first made their entrance into the East as a political power, most of India was in Mohammedan hands, the empire of the Great Mogul, though really at the time rotten to the core, figuring largely in the imagination of Europeans and Asiatics as the very type of strength and of splendor. That empire the British took the leading part in overthrowing, and the fragmentary provinces or kingdoms into which it was at last broken, they partially or entirely conquered, and to this day hold in thrall. Yet more unhappily for the relations between the two, the situations offered under English rule are not those for which the Mohammedans are specially qualified. The civil offices demand, in those who would properly fill them, some acquaintance with the ideas, and, if possible, even with the language, of the conquerors; and to acquire these implies such a freedom from bigotry as is not common among Mussulmans in any country. Most of them have tendencies towards the army; and when all who are required for the department of the public service have been obtained, there still remain multitudes of respectable descent for whom no career is open, unless they first obtain certain kinds of knowledge to which they are now averse; while it remained true, as at present, that mission, and even government, schools in India are very partially attended by Mussulman children, while thronged with Hindu boys. Mohammedans will suffer severely from the existing system of government, and will tend to sink in society, till, from being the Indian aristocracy, they become the lapsed masses of the land.

The day may be yet distant when Mohammedans in numbers will consent to enter the Christian Church. In Turkey, consequently, and in other lands similarly situated, irreconcilable religious strife will continue to prevail; and at intervals there will be appeals to arms, and Christian or Mohammedan blood will be shed. Meanwhile, it is consoling to think that He who presides over this world and the universe

at large habitually makes the wrath of man to praise Him, at the same time keeping the remainder of that wrath under restraint. We wait, with perfect faith in His providence, to see events gradually evolve themselves in Eastern Europe, assured that He will direct them, and will, though possibly in a strange, mysterious way, compel them to execute His will and beneficent designs, and be helpful instead of injurious to the best interests of man. — *Christian Work.*

THE CINGALESE VERSION OF THE BIBLE.

Some years ago two soldiers stationed at Gibraltar were led to read the Scriptures together, and one of them found that what he read sank into his heart.

One evening these two men were placed as sentries at the opposite ends of a sallyport leading from the Rock to the Spanish territory. Later in the evening, an officer of the garrison, returning home, came up to the sentry outside the sallyport, who was the man recently impressed, and asked him, as usual, for the watchword. The soldier, starting from his train of thought, replied, "The precious blood of Christ." Recovering his self-possession the next instant, however, he gave the real watchword.

Those words — "the precious blood of Christ" — mysteriously borne upon the breeze at that still, solemn hour along the sallyport (a passage specially adapted for the conveyance of sound), reached the soldier at the inner end, and seemed to him like a whisper from heaven. He was afterward drafted for service in India, and proceeded to the island of Ceylon, where a great and important work awaited him. Naturally an intelligent man, he had improved his mind by cultivation; and he soon acquired an intimate acquaintance with the Cingalese language, and completed the translation of the Bible into it, the person who had commenced the task having died and left it unfinished. That translation, completed by the soldier, was printed by the Bible Society in four quarto volumes. The remainder of his life was spent in India, devoted to Christian usefulness; and, ere he died, he be-

came acquainted with thirteen different languages.—*S. S. Advocate*.

LIBERIA COLLEGE.

A competent Faculty having been appointed, and a suitable building, 70 feet long by 45 wide, of brick, and three stories in height, erected, Liberia College was formally inaugurated on the 28d of January, 1862. There are now nine students, equally representing the Senior, Sophomore, and Freshman Classes, in the College proper, and a Preparatory Department, numbering over twenty pupils, under the charge of our first and only "Alumnus" of last year. It is a pleasing indication of the present progress and future prosperity of Liberia, that a College has been founded within her borders thus early in her history; for not only is it in accordance with the course adopted by the early settlers of this country, and adapted to the needs of all new countries whose resources are to be developed, but there are especial reasons requiring the existence of such an institution in Liberia.

It has been said that "God sifted three kingdoms for the wheat with which He planted the colonies of New England." And it may be added, with equal truth, that each of these kingdoms was the outgrowth of centuries of freedom, culture, and Christianity. But the Negro State of Liberia was founded, and is building up by a people not two generations from chattel slavery, and scarce two hundred years from ancestral barbarism; and has incorporated, as a part of her population, more than ten thousand aboriginal Africans, and controls and influences, to some extent, full two hundred thousand more. It thus becomes doubly necessary that Liberia should have the means of mental and moral culture, in order to give intellectual vigor and intelligent Christianity to her people, and enable them to civilize, elevate, and Christianize the rude heathen around them.

The fact seems to be demonstrated that the mission work in Africa can best be done by the African himself. But to do *this successfully*, the African must be edu-

cated, not only in religion and morality but in science, languages and literature.

To promote these desirable ends Liberia College has been founded and maintained thus far by the bequests and donations of Christian philanthropy.

Out of the depths of the abyss of barbarism, where she has lain despoiled and neglected for centuries, Africa needs aid; not the Macedonian cry, "Come and help us," but assist her in training her own sable sons and daughters to that work which white missionaries are physically unfitted to perform.

African Repository

DEATH OF MR. MATTHIAS

Rev. Mr. Matthias, minister of the church in Templin, died Sept. 18, aged 89. He was born in Berlin, 1828, and baptized Dec. 26, 1851.

He received his first impression of truth in Templin, at the time of the conversion of his blind brother, who was afterwards a preacher at Rositten, and regularly enough, also died shortly after, turning from a Conference in Frankfurt. He travelled as a journeyman tailor, where frequenting the meetings of the Baptists, till he came to full evidence of adoption while in Elbing. He was a faithful witness for Christ. Several years when he was laboring in Stettin, he distributed tracts there, he was condemned to eight days' imprisonment, which he afterwards suffered in Templin.

The sickness of which he died was the result of an imprisonment which he suffered in July last, on account of his faith. He was carried to New Strelitz in a rain, to which he was exposed for two and a half, and his clothing was soaked through, and he then thrust into prison. He was obliged to let his hair dry on him. Without refreshment he spent a whole night in the prison, and was transferred to another apartment, but too much for his constitution; even his brethren could not endure it without. He grew sick immediately afterwards. After a few days he rallied so far as to allow him to go to Hamburg to the

But about the close of August to his bed, no more to rise again. Ten days he was alternately better and worse. One day he arose and took a book, saying to his wife, "Let us read it was so beautiful when br. Kemper read me and sang." Perceiving how weak he was, she took the book out of his hands, saying, "We can sing just as well

“ I have lost in him,” says Mr. Kemnitz, “ an able helper, and Mecklenburg a faithful minister. We were forbidden by the police to have prayer and singing at the grave ; but the heavenly choirs sang, and the brethren present silently joined.”

MAINE.

NEW HAMPSHIRE.

VERMONT.

MASSACHUSETTS.

RHODE ISLAND.

CONNECTICUT.

NEW YORK.

Mission, 50; a friend, for German Mission, 5; New York, 16th ch. 200; 822 00

Monroe Asso., Mrs. Geo. Johnson
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Holmdel, Mrs. M. B. Warner, for Ger-
man Mission, 2; Newark, ch. of Ly-
ons Farms, for sup. of nat. pr., care
Rev. A. Bunker, Toungoo, Burmah,
50; 52 00
Coll. per Rev. J. V. Ambler, Dist. Sec.,
West Jersey Asso., Bridgeton, Pearl
st. ch. 22.91; Trenton, 1st ch. 28.75;
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5.65; Cohansey, 1st ch. 55; Hight-
town, ch. 47.84; 176 25
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Mrs. H. Gregory 9; Eaton, Thos.
Mitchell 5; Philadelphia, Mrs. C.
A. L. 50; Bethany, Eunice, Lois, and
Ann E. Torrey, 1 each, 8; Erie, Ger-
man Sab. sch. 5.90; 1076 90
Coll. per Rev. J. V. Ambler, Dist. Sec.,
North Philadelphia Asso., Reading,
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Philadelphia Asso., 11th ch. 22.50;
West Philadelphia, J. Tolman 25; 47 50
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Northumberland Asso., White Deer,
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Shamokin, ch. 7.08; White Haven,
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Pottsville, M. M. Allen 1 00—1220 08

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and girl in Rev. E. P. Scott's Mikir
sch., Nowgong, Assam, 85 00
Long Run Asso., Vevay, ch. 16 45—51 45

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Lindenwood, Asa Bailey and wife, for
German Mission, 5; Shabbona, S.
R. Carpenter 5; 10 00
Coll. per Rev. S. M. Osgood, Dist. Sec.,
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Chicago Asso., Malta, ch. 1.50; Wood-
stock, ch., of wh. 65.62 is fr. Sab.
sch., tow. sup. of nat. pr., care Rev.
J. E. Clough, Nellore, India, and
18.85 fr. mon. con., for German Mis-
sion, 79.47; 80 97
Dixon Asso., Mt. Carroll, ch. 16 25
Edwardsville Asso., Upper Alton, ch.
5; Shurtleff College, Miss. Soc. 20; 25 00
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Burgess 1; 15 50
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Rev. E. T. Lockwood 2 00
Mackinaw Asso., Delavan, ch. 18 85
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P. Hagler 5 00
Ottawa Asso., Lamoille, ch. 20 00
Rock Island Asso., Cordova, ch. 82 61
Salem Asso., Carthage, ch. 1.50;
Prairie City, ch., of wh. 5 is from
Dea. A. Barnes and 5 fr. Sab. sch.,
10.50; 12 00
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Dubuque Asso., Dubuque, 2d ch. 16 50

MICHIGAN.

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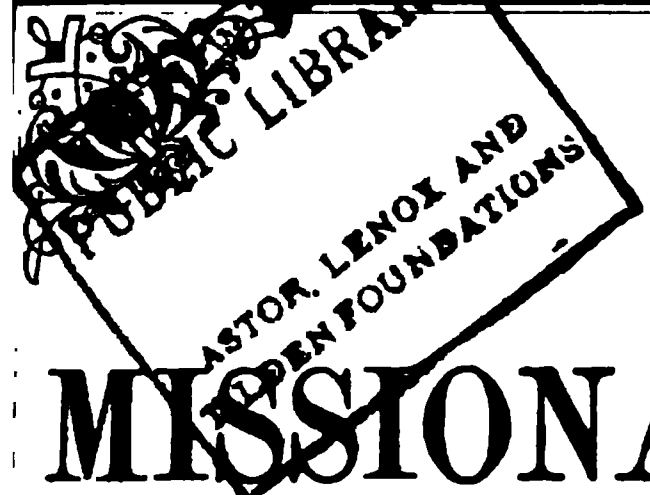
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1868.



MISSIONARY MAGAZINE FOR 1868.

THE forty-eighth volume commenced with the number for January. The **MISSIONARY MAGAZINE** contains a full view of the home proceedings and foreign operations of the **AMERICAN BAPTIST MISSIONARY UNION**, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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THE MISSIONARY MAGAZINE.

VOL. XLVIII. — MARCH, 1868. — No. III.

AMERICAN BAPTIST MISSIONARY UNION.

VISIT TO PEKING. — OBJECTS OF INTEREST.

BY REV. M. J. KNOWLTON, NINGPO, CHINA.

[Continued from Magazine for Feb., 1868, p. 35.]

AFTER my return from the Ming Tombs, I visited several objects of interest in the city.

My first visit was to the Altar to Agriculture. Taking a cart as usual, a ride of six or seven miles through the streets and lanes of the city, brought us to the extensive grounds occupied by the Altar to Agriculture, lying in the south-western part of the southern city, and just opposite the Altar to Heaven. These grounds are surrounded by a brick wall about twelve feet high, and over two miles in circuit. We had no difficulty in gaining admittance, and rode through the groves and lawns about half a mile, when we came to the gate of an inner inclosure. Leaving our cart, we walked in. Here were large temples, containing tablets to the gods supposed to preside over various objects and phenomena of nature; the buildings where the sacrifices are slain and prepared; the pavilions for the use of the emperor when he visits the place; the buildings where are deposited the implements of husbandry used by the emperor and princes; and the altars. I saw the implements, consisting of the imperial plough, painted yellow, the ploughs for the princes painted red, rakes, seed-planters, harrows, &c. Like all the implements of the Chinese, they were rude in their form and construction. Both emperor and people seem never to think of trying to make improvements, or new inventions.

There are four altars, viz.: to the spirits of heaven, to those of earth, to the planet Jupiter, and to Shin-nung. The principal altar is that to Shin-nung, and gives name to the whole, being called "Sien-nung tan," i. e., altar to the first agriculturist. Shin-nung was one of the earliest Chinese emperors or kings, being supposed to have begun his reign about 2737 years before Christ, a period long prior to any authentic historical records among the Chinese. He is supposed to have first taught the people agriculture, hence he is called, "Shin-nung," the "Divine Agriculturist," and the altar is especially in honor of him.

This altar, much the finest of the four, is built of white or gray marble, is about forty feet square, five feet high, and ascended on two sides by marble steps. The top is flat, being flagged with marble, and is bare of everything except a few large hewn granite stones with holes cut through the top, for the purpose of attaching the ropes of the Imperial tent, which is pitched on the altar when the emperor officiates. It is customary

for the emperor and princes, accompanied by a retinue of high officials, every spring, at the equinox, to proceed to this altar, for the purpose of ploughing and planting a spot of ground lying in front of it, and to make offerings consisting of six bullocks, six swine, and five sheep. The emperor ploughs four furrows, the princes nine, and high officers do the rest, while the emperor sits on the altar under his tent watching the process. The ploughing and planting ceremony is supposed to encourage agriculture among the people. And it is a fact that the Chinese, clumsy as are their implements, excel in agriculture; and the greatest glory of China to-day and ever has been, her agriculture. Without this, her enormous population could not be supported, nor would it ever have reached its present proportions.

A large clay image of a cow is carried to the spot, and after the ploughing is completed, and the image is worshipped, it is broken to pieces and scattered over the field, and the crowd take pieces with them to scatter over their fields with a view of securing a good crop. On the same day governors, prefects, and district magistrates throughout the empire go through a similar ceremony. Formerly, when the emperors had a herd of elephants, an elephant was employed to draw from the palace the tent and many other articles required on the occasion. The elephants are now all dead, and it appears that others have not recently been sent to his Imperial majesty by the kings of Burmah and Siam, — another indication of the decaying glory of the present Government of China.

The next object of interest we visited was the old "south church," called also the "Portuguese church," of the Roman Catholics. This church is said to have been built about 200 years ago, in the time of the emperor Kanghi, who reigned from A. D. 1662 to 1723. In the yard in front of the church are two large marble tablets, with inscriptions upon them in Chinese and Manchu; one, the guide informed me, was presented by the emperor, the other by the empress. Over the gate was also an inscription in Chinese, stating that the emperor at a certain time gave 10,000 taels for the building of the church, and at a later period another 10,000 taels, making in all the sum of over \$20,000. The attendant stated that the emperor once paid a visit to the church. It is large, and built in the European style of Romish churches, the walls and ceiling being painted in the most gorgeous manner, representing Scripture scenes, the persons introduced being of life size. Everything about was finished in the most substantial and tasteful manner. It was with peculiar sensations that I stood in a Christian church in China nearly 200 years old, and that had been patronized, and built in part, by the funds of a Chinese emperor.

From the church we proceeded to the Jesuit Cemetery, or "old Portuguese Burying-ground," situated about half a mile west of the Tartar city. Here for about 250 years the Romish bishops and priests, who labored as missionaries at Peking, have been buried. It was soul-inspiring to look upon the tombs of such heroic missionaries as Ricci, Schaal, Verbiest, DeSousa, and others, who more than two centuries since, by their boldness, energy, perseverance, and great learning, gained great influence with the Imperial government, greatly promoted the knowledge of science among the literati; and won a multitude of converts to their faith. How sad that such noble powers and labors should have been expended in propagating a defective gospel, a corrupt Christianity! There are about ninety tombs in the cemetery. A marble monument is there, erected to the memory of Xavier, and another to Joseph, the husband of Mary, the supposed patron of Roman Catholic missions in China. The walk leading to the Cemetery, lay under an arbor of grape-vines, loaded with large clusters of fine, luscious grapes just in their season; our guide kindly allowed us to pick a few clusters. Such arbors are very common in and around Peking, and indeed, throughout the whole north of China.

Thence we returned into the city, and visited the new cathedral which the Romish missionaries are building within the Imperial city, i. e., the city within the Tartar city,

and immediately surrounding the "forbidden city" which contains the Imperial palaces, the residence of the emperor. A French priest politely conducted us to see the cathedral and other buildings. The priest was one of the great number of priests that have come to China as missionaries, since the ratification of the late treaties. The walls of the cathedral were up, and the roof completed, and a hundred workmen were employed upon it. The cost will be about \$50,000. In front at each corner is a high tower or belfry. By means of ladders we ascended to the top of one of these, and with an opera glass had a splendid view of the city, and of the Imperial palaces, gardens, pavilions, groves, lakes, bridges, &c., which lie within the "forbidden city," which no one without special permission can enter.

The Chinese government has objected to the height of these towers, and it is agreed that they shall not exceed eighty feet in height, which is still much higher than the palaces. The lot on which this cathedral is being built, was presented long since to the missionaries by one of the emperors, Kanghi, I think, when the Jesuits were in great favor at Court. When the corner-stone of the cathedral was laid, not only were the ministers of the several governments represented at Peking present, but several of the high Chinese officials connected with the Foreign Office were also present, and remarked that the ceremonies were much like those of the Buddhists. There are several other buildings on the lot belonging to the missionaries used as residences, school-rooms, buildings for the accommodation of the Sisters of Charity, dispensary, &c.

We were shown the lower rooms of the bishop's residence, which were finely furnished. His reception room or parlor, was hung around with beautiful paintings, and supplied with handsome furniture. Adjoining this, was the public sitting-room of the priests, well furnished with tables, sofas, chairs, newspapers, a chess-board, &c. Our conductor politely treated us to iced wine, the pure juice of the grape, made by himself at Peking. We were shown the large dining-hall, where a bishop and foreign priests to the number of about twenty, sitting at one table, and eight native priests at a side-table, take their meals. At the upper end of the hall, crowned with thorns, with drops of blood on the temples and face and side, and hanging on the cross, was the life-sized image of the Saviour.

The museum contains a fine collection of specimens of native beasts, birds, and insects. One priest devotes his whole time to the making and preserving of these collections of specimens illustrative of Chinese natural history.

A large court is surrounded on three sides with school-buildings, pretty well filled with pupils; on the fourth side, are a beautiful garden and play-grounds. The conductor informed us, that there were 25 priests in Peking, and about 6,000 native converts. The strong hold that the Romish mission has at the capital, gives their missions a high position and great influence throughout the empire. They issue most of their books from Peking. And persons from distant parts of the empire often first hear of Christianity while visiting the capital, become interested, and on their return to their native place, they seek out the Christian teachers, and eventually adopt their religion. Difficulties are also often referred to Peking for adjustment, which is a great advantage.

Similar considerations might be urged in favor of our own Society's having a mission at Peking. We ought and must have a mission there soon.

There is another Roman Catholic church in Peking, called the "north church," which I did not visit.

The Roman Catholic missions in China have received a great impulse since the ratification of the French treaty about seven years since. It is said that during this period about 500 priests have entered the China field. Great numbers of converts have also been gathered, and many churches, and church lots, that were confiscated during the period of persecution, which commenced in 1724 and continued through most of the eighteenth century, have been restored. Their zeal should excite Protestants to far greater efforts to give a pure Christianity to these countless multitudes.

My next visit was to the Russian Church of the Assumption, which is situated in the northwest corner of the Tartar city. Connected with the church, are school-buildings, in which was a flourishing school for Chinese children; the residence of the archimandrite; and nicely laid out grounds, the whole being surrounded with a wall. I sent in my card, and a note of introduction that Dr. Martin had kindly given me, to the archimandrite, who received me cordially, seated me in Chinese style on a dais at the upper end of his large reception room, and ordered confectionary and wine. In conversing with him, as also with the Romish priests, not being acquainted with each other's languages we were obliged to use the Chinese language as a medium of communication. The archimandrite has translated and printed the whole New Testament in Chinese. He has followed very much the Presbyterian version, but uses the ecclesiastical terms of the Romanists. For instance he uses "*T'ien Chu*," Lord of Heaven, the Romish term for God, and "*Si*," to wash, the Romish term for baptism. He is quite inconsistent in using this latter term, since being of the Greek Church he of course immerses, while the Chinese term "*Si*," used by all Pedobaptists in China, means simply to wash with a little water. Though his translation is a poor one, still the Greek priest has done much better than the Romish priests, for they have never, that I can learn, given either the New or Old Testament to the Chinese. He presented me with a copy.

He took me into his study to look at his library, which is very large, also to see his church. Numerous pictures adorned the walls, and behind the altar in the sacristy, I was shown the various paraphernalia of the worship of the Greek Church. A sickening sight! He informed me that there were 300 natives in Peking connected with his church. The Russians have had a permanent establishment in Peking, consisting of an ambassador, clergymen, physician, mathematician or astronomer, and eight or ten young Russians learning the Manchu and Chinese languages, since about 1728. They have not until more recently sought to proselyte the natives to their faith, which accounts for the small number of their converts. The class of young men, ministers, &c., live in another part of the city, where they also have another church. There is now a class of Chinese youth being instructed in the Russian language, at the expense of the Chinese government.

I next visited the great Lama Monastery, which is near the Russian church, where are gathered over 2,000 lazy, ignorant Lamas, that is, Mongolian Buddhist priests, supported, it is said, by Imperial bounty. They learn to speak the Mandarin dialect, but converse among themselves chiefly in Mongolian; but few are able to read Chinese. This monastery is distinguished chiefly for a colossal image of Buddha, in a standing posture, and about eighty feet in height. It is built of wood, and the whole image is gilt with gold.

I witnessed the evening worship. The priests were all clad in yellow or red robes and had on very high yellow woolen caps, flattened above the head and coming down to a point before and behind, like a military cap. A majority of them were boys, but there were some old men, so that in chanting in concert, the boys and young men with their tenor voices, and the old men with their deep, heavy bass voices, in all several hundred in number, and all keeping exact time, produced grand music. At one time they were sitting, then standing, then bowing to the earth, then marching in single file about the immense hall, performing various evolutions like soldiers training, the chanting still going on without intermission.

The abbot, or chief Lama, was a fine-looking man; he holds his office directly from the emperor's appointment, and carries in his hand a wand as the sign of his official standing. He was obliged to correct several of the young neophytes for inattention to their chanting; that he did by sundry slaps on the face. This stupid chanting of Buddha's name, and prayers in an unknown tongue, early in the morning, and about five o'clock in the afternoon, alternating with eating and sleeping, makes up the life of that vast number, probably between two and three millions of Buddhist priests throughout

the Chinese empire. What a melancholy reflection, that such a stupid set of idolaters should be the religious leaders and teachers of nearly one half of the human race! What has the church of the living God done, and what is she doing, that such a fact as this can be true in the nineteenth century?

The great Confucian Temple, which is near the Lama Monastery, was next visited. Like all Confucian temples, it contains only the tablet of the sage, not his image. It is elaborately painted and gilded, and its yellow tiles and walls, show that it is under the immediate patronage of the emperor. A portion of the large court of the temple is flagged with white marble, and there are large pools of the same nearly full of water, and surrounded with marble balustrades. In the centre of the court is a splendid pavilion, where the emperor listens to the reading of a few of the essays of the most successful candidates for the high literary degrees, and where the emperor confers degrees upon successful literary competitors. On each side of the pavilion, under corridors extending the whole length of the court, there are arranged about 200 large marble tablets, upon which the contents of the thirteen books that constitute the Chinese classics are inscribed. This is another of the many proofs of the great reverence of the Chinese for their ancient books. And this very reverence is one of the greatest hindrances to their receiving the Bible and Christianity.

The last object of interest that I had time to visit, was the Imperial Observatory. It is situated on the top of the eastern wall of the Tartar city. This observatory is said to have been founded during the Yuen dynasty, more than five hundred years since. Originally it was not on the city wall, but on slightly raised platforms on the ground, near its present location. The old instruments of bronze are still there, but out of repair. The present instruments were made by order of the emperor Kanghi, given in the year 1673, and were constructed under the direction of Verbiest and other Jesuit missionaries. One, requiring great exactness, was made in France. There are eight or nine large, ponderous, bronze instruments, highly ornamented and displaying great skill and excellence of workmanship. The framework on which all the instruments are mounted, is also of bronze or copper, and elaborately ornamented. There is a large globe of the heavens, about seven feet in diameter, with the stars, also made of copper, attached to its surface in their natural order and relative size. The other instruments were all on the same magnificent scale, and are such as are usually employed by astronomers in the West in large observatories, for making astronomical calculations.

They are all exposed to the heavens; and the granite platform on which they stand is surrounded by a heavy iron railing. These instruments are used by the Astronomical Board, and by the class of students selected by government to be taught astronomy. These instruments, and the correctness of the Chinese calendar, are due to the learning and skill of the Roman Catholic missionaries; in other words, they are some of the incidental benefits that even heathen nations derive from Christianity. The emperor Kanghi was very much pleased with the labors of Verbiest, and conferred on him a high title and ennobled all his kindred.

Near the Observatory is a small temple erected to the memory of Schaal, another Jesuit astronomer, and a very complimentary inscription, written by the emperor Shunchi, about 1650, is placed over the door.

There were many other objects of interest at the capital, that I had not time to visit, such as the Mohammedan Mosques; the Altar to Earth; the Altar to the Moon; the Altar to the Sun; the Altar to Light; the Altar to the gods of Land and Grain; Black Dragon Pool, and Temple of the god of Rain; the Great Ancestral Temple of the Emperors; the Hanlin College; Hall of Literary Examinations; the Drum Tower, and Bell Tower; the Temple of Deceased Emperors; a beautiful White Obelisk covering a Scab of Buddha; the Imperial Printing Office, and other objects.

LETTERS FROM THE MISSIONS.

BURMAH.

Prome Mission.

LETTER FROM MR. E. O. STEVENS.

Visit to Thayet. Prome, Aug. 19, 1867.

—On the 15th of last month I took passage on the river steamer for the purpose of visiting the disciples at Thayetmyo. As I was obliged to return with the steamer, the work to be done was necessarily crowded into the three days of the steamer's stay. Accordingly my time was almost entirely taken up with the baptized believers residing in town and in the cantonments. The way had been providentially prepared before me; so that notwithstanding the shortness of the time, I hope the work, so far as it went, was carried on safely in the right direction.

A Good Work and Good Authority.—

A soldier, on his return from Prome at the expiration of his furlough, took along with him a copy of Dr. Hiscox's Baptist Directory. This book was carefully and eagerly read by the Non-conformists, with the most gratifying results. At the time of the revival of last year, they had seen plainly the duty of being baptized according to the Lord's command. But the errors of ritualism drove them in a body almost to the opposite extreme, of having no order in the church whatever. The sifting process came when the return of two to England left the little band without the countenance and support of commissioned officers. Ritualism soon succeeded in banishing beyond the lines the Scripture reader, whose labors God had been pleased so abundantly to bless to the men of that station. The numbers attendant upon the Non-conformist meetings were suddenly reduced one half. It was not long before cases of defection became manifest. But how to deal with them was a serious question. The little book referred to above, directed to the Bible as the all sufficient rule of faith and practice. The steadfast ones among the baptized

believers then diligently searching the Scriptures found there the true model of the very organization of which their own painful experience had taught them the need. By the time I arrived most of the prejudices against "the sect everywhere spoken against," had faded away from their minds. On the 17th of July, the baptized Non-conformists among the soldiers organized themselves into a branch of the Baptist church of Prome. The articles of faith with the Scripture proofs were carefully read in their hearing, and severally adopted without a single dissenting voice. The brethren were also equally unanimous in the adoption of the covenant.

It was now time to administer discipline. Three were excluded and eight suspended on that day and the day following. The general state of feeling however among those whom it became necessary to suspend, appeared to be that of sincere penitence, and of earnest desire to be restored ere long to full fellowship with the church.

The Head of the church seemed to set the seal of his approval upon the labors of those three days. When we gathered together on the last evening to partake of the Lord's Supper, I gave the hand of fellowship to two,—a Burman lad and an English soldier whom it had been my privilege to baptize that afternoon, on profession of their faith. * One other from the ranks had applied for baptism. But after a careful examination it was deemed best that his case should be deferred, until all should have sufficient time to see whether the great change recently observable in his life, was likely to prove lasting.

Wants of the Station. In the native part of the town, the great need is a building on the mission premises, which might serve the double purpose of a place of worship for the Christians on the Lord's day and of affording shelter to the foreign missionary on the occasion of his visits to Thayetmyo. It is hoped that ere long it will be found practicable to station an as-

sistant there to preach to the heathen, strengthen there the hands of the faithful and to institute a search for such as have been baptized at that station, but have long disappeared from view.

Labors at Prome. In Prome, during the present rains, I have attempted the instruction of a class of native assistants two days in the week. On the whole the results are encouraging, though they indicate but a small beginning after all. A Bible class for the study of the book of the Acts every Lord's day is open to all who will come. Occasionally I have been out to preach by the wayside, in the yard of the great pagoda on the hill, in some kyoung, or some idol house on Buddhist worship days; but I have been chiefly occupied with the assistants and with the state of the Prome church.

Baptism at Prome. Last Lord's day for the first time in many months, a baptism was administered in this town. A young man who is an orphan, trained up in the mission school of this place, has come out on the Lord's side, notwithstanding the dissuasive tears and entreaties of a sister older than himself, to whom he had been much indebted for aid in his endeavors to obtain an education. He certainly appears well. We hope his case will prove to be a good one and the beginning of brighter days for Prome.

Dying under a Cloud. I am sorry to say that the Burman man whom I baptized in Pongdai last January, died under a cloud not more than a month after his baptism. He is reported to have hung himself in a fit of temporary insanity. But some of the circumstances connected with his death suggest suspicions of foul play. At all events a heathen Burman who came to me for the express purpose of removing suspicion from the widow, freely admitted that if the deceased did indeed become insane, it was the persecutions of his wife and neighbors which made him so. They extorted some concessions from him, inconsistent with a manly Christian course, and then buried him in triumph according to heathen custom, claim-

ing to have won him back to the religion of his fathers.

Bassein Mission.

LETTER FROM MR. VAN METER.

School for Preachers. Bassein, Sept. 30, 1867.—I am still engaged with the school in the city, but at the same time go out more or less every month to the nearer villages and churches. As the present is the leisure time for Karens, their ploughing, sowing and planting being about finished, I am hoping soon to see more of the preachers in our school. Several have promised to come. Some are detained by their own village schools, to which they must give personal attention.

Some twenty, mostly young men, have entered the Pwo school and have done well in their studies. I was disappointed at first at not having more of the preachers among the number, but am now encouraged by the spirit manifested by these young men, to hope that several of the more advanced will at once begin work and become a permanent accession to the number of active laborers.

A Promising District. I baptized a man and his wife the 9th inst. at Myat lay kyoung, the nearest church east of Bassein, (twelve miles,) making a total of nine that I have baptized there during the past three months on three occasions. This church now has members in no less than eight villages, ranging some fifteen miles along both banks of the Pay Beng. That section is now one of the most promising in the Bassein District. I have, however, given more attention and labor here than to other parts. The above makes the whole number baptized here about fifty, during five years. Others are waiting for baptism, and new worshippers are reported continually from time to time. From present signs there is reason to hope for a large harvest from this field. Their first chapel has just been built. The building, formerly a heathen zayat, was taken down and brought some five miles by water to its present location. Their heathen friends

and neighbors have aided, both in giving the building and in the work of putting it up. The Catholics have done their best with promises and buildings to get a footing here, but in vain. And even the one or two whom they have succeeded in enticing away, are now much dissatisfied and talk of returning again to the "American fold." Excepting in one or two large schools in Rangoon, the Catholics are making very little progress in Burmah.

teemed brother —, of Hamilton Seminary, that he does not this year come to Burmah's shores? Have Rochester and Newton no men for Burmah? Assam, Siam, China and benighted Africa are sending forth the Macedonian cry for help, and shall they call in vain? When an old missionary leaves his field, he wants to know there is a man ready to take his place and carry on the work.

Maulmain Karen Mission.

LETTER FROM MR. HARRIS.

Mr. Harris left his station in Shwaygyeen Sept. 2, to visit the Karen Boarding School in Maulmain, and to look after its interests, and also to attend the Missionary Convention. While in Maulmain, he writes as follows.

Karen School in Maulmain. Maulmain, Oct. 9, 1867. — This school in Maulmain I found doing well under the care of Pahpoo, who has more than twenty years proved himself to be a faithful man and a good teacher and preacher. There are about sixty scholars. Many are studying the Burmese language and the Pwo and Sgau. They are making very good progress in Geography, Arithmetic, the Holy Scriptures and sacred music. For all these studies, these Karens have teachers of their own people who are efficient, so that in reality, I am not needed as a teacher of this school. It gives me great pleasure to see how earnestly these men engage in their work.

Cry for Help. "If the Lord will," after the Convention closes, I expect to return to Shwaygyeen unless I stop here to make one or two jungle tours. There is much jungle work to be done in both stations. Report says, "No missionary to come out to Burmah this year." There are some who have gone and some who are expecting to go from Burmah this year. Who will fill the places of Haswell and Brayton, who have labored hard and long in the mission field? "No recruits this year," do you say? Then it is a time when we ought to "pray the Lord of the harvest to send forth laborers." Where is my es-

Shwaygyeen Mission.

The work in Shwaygyeen.

Of the school in Shwaygyeen, Mr. Harris says —

The school in Shwaygyeen numbered in all about fifty scholars, eight of whom were baptized during the term. A good number of the others were members of the church before they came to school. There was in Shwaygyeen one man, in whose care I had intended, to leave my school, but he was taken sick and went into the jungles.

Mission to Assam.

LETTER FROM MR. STODDARD.

Heathen Countries Brought Near. Gowahati, Sept. 17, 1867. — When the Union Pacific Railroad is finished, the whole trip to Europe, Madras, Burmah, Assam, Bangkok and China, will occupy but little more time than did a visit to Jerusalem a few years ago. Shall we not then also see pastors taking this for their holiday tour, thus bringing our missions into nearer sympathy with the churches at home?

We realize that the distance from our native land has greatly lessened in the last twenty years. Years ago we received our overland mail but once a month, seldom bringing our letters before they were three or four months old. Yesterday we received one in five days less than two months from the time it was mailed, west of the Mississippi. Formerly our newspapers, after accumulating for months at the Rooms in Boston, were boxed up and duly forwarded by some merchant-ship,

via Cape of Good Hope, so that they were sometimes received before the latest numbers were a year old.

Now we receive our papers by each bi-monthly mail, two months from the press. But any items of great political importance are transmitted by telegraph, and reach us through the Calcutta dailies, in a much shorter time. A line of telegraph has been for some time in operation between this and Calcutta, so that we might send you a message all the way by the wires, if we could pay for it.

Education of Females. Among the changes we perceive to have taken place in Assam, is a desire among females for education, and a willingness on the part of their lords to trust them with knowledge. Not that this sentiment is by any means universal. A few of the educated men express a wish that their daughters and wives should learn. And the time has now come that we can reach them in their houses, which we must first do before we can gather them in schools. We in our own country can scarcely conceive of the monotonous seclusion in which females of the higher classes spend their time, — seldom leaving their own houses, and when they do, travelling in such a way that no one but their own household shall behold their faces. Now where are the Christian women to enter into this teaching? It can be done alone by women, and Christian women only are likely to make the sacrifices required.

The Ladies' Missionary Union, I think this is the name, have commenced a good work. In Calcutta their teachers have access to about one hundred and fifty families, and want of laborers only prevents them from entering into as many more open doors. One of their number has gone to teach in the household of the Maha Rajah of Jeypore, near Allahabad.

Several of the wealthy, influential native gentlemen have called on Mrs. Stoddard, and expressed a strong desire that their wives and daughters be taught to read and write. But superstition and custom are still so rank in these parts, that high caste ladies cannot come from their homes to seek an education.

These Baboos have consulted among themselves and selected three convenient points in the city where females may come together for instruction. And they promise at least five pupils at each point and solicit the aid of Mrs. S. But our proposed departure for Gowalpara will prevent doing much, though a beginning in this work has been made, and fifteen pupils, all females of the higher castes, and some wives of Baboos, is indeed a good beginning.

A wide field of usefulness opens just in this direction for pious female teachers. That a great change is coming over the Hindus of Assam in this respect, no one can doubt. Christians must take advantage of the times, if they would help these females, and thus the nation, to escape from a long and sore bondage of ignorance.

Education of Native Young Men. I visited the Gowahati Collegiate Institute a short time since, and found about 250 young men, natives, divided or graded into eight classes, each with separate teachers, studying English.

These teachers are mostly educated Bengalis. They teach in this school, Bengali, two years, Sanscrit, three, and English the eight years. In English, they study the rudiments, Arithmetic, Grammar, Algebra, History, and read and translate various works in English.

The desire among the natives for an English education is quite surprising. Some look at this state of things with alarm. Missionaries of thirty years and more in India, speak most confidently of another mutiny here not many years hence, compared with which the former will fall into the shade. And they look upon these English schools, so largely encouraged and patronized by the Government, as filling the country with weapons with which to make the coming outbreak or uprising more direful than any yet on record.

I cannot say that I have at present much sympathy with these views; and yet it is impossible to say what will grow out of the present changes going on in the intellectual and moral world of degraded India. It seems to me when matters get to the worst, a change must result in some good. But one thing is evident, the church has a work

and a responsibility not easily estimated in bringing the saving light of the gospel to the rescue of these restless, anxious millions.

SIAM.

Chinese Mission of Bangkok.

LETTER FROM DR. DEAN.

Chinese Visitors. Bangkok, Sept. 21, 1867. — To-day two Chinese merchants came into my study, and after courteous salutations desired to come here to study English. They were told that no one here taught English. "But do not Willie and Freddie teach English?" "No, they study Chinese, French and English, but do not teach it. We are here to teach the doctrine of Jesus; and if you will come to-morrow to the chapel, we shall be glad to see you and your friends." After receiving a copy of the Pentateuch and the manual in Chinese, and looking over the Chinese classical books in the mission library, they took leave, with the promise of coming again to-morrow to hear the doctrine. One of these men came from Tiechiu two years ago, and the other from Singapore. The latter was the more anxious to learn English to aid him in doing business with Europeans.

Husking Rice — Price of Rice. Again, two Chinese called from the rice mills, where they have been employed in husking rice by pounding it in a wooden mortar, either by hand or foot. In the latter case, the paddy, or unhusked rice, is placed in a large wooden mortar, while a stone pestle is attached to the long end of a lever. The laborer treads on the short end of the lever, thus lifting the pestle to the height of three or four feet, which then falls with its own weight on the paddy in the mortar, and shells the husk from the paddy. The market price for paddy is lower than I have ever known it, namely, seventeen ticals per koyan, about \$10 for eighty buckets, — each bucket of forty cocoa-nut shells, or equal to \$10 for more than forty bushels of paddy, yielding twenty-five bushels of rice or more according to the quality. •

In the afternoon I went for the boys who had been spending the day with the European children of the city at the *matinée*, got up here for the culture of rhetoric among the juveniles of the foreign community.

Printing the Scriptures. Oct. 1. — I have a letter from br. Knowlton approving my translation of the Pentateuch which he had just examined, and proposing to have printed in small type an edition of the Bible, including Goddard's New Testament and my Old Testament in uniform style. My idea is to go on with the printing of the Old Testament in the large type as commenced, — a small edition for family use and for old men, and another edition, of small type, as br. K. suggests, for general use. I have through God's goodness gone through the Psalms, the first revision, and have cause for devout gratitude for the health and aid afforded. If life be spared and grace given to complete the Old Testament, it is hoped that good may result.

We are encouraged in our work. Some expect to be baptized next Lord's day. We need a chapel at Leng kia chu.

Chinese Tracts and Bibles. Oct. 17. — Our tracts are small books, some large and some smaller, containing brief outlines of Christianity, a manual of doctrine and duty, extracts from Scripture, such as the Commandments, Sermon on the Mount, etc., with explanations. These are distributed by my colleagues, Miss Dean and Miss Fielde, or by the Chinese assistants under their supervision. This distribution, attended with personal conversation, has brought listeners into our place of worship, and some members into the fellowship of the church. We might profitably use \$300 in gold annually in this work among the Chinese of Bangkok and its surroundings.

I have printed an edition of the Pentateuch which I had mostly translated when in China before. I have another volume of Joshua to Ezra in the printer's hands, and am now at work on the Proverbs, which I hope to finish this year, making three years' work to the end of Proverbs,

but the Pentateuch required less time simply for a last revision. We shall do the best we can with the means we have.

We need \$200 for a chapel at Leng kin chu, where we have a lot and three Christian men, but no house of prayer. Can you help us? Chinese population some thousands, — say 10,000.

LETTER FROM MISS FIELDR.

Request of a Chinese Assistant. Bangkok, Sept. 27, 1867. — I returned three weeks ago from Petchaburi, a town of a hundred mountains, thirty caves, and fifteen thousand people, among whom I spent two months in distributing books and words, and am now busy in studying the language and in visiting the people in their own houses. An old Chinaman who has accompanied me in these visits, said one day, on returning, "Teacheress, when you go back to the Land of the Flowery Flag, I should like to go with you." I answered, "I do not expect to go back to the Land of the Flowery Flag. I wish to stay here and teach these people; but there is another land far more beautiful than the Flowery Flag Land. I am sure of going to it; perhaps in a month, perhaps in a year, perhaps in twenty years. I do not know just when I shall go, but I am going sometime. If you wish to go there with me, you can go. It is the Heavenly Kingdom. You have now heard the doctrine every day for several months, and you know the way to it."

He said no more then, but a few days after he came to me and said, "Teacheress, I wish to go to the Kingdom of Heaven, and I have begun to try to walk in the right way. I wish to be a Christian," and from that time he has been unlike what he was before.

Simple Faith. Not long ago, I was ill one day, and the next he came and said, "I prayed to the true God last night to make the teacheress better, and to-day you are almost well."

The childlike faith of these people, when they believe at all, is something wonderful.

Not long since I observed this old man

listening very intently, while the necessity of every native Christian endeavoring to teach others was being urged. Shortly after he proposed, "Teacheress, I think after I have heard the doctrine a little longer, I might help you teach it." And so I hope he may.

We are hoping that the Lisles may come to us with the New Year. God speed and guard them.

The more I consider this field, the more I feel that it needs only wise and earnest cultivation to make it bear abundant fruit unto the Master.

CHINA.

Ningpo Mission.

LETTER FROM MR. JENKINS.

Journey into the Interior. April 11, 1867. — The journey from Ningpo across the country to Nyi-gyin (Two Bridges), — a carrying place of considerable importance upon the Hangchau river, distant from Ningpo 130 miles northwest, and from Hangchau twenty miles southwest, — usually very tedious, — was this time agreeably made in company with Mr. and Mrs. Green, of the Ningpo American Presbyterian Mission, who were on their way to take charge of a new interest at Hangchau, and Mr. Kreyer, of our own mission. Towards evening of the 21st we arrived at Ziao-hying, where we were heartily welcomed by Mr. and Mrs. Stephenson, of the Inland China Mission, English, whom we found happily located, and much encouraged in their work, and in favor with the people and local officers. On the morning of the 22d, the Greens parted our company, taking a more direct route across the Siao-Saen plain to Hangchau, while Mr. Kreyer and myself proceeded on to Nyi Gyiae, where we arrived just at dark.

Here I had expected to leave Mr. K. to finish his journey alone, while I should take boat directly for Kinghwa, but found I had fallen upon unpropitious times, the district salt-commissioner having impressed all the up-river boats for carrying salt into the interior. There being therefore no

likelihood of my being able to proceed on my journey for some days, I thought best to accompany Mr. Kreyer to Hangchau, with the hope of procuring from that point a passage to Kinghwa, and also to have a look at the city. We accordingly chartered for 1600 cash (\$1.60) a boat sufficiently large to accommodate ourselves and baggage; and, after many words as to the right of the chartering party to reject all outside passengers and freight — for no matter how clearly talked a bargain may be, a Chinaman is sure to encroach at the last moment, — we shoved into the stream, and early Saturday morning, the 23d, entered the city of Hangchau by the Vong Saen Meng, (Phoenix Hill gate), proceeding directly to the chapel, opened some time since by Mr. K. on the Ta Tsing Yiang (Great Wall Street).

But here again the fates interposed obstacles to my journey. The Governor General of the two provinces of Chekiang and Fuhkien being on a visit to Hangchau, no boat would be allowed to leave for any of the interior towns till after the departure of his Excellency. I was thus detained twelve days; but the time was very profitably spent in viewing objects of interest both within and without the city, and in assisting Mr. K. in procuring a house suitable for dwelling purposes. This we found to be no easy matter; for although there are hundreds of vacant houses within the city-limits, and all advertised "to let," many of them are so dilapidated from age or destroyed by the rebels as to forbid repairs; others again are too secluded, with no external conveniences, — a very undesirable thing in a thickly crowded Chinese city, bad enough at the best to a lover of health, while many of the better class of buildings are refused to foreigners.

The Governor General having left the city on the morning of the 6th of March, I was able to set out for Kinghwa on the 7th, where I arrived on the 13th.

Difficulties at Kinghwa. I found that nothing had been done in the way of preaching at either of the three stations in Kinghwa since Mr. Knowlton's return to Ningpo in January. The Christians pro-

fessed to be in fear of the chief officers of the district, and nothing was likely to be accomplished till a proclamation could be obtained, securing the Christians from persecution and granting permission to preach the gospel in those parts. I felt therefore, that first of all it was necessary to ascertain, if possible, the feelings of the officers in regard to the propagation of Christianity, both to afford a sense of security to the Christians and to procure for us the confidence of the people, without which it would be difficult to make much headway. This was all the more important, as I found the people were in much doubt whether we would be allowed to prosecute our work quietly, and consequently unwilling to second our efforts by renting their houses for chapel and other purposes.

For example, I had leased temporarily a small place upon one of the principal streets; adjoining were rooms which I was anxious to secure for chapel purposes, and my landlord was at first disposed to favor me; but as the reports from the neighborhood began to come in, that I would not be allowed to remain, his fears got the mastery of him, and he refused to grant my request till I should procure from the officers permission to locate within the city. I discovered too, that he disliked to have me in sight, when any of the literati, who were then present in great numbers to attend the examinations, passed by the door, and I felt disposed to regard his feelings till something definite could be learned of the officers' determination regarding us. I could not think it best to act rashly, and so injure the cause we came to set up. Had the man been a Christian and disposed to face opposition, I should have strengthened his hands; but as he was not, yet willing to assist us, I felt it would be wrong to risk bringing him into trouble. Then to have lost the little we had already gained would doubtless have driven us from the city; for no other man, after once it had got noised about that the officers had prevailed, would dare harbor us; and, as went matters in the city, so they would have gone in the country. Already the villagers were looking on with evil eyes, while the Christians, Jonah-like, had hid themselves to their booths, to watch the

turn affairs should take in yonder distant city.

Interview with the Magistrate. On the 16th of March I called upon the chief officer of the district, the Do-fu, — he rules over eight cities, — to present my passport and ask of him a proclamation which should secure to the Christians the privilege of freely worshipping God without fear of molestation, and also to procure a proclamation setting forth that I should be allowed to rent houses within the city-limits for chapel and dwelling purposes, and should be protected from lawless violence in the propagation of the gospel.

Coming into his presence and being seated in the place of honor, I handed him my passport, which he carefully read, and, folding it up, returned it. He then commenced a lengthened speech concerning the rights granted us in the treaties. He said that wherein the Emperor had granted us privileges which were opposed to the doctrines of the land, he had nothing to say; but we must not force the people to enter the church. Were they willing to enter the church, he could not object, but they must be held amenable to the laws of the land. Here, of course, I took occasion to explain the doctrines we came to preach, by saying that we did not seek to force men, but to exhort them to repent and believe in Christ, and in case they were willing, receive them into the church. In no case did we wish them to disregard their country's laws; on the contrary, it was their duty to observe them, "You exhort men to be good," said he; "Yes, that is the doctrine we came to preach." He now said that we might begin our labors in the country, and slowly advance towards the city; for if the doctrine was good, and the country people remained faithful in their allegiance to the law, the city people would at once embrace it; but we must not locate in the city now. I here tried to show him that it was desirable to have a centre; and such Kinghwa (Kinghwa is the shire town) could be made, from which the work could be carried on in every direction. Besides, the country people are afraid to receive us and the doctrine, lest the officers should desire to persecute

them; and as I wished to locate in the city for the purpose of preaching the gospel, would he grant me a proclamation, exhorting the people not to fear, and in case I wished to rent, to allow me to do so. "Cannot write you one." "Cannot assume the responsibility."

Here he remarked that I could not dwell in the city, as the people were already greatly excited. He would make out that I had some connection with the Roman Catholics, and the people were afraid. Again I had to correct him, and he seemed to evade the question by saying, "You are an American."

Enough had already been said to convince me there was no prospect of securing at his hand a permit to dwell in the city. Yet I felt constrained to put the question, whether I would be allowed to rent for chapel purposes. His reply was, "You cannot rent, you must go to the villages." Referring again to the fear the country Christians were in, I asked for a proclamation which should secure for them the rights granted by treaty. This he denied me, and bade me again to go to the villages; for I could not preach the doctrine within a circuit of six or eight miles of the city. Finally the question was asked, whether I could stop in the city for two or three months? "Yes, but you must not preach."

Effect of Refusal. The effect of this unsuccessful visit was very marked upon the Christians, as I had occasion to observe on the following Sabbath. Already timid, they now gave way to their fears, and refused in some cases to identify themselves with the cause. I had promised to meet with the disciples at Dong-zah. Arriving at the chapel in company with the old assistant Tsiang, no one was present. Going to Dong Ah o's, I found he had gone to Kwufong to hold worship with the two or three remaining Christians there. Calling at Ahlaen's, we were told that he had that morning gone to commence school teaching at a village four li distant, having run away to avoid being present at the expected season of worship. His brother, Ah-tsiao, had fled to a distant village for the same reason. A fourth

brother would not go outside his door, to be known as a disciple of Jesus. Collecting together all we could, we had a congregation of seven Christians, five women and two men, to whom we preached from 1 Cor. 6 : 20.

Returning to the city late in the afternoon, — Dong-zah is five miles distant, — the assistant informed me that the literati, of whom there were nearly six hundred in the city, had demanded of the mayor what my business was, and why I was allowed to remain? He, in referring the matter to the chief of the police of the district where I was stopping, ordered him to make inquiries and report forthwith. Going to my landlord he gathered the necessary information, with the addition that I would go away in a day or two. I suppose he reported to the mayor accordingly. The landlord was severely frightened.

The Course Pursued. Knowing the weakness of the Christians, I felt that I ought to accept of the Do-fu's proposition, to procure from the Governor of the province full permission to propagate the gospel in the Kinghwa district by whatever laudable means. Although I believed that the treaties between the Emperor and foreign Christian nations grant freedom of conscience to converts to Christianity from among the native Chinese, and to the missionary the right publicly to preach the gospel in any and all parts of the empire, yet, lest greater evils might be brought upon the Christians in that section than already exist, should I personally seem to brave the expressed will of the Kinghwa officials, I concluded to return quietly to Ningpo, and present a statement of my grievances to our consul, and beg of him to procure from the Governor of the province, such a proclamation as should secure to the Christians, and to me as a missionary, the rights and privileges granted us by treaty. I accordingly returned to Ningpo, arriving the last week in March, and set out again for Kinghwa on the second of April, by way of Hangchau, being the bearer of an official communication to the Governor, who resides in that city. Here I must leave the case for the present, asking of the churches their prayers and sym-

pathy, in behalf of the suffering cause at Kinghwa.

I am determined if possible to get a foothold there. Nothing but impossibilities shall prevent. In case I can procure a house suitable for dwelling purposes, I shall bring to a test the question of right to dwell in the interior. Should I succeed, we shall have gained a great victory for our cause. One town so far in the interior opened, others must soon invite the missionary to enter their opened gates.

Application to the Governor of Hangchau. Kinghwa, May 10. — Leaving home late in the afternoon of the second of April, as stated at my last date, I proceeded directly to Hangchau, having with me a communication from our Consul to the Fu-tai, or Governor of this province. At the Dzong-o river, sixty or seventy miles from Ningpo, I overtook br. Kreyer and his family, who had preceded me by one day with their goods, bound for their new home at Hangchau. Continuing the remainder of the journey in company, we arrived at the provincial capital about noon of the fifth.

On the sixth I presented at the Governor's office the communication of which I was bearer, but was not invited to an interview. The letter set forth the state of fear the Christians of this district were in, in consequence of the ill-bearing of the officials in refusing publicly to grant them protection and to allow me to rent houses within the city walls, either for chapel or dwelling purposes, and forbidding me to preach the gospel within a circuit of six or eight miles of the city, and also asked that my passport should be viséd, and a communication be sent to the Kinghwa Do-fu, advising him of the rights granted us in the treaties between China and the foreign Christian nations. His Excellency declined putting the seal of his office to the passport, stating as his reason, that it already bore the stamp of the prefect of Ningpo, which was authoritative in all parts of the Emperor's dominions. He promised however to direct a communication to the chief officer of the department of Kinghwa.

Reception in Kinghwa. Being unable

to accomplish anything further, I improved the first opportunity to continue my journey to Kinghwa, arriving on the 15th of April. I returned with the determination of testing by all proper means the temper of the magistrates and the spirit of the people. Of the conduct of the latter, I have no occasion to complain. True, the shopmen, "fellows of the baser sort," often call out as I pass along the streets, "foreign devil;" yet, in country and town every respect is shown me and the cause I am known to represent. Visitors of all classes, from those who wait upon the persons of the Mandarins, to the common soldier, the merchant and the coolie, the learned and the illiterate, daily present themselves. They freely ask my business, and I as freely lay the whole case before them; and every man who can read, takes away with him a New Testament or a tract, treating in one respect or another of the religion of Jesus, and all have the gospel preached to them, "from the least of them unto the greatest."

The literati are not our friends, they do not love the doctrines of Jesus. They fear His doctrines, for they have learned to know that the teachings of their Master shall find no place before the sublime truths of the cross. Single-handed however, they are not to be feared; it is only in their influence upon the officials, who are of course Confucianists, that we have cause for alarm.

Opposition of the Rulers. The hindrances to our work lie mainly in the rulers. I think, that having had occasion to fear the exercise of a grasping power and interference in local matters, they have determined to discommode us if possible. Being far removed from the ports where consular advice can be had, they are able to do us much harm, with no fear of immediate retribution before their eyes. But their works shall come to nought.

I was not quite able to understand, at my last visit, why the people were so wary, refusing in all cases to rent me their houses till I should have procured a public proclamation of the chief district officers allowing me to dwell within the city; but I am informed now that some months since

there was a placard posted throughout the city, forbidding the people to harbor foreigners. That prohibition has not been removed, at least not publicly. There are houses to be had, the people in many cases are anxious to dispose of their property, and to my advantage; yet no one dares to venture a bargain. The communication asked of the Governor, would cover this question, and let us at once into the hearts of the people; and it was reported some fifteen days since that one had been received by the Do-fu, but its contents have not been published. To remedy this evil, I have again asked our Consul to assist us by requiring the Do-fu to issue a proclamation removing all hindrances to the proclamation of the gospel in these parts. Such a paper would give us the district. We must have the city. Without it, we are hampered.

The Converts at Kinghwa. Christianity, as might be expected, is at a low ebb. Too long have disciples tried to live upon their fears, when, in my estimation, there was no real occasion for fear. Far too long have they stood and cried, "There is a lion in the way." But I have sought them faithfully at their homes and their places of occupation. I have tried to persuade them to hold on; for God would "have mercy and not sacrifice;" and the more wise and hopeful have received some strength. Still they manifest great want of faith in God.

At Dong-zah some have advised a breaking-up of the church, and sought to bring it about by refusing to assemble for worship and inducing others to absent themselves. They had so far worked upon the timidity of our landlady, that she refused to rent us longer any part of her house for chapel purposes. What is more distressing, all the Scriptures and hymn books had been gathered up and hidden, that their supposed enemies might, in seeking, find no traces of the discipleship of Jesus among them. This much I learned, in attempting to keep up Sabbath services.

Of course the externals of religion being thrown off, there would naturally follow a decline in piety. The ways of the world and the practices of heathenism could easi-

ly be resumed. The teachings of the Bible were misconstrued or laid aside for the maxims of Confucius. So evident was the apostasy of the Assistant, Ah-laen, that a heathen from Tong-ziang, but an attentive reader of the Word, who accompanied us last Sabbath to Dong-zah to witness a baptismal scene, said, as we returned to the city, "Ah-laen does not understand the Bible, neither does he understand the doctrines of his own land." Such things grieve us; they harm us.

Oasis in the Desert. These are indeed dark days; yet bright hours interpose to mark their flight. The desert is not all a waste. There are oases that cheer the traveller on his weary pilgrimage. Rising from my knees the other evening after a refreshing season of prayer with my servant, I asked him, as I had often done, about the interests of his soul, and why he did not believe the doctrine? "I do believe," said he, with a tenderness that at once convinced me of his sincerity. "I now believe, and wish to enter the church." "You have thought of baptism then?" "Yes." "But you know that your parents, your brother and his family and your own wife are all members of the Presbyterian church. Had you not rather commune with them?" "It is all the same, I think." "When do you wish to receive baptism?" "Now." "Here at Kinghwa, or at Ningpo?" "Just as you please." As he was a Ningpo man, I at first thought to defer his baptism till we should return; but having no doubt of his conversion, having known him for five years as a most upright man, and often had reason to believe him very near the kingdom, I offered to baptize him at once. He was much pleased at the proposal, and was accordingly received into the church at Dong-zah last Sabbath. I could not but regard his request for baptism as very timely; for it served to encourage the friends and strengthen our cause, and it afforded to the inquirer from Tong-ziang a fine opportunity to witness the baptismal rite and the sacrament.

Experience of a Convert. In relating his experience, Tsong-kying, my servant,

said that he formerly thought to obtain salvation by trust in self, — the world-wide self-sufficiency. The doctrine was good; he believed it; but he would arrive at the goal of life by works. This he found to be difficult; for however good he tried to be, his sinful heart would rise up and condemn him. He could not subdue that. Two years since he was seriously ill; he felt that God was punishing him. He resolved to pray, and, getting some light, he determined to ask for baptism; but his courage failing him, he suffered a relapse. Being again awakened, he besought God frequently in prayer, and obtaining answers of mercy, he wished to identify himself with the disciples of Jesus. It was in this state of mind that my questions found him. Having been baptized, I asked him whether his heart was at rest? "Peaceful; — before it would not rest; now I am happy."

After witnessing the services at Dong-zah, the inquirer above mentioned asked for baptism. He wanted to preach the gospel. I could only encourage him still further to examine the Scriptures and preach to him repentance towards God. In receiving persons into the church from that class known as the literary men, we cannot exercise too much caution. Too often they evince more desire for the loaves and the fishes — the few thousand cash per month they hope to get as preachers or teachers, — than the welfare of others, or even their own souls.

But our joys have not come single-handed. While still rejoicing in Tsong-kying's conversion, I received from Ningpo, the day after his baptism, the gratifying intelligence that another of our servants had "determined to profess Christ openly." She was only awaiting my return, to present herself for church membership.

Evil Influence of a Professed Disciple. May 20. — It has become a serious question whether I shall be able to secure a house for chapel purposes at Dong-zah. The troubles I hinted at in my last communication increase. I have reason to believe, upon the testimony of the "faithful few," that the chief actor in the troubles is Ah-tsiao, a professed disciple, but a man of little soul, and an oppressor of the poor

to increase his riches. To insure success in his heartless task, he has intimidated his brother Ah-laen, a man of less spirit but more moral worth, who now fears and trembles lest in his apostacy he shall, on the one hand, come short of the glory of God, and in his faithfulness to Christ and the church, on the other, merit the displeasure of the officials, and lose a share in the ancestral estates, together with his rank as a literary man. I am sorry to say, he leans to the side of wrong-doing. These two in turn set upon the assistant, their cousin Dong-Ah-o; but failing to gain him to their cause by working upon his fears, they charged him with mercenary motives and the like, and by abuse strove to turn him from his determination to preach the gospel. Their efforts were fruitless; love for the Master conquers. But the chief tool of Ah-tsiao is Dong Pah-tsae, the man who accompanied Dr. Macgowan to England several years since, but eventually returned to China, bringing with him an English wife. Having been charged by the Do-fu with inducing foreigners to settle in the Kinghwa district, and being fretted because the missionary censures his course, he now unites with our enemies to strengthen their hands and does us much harm. To accomplish their ends, they bitterly taunt the landlady of whom we hire, and prepare to lay the case before the officers. "Behold how great a matter a little fire kindleth." The desire to disband, scarcely whispered a few months since, has grown to an avowed determination to destroy the church and force the missionary from the field.

I had set out on the morning of the 16th for a visit to Kwufong, thirty li to the West; but had scarcely cleared the suburbs of the city when we came upon Ah-tsiao and three others on their way to the city. I stopped them to give them a hint to allow us to prosecute our work without molestation. The three others passing on, Ah-laen tarried. From him I learned that they were on their way to the district magistrate, to ascertain how far they could proceed against the old lady for having rented us her house, and whether those who refused to recant could be prosecuted. They did not propose at this

visit to hand in a prosecution, but to ascertain whether such a case as they thought of presenting would be entertained.

Feeling that I had better be at hand in case of trouble, I returned to the city and followed Ah-laen, to prevent him, if possible, from visiting the magistrate.

Interview with the Recreant Converts.

Coming up the main street, we came upon the three friends as they were quietly taking refreshments at a wayside place, and walking in, I seated myself at their table. The presence of a foreigner soon drew together a large crowd; but there were no boisterous demonstrations nor insulting language, beyond a voice or two calling out, "foreign devil," while for half an hour I laid before them the doctrines of Jesus, and informed them of my right to be there, showing my passport and quoting from the various treaties touching the propagation of Christianity. I then appealed to the three friends, and charged them with their designs. Two of them repelled the charges, saying they had no intention of interfering with the foreigner or his work, desiring merely to inform the officer that they had no connection with Christianity. Being literary men, they feared they might lose their degrees should it be found that they favored the foreigner's religion.

Returning to my quarters, I found the two assistants in great fear, conversing in low tones, with closed doors and shutters. They evidently felt like men entering upon their fiercest trials. It was a trying hour. I felt for them and trembled for the cause, knowing, as I did, the magistrate's hatred to foreigners, and his determination to distress the Christians as he might have opportunity. But reflection satisfied me that the most the magistrate would dare to do, would be to force me to give up the house in dispute; and he would do this by working upon the fears of the landlady, who in turn would implore my pity. The assistants even asked if I would not give up "the papers." I said, "No, this must be made a test-question."

Visit to Kwufong. There being no apparent cause for alarm, I set out for Kwufong on the morning of the 17th, re-

turning the following day at night. The route took me through an unvisited section, and through three or four large villages, though mostly in ruins now. The road for the whole distance, and even past Kwufong, fifty li, to the hills, is neatly paved with cobble stone. But Kwufong is a desolate place. The rebels left it almost a waste. Its few remaining inhabitants, suffering from want, seem to live only to fill up the measure of their days. The chapel remains as last spring, but in want of repairs, and no one ministers at the altar. In consequence of the present troubles, I have thought best to move the old assistant Tsiang from Kwufong to En-eli. The brother of the lamented assistant still resides here; but alas! his influence is against us, and to his other wrongs has added the vice of opium-smoking. I feel however, that his case is not without hope. In case I am permitted to move up, I shall try to bring him under my direct supervision. As he has a good knowledge of Christianity and printing, possibly he can be of use in the issuing of tracts and the Scriptures.

A Timid Assembly. May 27. — Yesterday, being the Sabbath, we all repaired to Dong-zah to hold services. But few being present on our arrival, and it being reported that Ah-laen would not attend, we started in pursuit of him. An hour's brisk walk brought us to his temporary lodgings; he is teaching school. We sought him, first of all, to induce him, if possible, to attend the services; also to procure of him the church-book, which he had refused to give up, lest by some means the officers should ascertain whose names were recorded as the disciples of Jesus. He refused to accompany us to the chapel. To the question what he would do in case the officers should wish to distress him? he replied, "I would kill myself; I could eat my own heart's bitterness," but not that brought upon him by the officers. Is not this a case for prayer? But listen. As it was getting late, I asked him for the church-book, which he at once handed to me, and we took our departure. As we retraced our steps we had a free conversation over the events of the last few days, and more

than once the assistant Dong Ah-o groaned over the apostacy of his cousins, Ah-laen and Ah-tsiao. But upon our arrival at the chapel it was found the church-book had been mutilated and the name of Ah-laen had been changed. He exclaimed, "Ah-laen is mad; he doesn't know what he is doing." The services were but thinly attended, several of the sisters being detained at home through fear of a cursing from their husbands. We partook of the communion.

Decision of the Magistrate. Returning to the city at dusk, the old assistant Tsiang hastened to procure a copy of the magistrate's reply to the accusation which had been handed in by Ah-tsiao and his friends on the 22d. At half-past nine the reply came in; but it being impossible at present to procure a copy of the accusation, the exact nature of which we do not know, I shall here withhold a translation of the officer's reply, farther than to state that he has been much milder than we could have expected. He gives us to understand that no one will be proceeded against for renting us their property, but that in this particular he must be controlled by the treaties. And so in one regard, at least, we have gained our case. The friends thought to do us harm, to destroy us; but God has overruled their wrath to the furtherance of His cause.

The magistrate had told us that we could not rent houses. We had appealed to the governor and he had promised us redress. But being unable to ascertain from any source whether or not any communication from the governor touching the case had been received, we were in much perplexity; but God came to our help, and through our enemies themselves, we are told the treaties shall be respected. This decision, though it has particular reference to the country, should apply with equal force to the city. But at present, circumstances here are adverse. Let us take courage, however. The ground is gradually being yielded to us; light is dawning. The conflict between truth and error is to our advantage.

Petition to the Magistrate. Ningpo,

Sept. 21.—The petition of Dong Hong-hwe, Dong Hong-sing, Dong Fong-tsih, and Dong Yüeh-kyün, presented on the eighteenth day of the fourth moon, in reference to deluding ignorant persons under the pretext of religion — formally requesting that discriminating commands and prohibitions may be issued. We, the petitioners, are of one clan (or family), and dwell together (in one village) solely pursuing the honest avocations of farmers and students; but because a certain ignorant character named Tsiang Laen-din, of the neighboring village, who has hitherto been in the habit of going to Ningpo, became thereby acquainted intimately with a foreign religious teacher, and on his return, after the rebels had been expelled and this neighborhood recaptured, in the second year of Tung-chi, he induced the foreign religious teacher, Mr. Knowlton, to come to Kinghwa and brought him around into the village. Although the (professed) intention of the foreigner, besides establishing his religion was (simply) to exhort to the practice of virtue, yet Tsiang Laen-din and others in their subsequent conduct made this their pretext, while in reality their object was to gain profit from their connection with foreigners. Fortunately, we were not seduced by him. There were only Dong Ah-laen, Dong King-o, Dong Kwong-tsiao, and Dong Yüong-ngoh, who fell into his wiles. After Mr. Knowlton had gone back to Ningpo last year, Dong Ah-laen and Dong Kwong-tsiao gave heed to our exhortations, and repented and withdrew from the (foreign) religion.

Contrary to what we should have expected, Tsiang Laen-din has again brought a foreigner, Mr. Jenkins, to the city of Kinghwa, who has hired a house to live in, and Dong King-o and Dong Yüong-ngoh, clinging to delusion and influenced by the hope of gain, have leased the house of Dong Mong-kyüong in (this) village, and set up preaching to delude and deceive the ignorant country people. We, the petitioners, wished to redeem (the property and pay back the money for) the lease, but Dong King-o and Dong Yüong-ngoh were under constraint and dared not to consent. We (respectfully) represent that as it appears that Tsiang Laen-din's habitual vagrant behavior, and his bringing foreigners under pretext of religion to delude the ignorant, is not at all consistent with the good of the region, and may, from foreigners' being mixed up in the affair, give rise to difficulties still more serious (in their nature); we feel therefore, as if our only course is to take precautionary measures, while the af-

fairs are still comparatively insignificant, and look up to you, worthy sir, to promote what is right and put down what is depraved, for the purpose of preserving the virtuous in peace and quiet. We therefore formally beg your worship, first, to issue prohibitory commands, and secondly, to arrest Tsiang Laen-din and inflict punishment upon the offenders, so that the morals (of the country) may be restored (to what they should be.) (Respectfully) presented.

The Magistrate's Reply. The magistrate's reply to the petition of Dong Kong-kwe and others, fourth moon, twenty-second day.

When Tsiang Laen-din was some time since brought to trial at the suit of King Din-nyün and others, — taking his advanced age into consideration, I did not deal rigorously with him; but his persisting audaciously in his schemes after foreign profit* in connection with ignorant motives, in utter disregard of his own (true) interests† is an infraction of the law.

While I am secretly examining into and managing the case, (I have to say) in addition, that according to the stipulations of the treaties that have been presented to and confirmed (by the Emperor), it is not prohibited to build chapels and propagate the foreign religion at the ports thrown open to (foreign) commerce; but (even then) our people are not forced (to become converts.)

This on the other hand is a hilly, country region, far removed from the sea, where you have been dwelling together in one clan, descended from a common stock, always adhering to the famous instructions‡ of the sages, and to the ancient customs of your ancestors. It is only Dong King-o who has given ear to Tsiang Laen-din, who, with avaricious notions, has induced and brought (a foreign teacher), so that you can no longer live in peace. This is a thing which by all means calls for urgent exhortation and instructions, in order to restore the proper state of things in your clan.

If the offenders obstinately persist, without awaking from their delusion, you can entirely erase (their names) from the family registers and altogether cut off all intercourse. If, on any pretext, they should give rise to trouble, you must draw up a true statement and enter a prosecution against them, so that they may be tried and punished. I, the magistrate, in the

* Profit from connection with foreigners.

† Or safety.

‡ Or doctrines or religion.

discharge of my official duties and in obedience to the laws, though my mind is intently bent upon promoting the quiet of the people, still am not at liberty to disregard the treaty stipulations, and act with undue severity; neither can I allow any extenuation to any because they have joined the religion of foreigners. Do you make yourselves acquainted with my meaning. Do not disregard this.

Prejudiced Decision — Apostacies.

Above, the reader sees the petition, and the reply of the Kinghwa magistrate. You cannot fail to discover its animus. The complaint of the vagrancy of Tsiang, is only a pretense to sharpen the bitterness of the magistrate against foreigners; for while thus praying for vengeance upon the innocent old man, they are pushing him hard to press his suit for justice before this same magistrate, in the case referred to in the above reply. That case briefly stated is this. Immediately after the rebels were driven from Kinghwa, the old man procured for his son a wife from among some of their acquaintances. The missionary united the two in wedlock. In time the wife comes to dislike the husband and forsakes him. The old man seeks to bring her back; but failing by persuasion, he resorts to law, and, the case coming before the above magistrate, is decided against him, on the ground that the transaction was illegal, inasmuch as he could not produce the usual contract papers of marriage according to Chinese law. The Christian rite was declared a nullity, of course. The old man was judged guilty of abetting adultery, severely censured for his connection with foreigners, and for his belief in Christianity; but his advanced age being taken into account, he was not dealt with rigorously. Moved by fear because of the officer's aspersions upon the Christian religion, and taking umbrage because the missionary would not, after the manner of the Catholics, force the magistrate to comply with their notions of justice in the case, the Christians, at least Ah-tsiao (Kwing Tsiao) and Ah-laen, have sought to break up the church and force foreigners from the district, lest upon some pretext, however trivial, they shall be called to an ac-

count for their belief and connection with foreigners. Failing to move the body of the disciples, they league with the haters of Christ, and allow their names to be sent up as having "given heed to their exhortations, and repented and withdrawn from the (foreign) religion." It is hard to contend, single-handed, against the machinations of the four petitioners, urged on as they are by the brothers Ah-tsiao and Ah-laen; but to know that two have fallen and denied their Lord is most grieving. Can the Christians of America sympathize with and give us their prayers? "Our enemies are many, they are strong; they laugh among themselves, but the Lord shall redeem us from them, for His mercy endureth forever.

State of Affairs in Kinghwa. Ningpo, Sept. 23. — I am just setting out for another visit to Kinghwa, with the view of securing, if possible, a house within the city for dwelling purposes, that we may remove up at once to spend the winter. I shall try also to secure a suitable location for chapel purposes. In both of these respects all my endeavors last spring were fruitless. There is some prospect of better success now. The friends send me frequent communications, and hold out some encouragement. Yet on the whole the state of feeling at Kinghwa is against us. Our enemies are still trying to push matters to the extreme, and I fear have succeeded beyond what they ought. For one of the assistants writes that he has suspended all labor for a time, in consequence of the bitterness with which he is followed, — thinking thus to accomplish more than by attempting to brave the storm. The importance of occupying the field in person, as early as may be, can hardly be overestimated. Yet I fear but few of the friends of missions understand the difficulties in our way, or appreciate the sacrifices a family must make in removing so far alone into the interior. Our trust is in the Great Head of the Church.

My boat is at the door; we take our departure in an hour or two. Mr. Kreyer sets out with his family to-day for Hangchau.

HINDOSTAN — MADRAS PRESIDENCY.

Teloogoo Mission.

LETTER FROM MR. JEWETT.

New Outstations. Alloor, Aug. 12, 1867. — I have taken up Caratoor, thirteen miles east of Nellore, on the sea. I have also taken up Cavour, a large village four miles north of Nellore, and I am now here to take up Alloor, a very large village. So now we are holding the base, O how feebly ! from Caratoor to the northern extremity of this district, a hundred miles more or less. My plan has been to work westward from this line. This base we must hold and work with black faces, if it is thought best to send the white faces westward. Br. Clough and myself propose to explore the western field as far as Combum, a large place seventy miles west of Ongole, the next cold season ; Caratoor, Cavour and Alloor I now call outstations. Each of these places is now occupied by a young man who acts as teacher and preacher. The Cavour teacher and his school of thirty scholars are present every Sabbath morning at our chapel in Nellore. Mrs. Jewett visits the school frequently and examines it monthly. She also has the Nellore school on her hands. This demands much time and earnest toil. She is also trying to get access to the females of the higher classes of Hindus, who are hopelessly shut out of the light of knowledge.

I have a pressure on me from the want of native helpers of the right spirit and qualifications ; for these to be raised up and qualified in large numbers is the burden of my prayers.

I am glad the Baptists of the United States are doing so much, and that the spirit of benevolence is on the increase. But God has given them much to do with. Among them are thousands qualified to teach the benighted, and thousands more able to send them forth into God's great field and support them there.

Can We Cultivate this Field ? Nellore, Oct. 26, 1867. — The question is asked of me, is the Union able to cultivate what we now call our field ? that is, a strip of land

lying on the Bay of Bengal, a hundred miles in length or more, and seventy or eighty miles in breadth. The German missionaries and their friends make this inquiry. What answer shall we return them ? Br. Clough and I are holding our base till help comes, and we feel that we must keep it. We have two converts at Caratoor. Last Monday I baptized five Teloogoos in Nellore, others are asking.

Interesting Convert. One of the men I lately baptized in Nellore, on the 21st, is one of the most striking cases of conversion I have heard of for a long time. His name is Venkatigah. His ear caught a sound of the gospel from our colporteurs, on their way to Pariah's village, in March 1866. His priest was present at the baptism of a woman two weeks since in Nellore, and returned to tell V. he must put frankincense on his rice, worship it and then eat ; that he must also keep the Sabbath. "No," so said V.'s relatives, "go and see." So he came, inquired, saw clearly, by the grace of God grasped the truth in all its richness, and with wondering love and joy went home for his wife. Business detained her ; so he came alone, was baptized, and then set off again for his wife, followed by our prayers.

LETTER FROM MR. CLOUGH.

Another Enlargement. Ongole, Oct. 16, 1867. — Ramapatam, the town which we have mentioned many times as an important place for missionary operations, seems now to be ready to be given to us. God's time now seems to have come. The Sub-Collector who lives at Ramapatam, Mr. Sharp, is very friendly to us, and our mission, and is also a gentleman and Christian.

I think Ramapatam should be occupied by us, and the sooner the better. At least a native preacher should be sent there as soon as we are prepared to commence.

I will here quote from br. Jewett's letter to me, to show his mind. The two letters from which I quote were written Sept. 9, and 21, "If the Lord gives us that house, (the house at Ramapatam,) we shall have

taken the land as the base of operations, O how feebly ! But Abraham only got a burial-place while he lived ; but it was a sure pledge to him of the whole."

From Ramapatam a missionary can have access to a wide field. He will be as near or nearer to the village where the Lord is working, as we are at Ongole, and will have a better road to travel in reaching them.

Need of Schools. We should have a normal school in Ongole to train our Christian brethren, (some of the most promising of them,) for teachers, Bible readers, preachers, &c. A school should also be established in every village where the Lord has given us converts. The teachers of these schools must be partly supported by the mission, as the converts are all very poor, so that to each teacher we must give two or three rupees per month. If this much is given, they can get the remainder necessary to support them, from converts and others, I think. This is a necessity. It is estimated by government that from three to four per cent. of the people can read, — O how poorly, the most of them ! This being the case, it is easy to see what a mass of ignorance is around us on every side. Among the six converts I have been permitted to baptize since I came here, but one could read, and he only stammeringly. Two others know a part of the alphabet. Other converts will be baptized soon, I hope. All have a great desire to learn to read God's word ; but they are poor, and the heathen around them will not assist them about learning, as, according to Hindu notions, people of their caste ought not to try to learn to read.

Since March last until a few days ago, six and part of the time eight of the brethren baptized have been here studying. I have had to give them some aid. They worked part of each day, and in this way earned Rs. 80, towards supporting themselves. I have given to them in aid, including teachers' wages and books, Rs. 162 11 4. Their conduct while here was good, and they worked with a zeal worthy of commendation. The six who were here all the time can read pretty well in the Bible.

These young converts want to teach their villages until March next, and then to return to spend the hot season, as this year, here studying. I told them that if the blessing of God they should come, and that if they succeeded in getting up schools of from fifteen to twenty five scholars each and worked faithfully and sent a monthly report to me by the native preachers, that I would, if necessary, help each of them Rs. 2 per month. Three or four promising young converts want to come next month and commence learning. Their number would be greatly augmented, if I gave any encouragement ; but when I take as coolly as I dare to, so many as I have mentioned persist in requesting me to allow them to come. In order to make my word good and do what ought to be done, you must come to my aid.

Expressions of Interest. Nov. 4. — To show how the Lord works on the minds of men in India, I will copy from two or three letters, as specimens. From Madras, an aged Christian pilgrim, under date of Dec. 20, 1866, thus writes : " Your printed circular of the 5th ultimo, is now before me by which I see that you have gone to ' the regions beyond,' and are now with Mr. Clough settled in Ongole. May the Lord give you success, and encourage you and comfort you in your isolation, and give you health and strength and grace to hold your way and to persevere in the Lord's work. For Him you have gone to Ongole for Him you labor, and to Him you must be constantly looking, and by His grace you will succeed. His words, ' Lo, I am with you always,' must always be uppermost in your mind. Young as you and Mrs. Clough are, and having but recently come to India, and having but little experience in mission work, and living isolated as you are, you require sympathy and assistance.

" My acquaintance with you is slight but I have seen and know enough of you both to satisfy me that you are children of God, and that your hearts are in the work, and as I have resolved, the Lord helping me, to offer unto Him of His own, a thank offering, I purpose to send you for the use of the mission at Ongole, a part of that than

offering, to wit, Rs. 600. Remember me kindly to all the native Christians, and tell them that I don't forget the time when some of them were children under Mr. and Mrs. Day and others who have labored at Nellore."

The Rs. 600 have been sent and another 100 Rs. have been added, making Rs. 700.

John A. C. Boswell, Esq., Collector of Nellore, under date of April 19, 1867, wrote as follows: "I herewith send to you the half of a bank note for Rs. 100. As soon as I hear from this, I will send the other half.

"May the Lord richly prosper you in your work, and may you, if it be His will, see the fruit of your labors, in a church gathered out from among the heathen in this place, where you are for the first time planting the standard of the Lord and taking possession of the country in His name. We are now only laying the foundation; but we have the glorious promise that ere long the house of the Lord 'shall be established on the top of the mountains and all nations shall flow unto it.'"

Mr. Frankin, Supervisor of Public Works, July 4, 1867, wrote as follows:

"I am glad to hear of the progress you have made in chapel building, and of the church you have gathered in your house. I could express a prayer that it may increase and prosper; but I know that it being God's work it will prosper in spite of the devil and his servants." Mr. F. has sent to me Rs. 37 for the chapel.

Native Liberality. Lydia, the blind, or nearly blind, old woman, of the Nellore church, has sent to me from her pittance, eight annas. Venkataswamy, the native preacher, who died so triumphantly in January last, just before his death sent one rupee. Pariah, who lives forty miles west of Ongole, and who is very poor, wished to give something to aid in building the Lord's house; but he did not know what he had to give. I suggested that he might have a chicken or two that he could spare. In a few weeks he came in with a few chickens on his back, which he sold, and gave to me the amount he received for two, — four annas.

I have received several gifts from the children, of three pice (equal to one cent), each. One little East Indian girl gave the price of three eggs which she had sold. One little boy, four years old, heard his pa say that he had not money enough to pay the men. Without saying anything to any one, he ran and got his all, six annas, and gave them to me, saying, "Here pa, take these 'moneys' and pay the coolies."

Effort and Success. When we began the work of collecting money for the chapel, every thing looked dark and discouraging, except the promises of God; but they led us to adopt the words of the immortal William Carey, "Expect great things from God. Attempt great things for God." God has not disappointed us. In less than one year from the commencement of the enterprise, He has given us a house of worship as good as any native Christians need. In fact it is good enough for any one. I fancy that there are hundreds of little churches in the West, that would rejoice if they had such a house as the Teloogoo Baptist Mission chapel at Ongole. I think they might have such an one or a better one, if they would go to work in the right way. God helps those who help themselves, I believe.

Sabbath-school — Baptisms. Last Sabbath we had a very interesting Sabbath-school. About seventy were present, who also remained during the sermon and listened attentively. In the afternoon I baptized four hopeful converts, two of whom live in a village twenty miles west from here, and the other two, twenty miles northwest. We are usually well and have plenty of work.

Will you not send a man to Ongole soon? To-day I ought to be out in the villages, and, seemingly, I ought to be in Ongole also. A few months' time among the villages would result in scores joining this church, coming out openly for Christ, who are now doubting and wavering between heathenism and Christianity. True, my assistants go to them and talk to them; but they need a white face to give them confidence. Please send the man soon.

Mission to Germany.**LETTER FROM MR. STANGNOWSKI.**

[Continued from Mag. for July, 1867, p. 209.]

Revival in Goyden. Full eight weeks and into the ninth, we had prayer-meetings every evening and the interest continued to be very great. The constant exertion demanded of me was too much for my health already impaired; it fell upon me alone to take the lead of the prayer-meetings, to direct and comfort the anxious, and to arouse the indifferent. In the midst of this season of excitement, a dear brother was sick and died at my house. He took the deepest interest in the work, and his sick-bed proved a blessing to many. Though agonized with pain, the whole period of his sickness was a season of uninterrupted communion with God and his life, a life of faith and prayer. In the last moments of his life, he requested us to sing hymns on the joy of heaven. A few minutes before his departure he exclaimed, "O Paradise, Paradise, how precious is thy fruit!"

The season of awakening being over, we may now survey the results, giving glory to God. March 3, I baptized seventeen; April 7, four; May 5, nine; and July 3, nine,—in all, thirty-three. Our ordinance days were days of heaven. Multitudes witnessed the administration, sometimes in the open air, sometimes in the chapel, and often the crowds could scarcely find room in the chapel.

Most of the converts belong to Goyden, but some to the adjacent villages and to our Polish outstation. They are chiefly young persons, formerly members of the Sabbath-school. Many of our members are rejoicing over their children, who have long been subjects of prayer. In five instances, two children of a family have hopefully received adoption through the blood of Jesus. How great is the joy of such parents! Can they ever forget the great things the Lord has done for them?

I stand amazed at this work of Divine grace,—particularly that in my impaired health I have been enabled to take the lead in it. Had not this season of awakening occurred, I should have given up all labor and taken to my bed. But when the

Spirit of God wrought so mightily, and there was no one to take my place, I felt that God impelled me to "count not even my life dear unto myself," but "to spend it and be spent" in the service of God. The whole surrounding country was in excitement at the report of this work of grace. Though confined to my bed for forty days, the necessity of feeding the people with the bread of life invigorated me like a medicine. On Easter Sunday I arose and hastened to the chapel, which I found filled with people hungering for the bread of life. Notwithstanding my pain and weakness, the trumpet must be blown, and God gave me strength to blow it. From that time I have been able to take the lead of all the meetings, though I have often suffered much from such efforts. These Sabbaths have been very fatiguing days.

The harvest is great, and the field large and ripe. As a result of this awakening and increase of the church, many helpers have been raised up in the work of the gospel. A Young Men's Society has been formed for mutual improvement and tract distribution. With praiseworthy zeal they have put in circulation many thousands of tracts, besides collecting money for that cause. It is their principle to address personally on the subject of his soul's salvation every one to whom they give a tract. A similar Society has been formed among the sisters, who in addition to tract distribution pledge themselves to visit and take care of the sick. Through these Societies, which were formed in March and April last, 5,000 persons have received tracts and also personal exhortations to believe in Jesus.

Almost all the church members are also members of the Sabbath-school, the exercises of which are very interesting and profitable. There are two branches,—one of them in the Polish settlement. The Polish brethren and sisters are also active in tract distribution.

Subjected to Persecution. The extraordinary work we have enjoyed has called forth the hostility of the enemies of religion, from the very commencement. We have been accused to the police of holding prayer-meetings all night. The national

contrived a plan to have our compelled to learn the Lutheran. A young girl about to be , who with her mother frequented ngs and forsook the pre-confirm- ehizations, was forcibly brought gain by the police officer at the of the national pastor. Every ie by us was reported by the ter to the pastor, who lived a nt, and the latter very often came a and going from house to house e anxious, to keep them from our and to caution them against be- ptism. Some were turned away om the way of life, and are now illar of salt which was once Lot's these trials I have found consolae confidence that the Lord has is own people from all eternity, ave them with an everlasting sal- In the midst of this conflict, lmaster who has been so active , was summoned before the tri- is Judge. He died after a brief the age of 37 years.

6th of October, 1867, the church l the twelfth anniversary of its ion. In honor of the occasion l gilt-edged Bible was presented alpit. More than six hundred i baptized in connection with the ice its formation.

Sweden.

LETTER FROM DR. WARREN.

N. Murdock, Home Secretary of the M. U.

Am, Sept. 6, 1867. — The old Upsala is situated forty miles to of this city, and is the seat of the university of Sweden. In times by the kings lived there, and ee standing near the university an old palace at present occu- the governor of the province. o, is found the largest cathedral ndinavia, an object of some at- the traveller. A Baptist church members has been gathered in , and a chief object of my visit

was to look into the present and future of that church. I spent the day there yesterday in company with br. Wiberg, leaving Stockholm at an early hour by rail and returning at ten o'clock in the evening.

Near the station in Upsala we were met by Judge Henschen, a warm personal friend of Mr. and Mrs. Wiberg, and a staunch defender of religious liberty. The judge showed us much kindness, inviting us to his home, spreading for us his table, and escorting us, hour after hour, through the grounds and buildings of the university. In the cemetery near by he pointed out many monuments of men distinguished in their day in different departments of science and letters, careful to tell us who of them believed in Christ, and who did not. There were philosophers, historians, poets, botanists, orientalist. Some of them are said to have been the most distinguished in all Europe; among these was Linnæus, the father of botany. The botanical garden presents an almost endless number and variety of plants and trees, brought together from all countries and climes under heaven. The library, founded in 1620, by a present of books from Gustavus Adolphus, numbers one hundred and eighty thousand volumes, representing all departments of literature. Many of these were taken from Germany as spoils of victory in the "thirty years' war." Among these are some things very rare and very highly prized by the Swedes, such as the four Gospels translated in the fourth century, in the Gothic language, and printed in silver and gold; also a copy of the Bible, *written* on parchment in *very small* letters. The librarian, a very gentlemanly person, and anxious we should see all the *curiosities*, pointed out to us the Baptist department. It occupied about a foot and a half of a single shelf, one foot filled with English works, six inches with American. I noticed Benedict's History, and the Baptist Register for a single year. The one question all these people ask the Baptists is, Where is your history? In the university grounds are pointed out huge stones with inscriptions indicating great antiquity, relics of the earliest times in Sweden. These were lately taken from the foundations of the

cathedral when it was undergoing repairs. In the cathedral, a building three hundred and seventy feet long, built by command of the pope in the thirteenth century, from the contributions of all Christendom, you see a great number of statues, historical paintings, relics, priestly vestments, &c., &c., all well enough as matters of art and history, but out of place in the house of God. Some of them are absolutely abominable. But enough of all this.

Judge Henschen has been among the earliest and most constant friends of the Baptists, though not himself baptized. Many years ago — he is now sixty-two — he separated himself from the Lutheran church, having lost confidence in it as a spiritual body, set up meetings in the vicinity and often preached. He has in the courts defended hundreds of persecuted ones, plead for them before the Diet of which he was a member, and drafted memorials to be presented to the king. So prominent and zealous was he in the cause of religious freedom, that at one time, about 1850, while entertaining the missionary Gutzlaff, the mob assailed his house and committed many acts of violence. He has been a great comfort and support to our people, who count him a brother beloved, an heir of the grace of life. A character like this, it seemed to me, ought to be distinctly set before the Baptists of the United States.

After dinner at the judge's house, the Arch-Dean of the parish, a high official of the State church, and an early acquaintance of Mr. Wiberg, knowing we were in town, called for an interview. His whole bearing was kind and Christian, and having a sufficient use of the English for conversational purposes, we were soon in the freest interchange of sentiments and opinions. After passing on the great conflict in America, first on the field of battle and then on the field of politics, we came into the religious world, and took a hasty survey of the tendencies of opinion, beginning on our side of the Atlantic, taking England, France and Germany on our way, and finally reached Sweden. He avowed himself in full sympathy with evangelical views and parties everywhere, and seemed to rejoice at any evidence in any place of

a growing attachment to the truth as it is in Jesus. He admitted that the evangelicals were comparatively few in the Lutheran church, the greater number by far of the priests inclining to naturalism, and deplored the fearful prevalence of irreligion and vice among all classes of society. He seemed to be in an agony over the great numbers of the young of both sexes, in his own parish and under his own eyes, swept away in the torrent of drunkenness and wantonness. In imploring tones he asked, again and again, 'What can be done to stay it? Cannot something be done to create a better public opinion and throw up a barrier against the flood?' This man has been fifteen years Professor of Practical Theology in the university, during three of which he has also been preacher in the cathedral, both of which positions he still occupies; is a person of fine powers, extensive learning and good heart, but possesses a feeble will; and a feeble will begets purposes also feeble. He is in bondage. I pitied him. He is in bondage to superstition, the remnant of which still lurks in almost all Swedish society; in bondage to the church; in bondage to the learned men around him. He cannot assert himself and act out uniformly his convictions. Within a limited circle, composed of one or two persons of high standing, and some in early life, he finds sympathy; beyond that, as he strongly intimated to me, all is cold, and forbidding, and repulsive. An expression of warm sympathy put him almost into ecstasies of delight.

I am particular to draw out this case, because it is one of a few found in different parts of the kingdom. It shows what the State church is, how much as a power for good it is worth, and how much we may expect of it for the regeneration of the land. It may please God to breathe new life into the dead body, and if He does, I am sure all true Christians will rejoice. Already is He employing the Baptists for this purpose, as I may hereafter take occasion to show.

At a late hour the few Baptist friends came together for worship, when brother Wiberg addressed them. Being invited to speak a few words, I complied. I told

them I had passed around their town and seen many rare and interesting objects, but the best sight had been reserved to the last, an assembly of new men in Christ met to worship God in spirit and in truth. I told them that our God looked not on the outward appearance, but on the heart, and though all the surroundings were of the simplest and poorest kind, the service would be acceptable to Him. I was glad to meet them, and wished them all success in their efforts to build up a church of "living stones." On our way back to Stockholm it was resolved that, with the concurrence of the brethren, an effort should be made at once to rent a good hall, and establish meetings permanently in this place of twelve thousand inhabitants, fifteen hundred of whom are students in different departments of the university. Here Wiberg, Drake and Nystrom studied, and they, with others, will lift up here the standard of truth.

Monday evening, Sept. 9. My work in this city is done. I leave to-morrow morning to spend a day or two in the country, and shall then hasten back to Germany. Since my last date many things have occurred of which I should like to write you at length, but a bare mention of them must suffice. On Saturday evening the church held a "love feast," which means little more than a social gathering with prayer and singing, and a cup of tea or milk, as may be most convenient. This was got up with special reference to the messenger from the Baptists of the United States, and in addition to the usual order, many kind and appreciative things were said on both sides. I commended them for making provision for the social element in our nature, and gave them some ideas of the habits of the early Baptists in my native land. I also urged them to hide the Word of God in their minds and hearts, to commune much in prayer with Christ, and to care well for the spiritual wants of their children. It was the most decidedly and sweetly religious interview we had enjoyed. On Sunday morning I attended worship with the Second Baptist church, meeting in the old hall in the centre of the city, where the First church came into life. Brother G.

Palmquist has charge of this church at present, and the hall, seating two hundred, is often well filled. At twelve o'clock, by previous arrangement, I preached in English at the new chapel, to a congregation of one hundred and fifty, a third of whom, perhaps, understood me. Our American women seemed specially gratified at hearing the Gospel once more in their mother tongue. In the evening I was on the "South Side," where br. Edgren lives, and where he has a morning and evening service, in a hall that will seat comfortably one hundred persons. I attended service with him and saw seventy people, almost all of them poor; but such as Christ came to seek and to save. I thought I should like to take just such a field. Already sheaves have been gathered, and before my own eyes, some six or eight stood up and requested our prayers. On this South Side is a population of forty thousand, and here our second chapel should at once be erected, bringing together in it the congregations of brethren Palmquist and Edgren, a plan advocated by both brethren. All agree that at once a congregation of five hundred could be gathered. Till such a chapel can be secured, present arrangements will be continued.

Time would fail me to tell of the efforts made by all the friends here to express their appreciation of the favor bestowed on them by their Baptist brethren in the United States, in sending forth one of their number to greet them in person, to sit in their assemblies and take counsel with them, to see what God is doing by their means and join them in giving thanks, and with them look out into the future and forecast the glories that are to be revealed. All classes took part in this, and none were more earnest and constant in their attention than the students in course of training for the ministry, who seem specially grateful for the advantages conferred on them through the contributions of the Missionary Union. If any excelled these, they were some lowly members of the church, who again and again sent their love to the brethren across the waters, and would not be prevailed on to withhold their little offerings of gratitude. In heaven the reward of all shall be great.

Parish of Melliso, Sept 11, 1867.— In company with brn. Wiberg and Gustavus Palmquist, I left Stockholm yesterday morning, and travelling due west seventy miles by railway and twenty by carriage, reached this place at six o' clock P. M. I was in search again for the country Baptists, for whom, as you are well aware, I have a natural affinity. I was anxious to know if what I saw in the city has any resource lying back of it, from which it may draw and support its life in time to come, fully believing that here, as in the United States, cities derive their spiritual as well as material wealth, in large part, from the country.

During the day, I had the pleasure of meeting three assemblies in as many different localities; one at 11, one at 3, and the other at 7 o'clock. The first gathered at the pastor's house, about three miles from the station where we left the cars, a company of from one hundred and fifty to two hundred persons, sitting and standing in the yard before his house and in the road. These were all farmers with their wives and children, plain looking people, coming in from their houses and farms, many of them in their working garb. I noticed many mothers with their babes, and was struck with the number of aged women, with their wrinkled faces and gentle eyes. As in all religious assemblies on the face of the globe, the women outnumbered the men. The aggregate of intelligence was far below what you would see in a like gathering in the Northern States, and yet there was an evident sincerity, honesty of purpose, and earnestness that pleased me. We all preached a little, Palmquist leading, Wiberg following, and I closing in a few words of Christian greeting and exhortation, through an interpreter of course. When I referred to the common Bible and common hope of salvation through Christ Jesus, there was at once a response that could be both heard and felt, and which told me in the most convincing manner, there were souls around me in those somewhat inferior looking bodies that had been taught by the Holy Spirit, and made partakers of the grace that is in Christ Jesus; and when, before we parted, I addressed a few words

of sympathy to the members of the church within doors I had additional evidence of this. I realized, as perhaps never before, the adaptation of our holy religion to sinners of every name and of every clime, and felt the truthfulness and the power of the argument thence drawn in favor of its heavenly origin. This is our Saviour's own argument, "If any man will do my will, he shall know of the doctrine."

Having received some bread and butter with raspberries and milk, all very sweet, at the hand of the pastor's wife, and having shaken hands all around, we took up our teams, and set out for the next appointment, some ten miles away. One marvels at these beautiful roads, running through a poor country, so hard and smooth and broad, built centuries ago and kept in perfect order. All the way along there are set up signs, showing exactly how much is to be kept in repair by each inhabitant, or each farmer. His name is there, and the overseer passes often to insure the prompt and faithful performance of his duty, all showing that we are in a land of authority. The people were already assembled when we arrived, and after a cup of coffee at the deacon's house, we entered the new chapel, a simple but spacious and convenient structure, where between two and three hundred people were packed together, leaving some outside at the windows. The aspect of the audience was the same as before, except that here and there was one better dressed and better looking every way. The order of service was the same. As for myself I enlarged a little, told them that though we had never met before, I felt quite at home among them, and should at once set them down among my friends; that they looked very much like my countrymen, and but for the difference in dress, especially among the females, I might fancy myself in an assembly at home; that I saw some of them were young, some in middle life, and some with silvered locks, and though I had seen none of them die, I presumed people did die here as in my native land. I told them the Bible alone tells us any thing of the state after death, alone reveals to us a state of endless existence, alone brings life and immortality to light. I told them the

blood of Jesus alone cleanses from sin, and that in my opinion it is worth a journey across the Atlantic, to invite one of them to come and wash in the fountain of that blood, and that I had come to invite each and all to wash and be clean. I told them we had met once, and we should all meet once more, before the Judge of the living and the dead, to hear him say "Come, ye blessed," or "Depart, ye cursed." A prayer and a song, and the assembly was dismissed.

The people were very slow to retire, and it was with difficulty we made a way out through the crowd, so eager were they to receive the parting hand. A ride of six or seven miles more brought us to the place where I now write, and to the house of the pastor of the Baptist church, Rev. John Palmquist, where I met a most cordial reception. Indeed, this brother had met us at the railway station, and accompanied us all the way, participating with us in the services previously arranged under his direction. The people we had just left form a branch of his church, and their chapel had been erected by contributions of the members at large. After a substantial meal, which we were all in a state to relish, we entered the chapel near by, a building erected some years ago by the church at a cost of \$1,500, and now free of all incumbrance. It is simple in style, very much after the manner of pioneer meeting houses with us, and will seat five or six hundred persons, on benches without backs, arranged in the most compact manner. Every seat was occupied and many were standing, presenting a mass of faces so near together that they seemed to mingle all in one. They had come from all the region round, and some of the females had followed us on foot from our last place of meeting. Among these were individuals representing the different classes of society, some of them the most respectable and intelligent people in the place.

Here br. Wiberg took the lead and occupied most of the time in what seemed to me an earnest and impressive sermon. All was attention on the part of the hearers, and though the room had become uncomfortable, all were quiet and composed to the close. Of course I must give them a

few sentences, and I told them how we Baptists in America had heard of the revival of God's work in Sweden, and especially of the work of grace wrought in the heart of one John Palmquist, through whose example and words the same grace had been imparted to those around him, till at length there were many believers who were baptized and united in a Baptist church. I told them I had come to see that church and its pastor, and bring to them the Christian greetings of their Baptist brethren over the wide waters, and that I was very happy to look on them and be present in their assembly, though I could not speak to them in their own language. I told them the sympathy of the Baptists of the United States was the stronger towards them, from the fact that they had passed into life through the same trials and sufferings themselves were now experiencing, the remembrance of which was in the minds of many still living among us, and that they might depend on having our prayers and support. A reference to sufferings and sympathy brought the tears from many eyes, and the expressions of love and gratitude came up from all quarters. It was a long time before we could reach a conclusion of the service and find the way back to our lodgings. And here I must add that the messages of gratitude and good will, of real Christian salutations to the brethren and sisters of America, which have been committed to my care, could not soon be counted up in order, or weighed in scales. Let each and all now take his share, for I cannot carry the burden all the way home. I can assure you it is the genuine article, and no discount to be made.

This parish, it is hardly necessary to add, is one of the centres of the revival of God's work in this land. So far as human power is concerned, it can be traced to the agency of a single man, John Palmquist. He removed to this place in 1834, when there was not a devout, pious person to be found in all this part of Sweden. All sorts of vices abounded and were participated in by the people generally. Invited to join them, he declined, for he was already a child of God, loved to read the Scriptures, pray and hold communion with the Sav-

jour. He occupied the position of parish school-teacher and chorister, and was faithful to his duties, gaining gradually the confidence of the people, especially the young. He spoke of his Saviour to individuals here and there, read the Scriptures and sung spiritual songs, and so, by the Spirit's power, made a way for the truth to the hearts of a few. At length he ventured beyond the limits of the parish, travelling from place to place, reading, singing, praying, talking about the blessed salvation, and so scattered very widely the seed which has since sprung up. So he went on through many years, extending his labors more widely, feeling his way cautiously, and coming gradually to a knowledge of the truth in reference to the church of Christ, its ministry and its ordinances, till 1857, when he was baptized. Very soon many others all around here, who loved him and his Saviour, were also baptized, and a church constituted, which now numbers over three hundred. Within ten years thirty churches have sprung into life in this province, having now a membership of over seventeen hundred. I shall have more to tell of this man, and of his brothers, Gustavus* and Peter hereafter.

P. S. *Orebro, Sept. 12.* I must not send this letter away without telling you that we all came on to this town, twelve miles from our last resting-place, yesterday afternoon, and met the Baptists here in the evening. I was surprised to find so large a church, three hundred members, with so fine a chapel. The chapel is the gift of a pious man, a wealthy merchant,

* A postscript to this letter brought the sad intelligence that br. G. Palmquist had just deceased.

now deceased, who was never baptized but in many ways showed himself friendly to the Baptist movement. other church in a neighboring town joins in a like gift. The present here is a man of thirty years, I should have been pastor here four years, and remarkably blest in his labors, some three hundred and fifty having been added to membership, and the church strengthened every way. Five hundred people came out to hear and see us, filling the church. This is a Provincial city, of nine thousand inhabitants, and the whole aspect of the congregation showed that we had labored in rural districts. Many good looking, well-dressed people were before me, and the brethren, my companions in labor, prayed and preached and sung, I gave my testimony in favor of the religion of Jesus.

I do not suppose it is necessary to tell you that the assemblies I have seen the last two days are not the ordinary congregations of the Baptists in the several cities. Curiosity has much to do with the people of Sweden as well as with the American people, and many are doubtless drawn in to see and hear a stranger. Still it is plain that Baptists here are already not a few, that the church is fast increasing, that in the minds of the people at large, prejudice is dying out, and that with a large class they are in our favor. I had no adequate conception of the compass and power of this movement till I came on to the field and saw with my own eyes. The half has never been told in the United States.—J. G. WALLIN.
For. Sec. A. B. M. U.

DONATIONS RECEIVED IN JANUARY 1868.

MAINE.

Bethel, Mrs. M. J. Newton 10; Kennebunk, Village ch. 10; Sab. sch. infant class 3.83; Warren, Ladies' For. Miss. Soc., Mrs. E. A. Richardson tr., 12; Augusta, 1st ch. 20; Sumner and Hartford, ch. and Sab. sch. 50.55; Jefferson, 1st ch. and soc. 6; Livermore Falls, ch. 19; Brunswick, Mrs. Narcissa Stone, for Swedish Miss., 25; Kenduskeag, Rev. T. B. Robinson 20; Bluehill, 1st ch. 5; Waldoboro', Henry Kennedy 5; Topsham, David Scribner 50; 235 88
Kennebec Asso., Waterville, 1st ch., a friend of missions 10; 245 88

NEW HAMPSHIRE.

Henniker, Mrs. Silas Colby 1; Stratham, J. T. Smith 5; Exeter, Elm st. ch., Sab. sch., of wh. 25 is for sup. of child in Shan Miss., care Rev. J. N. Cushing, 30; Warner, A. Heald 2; 38 00
Milford Ass., Geo. Holbrook tr., 110 32-

VERMONT.

Chester, Rev. C. Hibbard 6.79; Jericho, ch., Female Miss. Soc. 13.25; Sab. sch. 8.20; Windsor, ch. 25; Townshend, ch., Sab. sch., tow. sup. of a pupil in Rev. I. D. Colburn's sch., Tavoy, Burmah, 23.15; West Wardsboro', J. R. Davidson 3; M.

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N. Maltby 10, Plainfield, ch., W.
D. Lancy 10; Springfield, ch, A. G.
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wh. 10 is fr S. Langworthy, 15.58;
West Burlington ch., P. Cook, 5; 200 68
Long Island Asso., Greenport, ch.,
in part, 28, Greenwood, ch. 150,
East Brooklyn, ch, in part, 68.28,
Williamsburg, 1st ch., in part, 880-
50, Central ch. 82.01; 618 77
Hudson River South Asso., New York,
1st German ch. 10, Melrose, ch.
184.50; 144 60
Saratoga Asso., Northampton, ch
11 25
Canisteo River Asso., East Cameron,
ch. 10 00
Harmony Asso., Jamestown, ch.,
Lindleytown, H. Middlebrook, for Ger-
man Miss. 88 71
11 00-1685 46

NEW JERSEY.
Port Monmouth, W. V. Wilson 10;
Elizabeth, First ch. 12, Paterson,
A. W. Rogers 60; 72 00
Coll. per Rev. O. Dodge, Dist. Sec.,
East New Jersey Asso., Hoboken, 1st
ch., Sab. sch 25, East Orange, ch.,
Franklin Dist. Sab. sch, for sup. of
colporteur, care of Mrs. Ingalls,
Thongal, Burnah, 25; 50 00
Coll. per Rev. J. V. Ambler, Dist. Sec.,
West Jersey Asso., Trenton, Miss
Angie Brockett 18; Cape May, 1st
ch 85, 2d ch. 81.50; Calvary ch.
81.50; Milville, a friend 1, Mt. Hol-
ly, ch, tow. sup. of Moung Yan
Gen, Proma, Burnah, 86; 163 00-275 09

PENNSYLVANIA.
Scranton, ch., for German Miss.,
40, Corry, ch, tow. sup. of student
in Rangoon Theo. Sem, 25, Wins-
port, A. Henrich 76 cts.; Scranton,
Isaac Bavan, for German Miss, 5,
Philadelphia, Mrs. C. A. L. 50; 6th
ch, Wm Mann, 150 of wh is for
sup of Sonoram C Thomas, care
Rev. M. Bronson, Nowgong, Assam,
300, 420 75
Coll. per Rev. J. V. Ambler, Dist. Sec.,
Bridgewater Asso., Middletown, ch
19 00
French Creek Asso., Mendville, ch.,
Sab. sch Miss. Soc., tow. sup. of
nat pr, care Rev. N. Harris, Shway-
green, Burnah,
Abington Asso., Honesdale, ch
Pittsburg Asso., Elizabeth, Geo. W
Roberts 5; Mrs. Annie Medman 2
North Philadelphia Asso., Reading,
8.50, Hatborough, ch., of wh
is for sup. of nat. pr., care B.

MEET.



L. Van Meter, and 7.83 fr. Sab. sch., 92.47;			
Philadelphia Asso., Upland, ch., 130.-28; Philadelphia, Spring Garden ch., Sab. sch., one half of wh. is for sup. of nat. pr. Moung Myatt Goung, and one half for Mrs. Van Meter's chapel, 200; Thomas Partridge, for German Miss., 50; Mrs. Ann Morton 3;	95.97		
DELAWARE.			
Coll. per Rev. J. V. Ambler, Dist. Sec., Wilmington, John Mangold	883 28-960 50	5 00	
OHIO.			
Marietta, 1st ch., F. E. Pearce tr.,	28.04		
INDIANA.			
New Philadelphia, Wm. M. Coy	75		
ILLINOIS.			
Duquoin, ch.	10 00		
Coll. per Rev. S. M. Osgood, Dist. Sec., Carrolton Asso., Jerseyville, ch.	15 00		
Chicago Asso., DeKalb, ch.	10 00		
Dixon Asso., Sterling, ch. 24.75; York ch. 15; Galena, Union ch., tow. sup. of student in Rangoon Theo. Sem. of wh. 3.75 is fr. Sab. sch., 16.60;	56 35		
Edwardsville Asso., Alton, 1st ch., Sab. sch., for Rangoon Theo. Sem., 23.-70; Upper Alton, Shurtleff College, Miss. Soc., 13.50; Marine Prairie, ch 10;	47 20		
Fox River Asso., Bristol, ch., of wh. 65 is in part of a special bequest of the late Dea. James McLellan, 82; Somonauk, ch. 10; Sandwich, ch., Sab. sch., of wh. 10 each is fr. Eddie B. and J. Newall Tolman, 5 each fr. Alonzo and Minnie L. Tolman, and 1 fr. Mrs. Weeks. 86.10; Chicago 1st ch. and Sab. sch. 293.57;	421 67		
Galesburgh Asso., Galesburgh, 1st ch., of wh. 100 is fr. Mr. and Mrs. C. Leach, Jr., 10 fr. Mr. and Mrs. Waite, Mr. and Mrs. Ingersoll, each, 5 fr. Mrs. J. I. Bates, Mrs. C. Leach, J. L. Short, Mr. and Mrs. Ogden, Mr. Sargent and Mrs. Hinkley, each, and 1 fr. Master Charles Leach, all tow. sup. of Rev. E. P. Scott, Assam,	201 95		
Illinois River Asso., Kewanee, ch. 23.-85; Osceola, ch. 9.20; Neponset, ch. 7.10;	40 15		
Ottawa Asso., Amboy, ch. 43.75; Sublette, ch., of wh. 3.24 is fr. Sab. sch., Mrs. Guy's class, 41.20; Bureau, ch. 27; Earleville, ch. 5.50; Paw Paw, ch. 20.70;	188 15		
Quincy Asso., Payson, ch., Sab. sch., tow. sup. of child in Rev. E. P. Scott's Mikir school, Assam,	14 50		
Rock River Asso., Rockton, ch., Sab. sch., 6.25; Marengo, ch., of wh. 58.-71 is fr. Sab. sch., 93 41;	99 63		
Salem Asso., Prairie City, ch., J. S. Barnes 6; Raritan, ch., of wh. 5 is fr. Thos. Ward, 15; Roseville, ch., of wh. 5 is fr. H. Ostrander, tow. sup. of Rev. E. P. Scott, Assam, 6;	27 00		
Springfield Asso., Waverly, Miss Mary E. Morehouse	1 00-1062 63		
MISSOURI.			
Coll. per Rev. S. M. Osgood, Dist. Sec., Sedalia Asso., Sedalia, ch.	11 00		
IOWA.			
Sumner, D. Alter	1 00		
sch. 50.55; S. M. Osgood, Dist. Sec., soc. 6; Ida Asso., Osage, ch.	15 00		
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nedy 5; Topsham,			
50;			
MICHIGAN.			
Kenuebec Asso., Water-wood, Dist. Sec., a friend of missions 10			
ch., Mrs. Watkins and daughter 1.-28; Ada, ch. 12.75; Grand Rapids, 1st ch. 33.70; Ionia, ch., 50.64; Lowell, ch., 6.55; Palo, ch. 11 36;	116 28		
Jackson Asso., Grass Lake, ch.	10 25		
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Washtenau Asso., Ann Arbor, ch., of wh. 50 is fr. M. S. Cowles, to sup. Martin H. and Geo. G. Cowles in Rev. E. P. Scott's Mikir sch., Assam,	60 50		
Wayne Asso., Northville, ch.	25 00-289 6		
WISCONSIN.			
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Scandia, ch., of wh. 9 is fr. Sab. sch. 19;	82 50		
Southern Minnesota Asso., Rochester, 1st ch.	1 25-33 1		
MARYLAND.			
Baltimore, High st. ch.	25 1		
DISTRICT OF COLUMBIA.			
Washington, E st. ch., Youth's Miss. Asso., Geo. W. Rothwell tr., 20 of wh. is for German Miss., 90; Calvary ch., G. F. McLellan tr., 23.-14;	113		
ASSAM.			
Coll. per Rev. M. Bronson, Nowgong, native ch., for sup. of Besal, colporteur,	121 06		
Major Morton 87.91; Col. J. C. Haughton 85.23; Calcutta, W. R. Scott Moncrief, Esq., 84 09; H. Dear, Esq., 68.18; Rev. Geo. Pearce 6.82; R. Bechambers, Esq., 6.82; Major G. S. Brown 17.05; Calcutta, Messrs. Sykes & Co. 27.27; A. Parker, Esq., 10.91; S. S., by G. Sykes, Esq., 34.09; D. C. Allnut, M. D., for Garo sch., 13.64; Capt. Butcher 5.45; Capt. Williamson 6.-82; Capt. Elder 6.82; Christian residents at Gowahati, per Mrs. Col. Hopkinson, 105.68; Christian residents at Tezpur, by Major Lamb, 130.91; Christian residents at Mongolnai 40.91; Christian residents at Nowgong 51.82; Christian residents at Gholagheit 20.45; a friend 2.73; all for Garo Mission,	768 59		
Coll. per Rev. Wm. Ward, Sibsagor, ch. and Sab. sch.	56 25-940		
SIAM.			
Coll. per Rev. S. J. Smith	27		
CHINA.			
Colk per Rev. J. W. Johnson, Tie Chiu Mission	135		
INDIA.			
Coll. per Rev. L. Jewett, Telooogo Mission	657		
	89,171		
LEGACIES.			
Gloucester, Mass., Addison Merchant, per E. W. Merchant, Exr., 400; Zanesville, O., Peter Mills, per Alxr. Sullivan, Esq., in part, 58.12;	458		
	89,629		
Total from April 1, 1867, to Jan. 31, 1868, \$73,171.07.			



THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

American Baptist Missionary Union.

APRIL, 1868.

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BOSTON:

MISSIONARY ROOMS, 12 BEDFORD STREET.

1868.



MISSIONARY MAGAZINE FOR 1868.

THE forty-eighth volume commenced with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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Correspondence of the Missionary Union.

THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the Rev. JONAH G. WARREN, Secretary for the Foreign Department, and Rev. J. N. MURDOCK, Secretary for the Home Department.

FREEMAN A. SMITH, Esq., is Treasurer, to whom communications containing money for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

The MISSIONARY ROOMS are at 12 Bedford Street, Boston.

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THE MISSIONARY MAGAZINE.

VOL. XLVIII. — APRIL, 1868. — No. IV.

AMERICAN BAPTIST MISSIONARY UNION.

SPECIAL MEETING OF THE BOARD.

A Special Meeting of the Board of Managers of the American Baptist Missionary Union was held in the Tabernacle Baptist church, New York city, Jan. 29 and 30. A Special Paper on the "Rapid Expansion in the Asiatic Missions," by the Rev. J. G. Warren, Secretary for the Foreign Department, and another, on "The Treasury and the Means of Supply," by the Rev. J. N. Murdock, Secretary for the Home Department, were read before the Meeting. It was voted by the Board that these papers be published and circulated as widely as possible among the churches. The papers are as follows.

RAPID EXPANSION IN THE ASIATIC MISSIONS.

The Executive Committee deem it incumbent on them, in the discharge of their official trust, to call the attention of the Board to the rapid progress recently made in the Asiatic Missions, and the demand for a corresponding increase of agencies in the prosecution of the work. As time will not allow an extended statement, we shall confine ourselves to a few of the salient points.

THE MISSION TO THE TELOOGOOS, commenced more than thirty years ago by a single mission family, has been conducted on a limited scale, and as might be expected, with limited results. Never, with the exception perhaps of a few weeks, have you had more than two families on the ground at once, and much of the time only one; Nellore being the sole station occupied, till within a brief period. About two years ago, Mr. Clough opened a new station at Ongole, removing his family to that place, a distance of one hundred miles due north from Nellore. This movement was at once followed by a religious awakening, which, up to the present time, has resulted in the conversion of nearly a hundred persons, some eighty of whom have been baptized. The mission-house, previously secured by Mr. Jewett, has been repaired, a substantial building erected for school and chapel purposes, native assistants are employed, a school for the instruction of converts opened, and everything promises well for the future. While all this has been in progress, the Spirit of revival has visited the old station at Nellore, and a most encouraging impulse has been given to the work there.

Between these two extreme localities are several villages, offering good fields for missionary operations. Our brethren regard it as being of the first importance that all of this territory be retained as a base from which to work out westward. They have accordingly thrown out their pickets in every direction, and hope to present such an array of strength as shall convince the Christian world of their ability to occupy and

cultivate successfully so broad a space. At Ramapatam, on the sea coast, the most important point of all, they have, through the favor of a pious English officer, been offered at a merely nominal price, land and buildings for a mission station. Shall these movements be encouraged? Will the Board instruct the Committee to go forward? Other parties stand ready to take the apple when it drops, if you do not.

On this subject Mr. Jewett writes, "To let Alloor and Ramapatam slip into the hands of other parties, would be as unwise and injurious to our cause, as it would have been to the Union cause, had President Lincoln let Maryland slip away to become the base of Davis's operations against the North. A single man, brother of pastor Harms, of Hanover, sends out more men, if reports be true, than does the A. B. M. Union. I hear that a dozen are coming to the Telooogoos next year. There are four now in the field. They have pressed in upon us on the south, and had taken Ramapatam in their plans, wishing to plant a station on the sea.

"They believe in consubstantiation as well as infant baptismal regeneration. I have taken up Curatoor, thirteen miles east of Nellore, on the sea, and also Cavour, a large village four miles north of Nellore, and am now occupying Alloor. Mr. Clough has taken up Ramapatam, and this completes the line, and gives us the base for one hundred miles in extent.

"The question is asked, is the Union able to cultivate what we now call our field? These German missionaries and their friends make this inquiry. What answer shall we return them? Please bring this question up before the Board meeting in December."

Mr. Timpany, it is well known, is now on his way to join this Mission, and will soon need, besides salary, a large appropriation to build a mission-house, and furnish indispensable agencies for effective labor.

THE ASSAM MISSION has been on your hands for a period quite as prolonged as has the Mission to the Telooogoos, and for most of the time has been conducted on a much more expensive scale. For about a quarter of a century you have kept up three stations, with resident mission families ranging from two or three up to five, and even six. For many years past the active force has been much reduced, and the Executive Committee has often been on the point of asking you to grant them permission to abandon one station, and concentrate all our strength on the remaining two. It never being, to their minds, quite clear which one of the three should be dropped, the request has been postponed, till now, with returning prosperity, we see again five families actually on the field, and most successfully at work. We see, moreover, without any action on our part, a new station added to the former number, so that, instead of being reduced to two, they are increased to four; and, instead of going on at a cheaper rate, we are called to advance on the foe with a much broader front, and a very much larger annual expenditure. God is giving us the mountain tribes — first, the Nagas, in a limited number; next, the Mikirs, with a more liberal hand; and now, the Garos, in great measure. A few years ago a single man of the tribe became obedient to the faith, who was soon followed by another, and these two, not long after, by a third, all of whom were baptized by Mr. Bronson. Being anxious to go and proclaim the word of life to their people, brother Bronson sent them forth, and they preached with such effect that a great company believed. In the early part of last year Mr. Bronson visited the field in person, baptized forty converts, ordained one of the native preachers, and set him over the flock as pastor. At Gowahpara, the English civil station for this tribe, a town on the south bank of the Brahmaputra, below Gowahati, he received contributions in sufficient sums to pay for a house at this moment occupied by Mr. Stoddard. The providence and grace of God have made this advance imperative. Shall it be followed up with vigor, and the harvest gathered into the garner? Looking into

BURMAH, we see at this moment two important movements in progress, having ref

reference to enlarged operations in the future. If previous arrangements are carried out Messrs. Harris and Carpenter, accompanied by native preachers, are now on an exploring tour to northern Siam, with the view of ascertaining the number of Karens in that region, and testing the practicability of establishing a mission there. More than a year ago, Mr. Carpenter called the attention of the Executive Committee to this undertaking, urging its importance, and offering himself as the agent to carry it out. As it would involve the dissolution of his connection with the Seminary, the Committee hesitated, but on receiving a second letter repeating his application, they yielded in so far as to sanction an expedition to search out the land. From various sources of information, it is quite certain that many Karens inhabit those distant regions, and that a messenger of the cross would be welcomed by them. Are you ready to order an advance in that quarter?

Two other brethren, Messrs. Rose and Cushing, it is supposed, are also moving up the Irrawadi, for a similar purpose. They intend to visit Mandalay, the capital of the kingdom of Burmah, and thence, if possible, push their way up as far as Bahmo, near the confines of China. The object is two-fold, (1.) to test the temper of both government and people in the matter of opening a mission station for the Burmans at the capital, and (2.) to find a more eligible base of operations for the mission to the Shans, than the one furnished at Toungoo. These brethren proceeded on their way directly from the meeting of the Burmah Baptist Missionary Convention, lately in session at Maulmain, and have gone forth, no doubt, under inspirations there imparted. On this movement, though not directed by themselves, the Executive Committee look with favor. Indeed, they regard it with more approbation, because inaugurated by the missionaries, and because it indicates the possession of an aggressive spirit, a desire and a purpose to preach the gospel "in the regions beyond."

IN THE CHINESE MISSION OF BANGKOK there are seen unmistakable evidences of increase. God has placed his approval on your efforts to revive that Mission. Soon after reaching the field, Dr. Dean had the happiness of directing inquirers to Christ and welcoming believers to the fellowship of the church. The good work has gone steadily on, till the last monthly report states that eight men, the number saved in the ark, were baptized at one time, all residents of one town, Banplasoi, while ten other persons from the same place were studying the doctrine. Dr. Dean calls earnestly for funds, in larger amount than the Committee have been able to furnish, for native preachers, Bible readers, chapels, &c. Unless the Siamese Mission yields the whole compound now occupied, including all the mission houses, to the Chinese Mission, it will be necessary to build soon a new house, perhaps two. Mr. Lisle, it is probable, has reached the field, and will call for helps in his work.

Recent letters from SWATOW bring tidings of a most noteworthy character. The one church reported last May has been divided into three, and two native preachers, A Sun and A Ee, men who have often hazarded their lives for the name of Jesus Christ, have been ordained, the first Chinese ordained. One of these churches is located at Tie-Chiu Hu, the chief city of the department. Under the supervision of brethren Johnson and Ashmore are now engaged some ten or twelve assistants, who are stationed at as many different places, each having a large population, and forming an important centre of moral and religious influence. In all directions the word of God is sounded out. Millions and millions are accessible to your messengers.

THE NINGPO MISSION is no longer confined to Ningpo and its vicinity. It has reached out one hundred miles to the west, and set up a standard at the head of Hang-chau Bay, in a city of the same name, where Mr. Kreyer has fixed his abode, amidst hundreds of thousands of perishing men. Ascending the river from Hang Chau a hundred miles in a southwesterly direction, and then fifty more in an easterly direction, you come to Kinghwa, where Mr. Jenkins is endeavoring, against some opposition from the government officials, to secure a permanent residence. Already you have a small

church in this neighborhood, and the object of the missionaries is to establish a centre of light and love. All these things indicate enterprise. Their realization will make necessary a large outlay for buildings, assistants, schools, Scriptures, tracts, &c.

The cost of carrying on Missions is increasing. The influences which have raised prices in the United States are operative all over the world. Many of the missionaries tell us it costs them twice as much to support their families as it did formerly, while labor and every sort of material used in the construction or the repair of a building are in some instances three and four times greater than they were twenty-five years ago. These things are constantly urged on the attention of the Committee. What is to be done? is the question. Rapid expansion of the field, an expansion coming as the certain consequence of your success, an imperative demand for more laborers, to make sure of advantages already gained, and seize upon those which are ready to fall to your lot — this, on one side. On the other side, the expenses of conducting the same scale of operations more than double what they were a quarter of a century ago. What, we repeat, is to be done? The Executive Committee come to the Board for counsel and direction.

THE TREASURY, AND THE MEANS OF SUPPLY.

The following statement of the financial condition of the Missionary Union, on the first day of January inst. with the accompanying observations, is submitted for the information of the Board, and for such action as they may deem advisable.

The appropriations made by the Executive Committee for the current year, including the balance against the Union on the first day of April last, amount to \$219,626.16. The Committee estimate that the accounts of the Missionaries now coming in, and yet unadjusted, will, during the next two months, swell this amount to \$225,000.

These appropriations include \$14,000 set down to the different Missions for Scriptures, under encouragement that that amount would be paid into our Treasury by the American and Foreign Bible Society. In any event this sum, and even more than this sum, will be needed in our missions for Bibles, and Bible work among the people; and if the Bible Society should find itself unable to meet our expectations, we shall be under the necessity of supplying this want from the General Fund of the Union.

The actual disbursements of the Treasury during the first nine months of the year have been \$113,249.89. Add to this the balance against the Union on the first day of April last, of \$7,363.23, and the total amount paid up to Jan. 1, 1868, appears to be \$120,613.12.

The gross receipts of the Union from all sources during the same period have been \$76,406.41, leaving a balance against the Union on the first day of January, of \$44,206.71. The amount necessary to be raised during the three months ending March 31st, is \$150,000.

The Missionary Union, at its last meeting in Chicago, virtually instructed the Executive Committee to make an expenditure, during the current year, of \$250,000. In naming this sum for the operations of the year, the Union did not exaggerate the pressing wants of the Missions. If the Committee could have indulged a reasonable expectation, in view of the previous financial history of the Union, and especially in view of the depressed state of business in all parts of the country, that such a sum would be realized, they would gladly have swelled their appropriations to the full amount suggested. But they deemed it wiser to hold their expenditures within manageable limits, and in fact made the effort to keep their total appropriations for the year within \$210,000. In this, however, they have been thwarted by events. The wonderful work of God among the Teloo goes has laid a necessity on the missionaries among that people, to make unusual expenditures. The growth of the work in Assam, in China, in Germany, and in Sweden, has also made unwonted demands on our Treasury. Though large additions have been made to the original schedule of appropriations, we have responded to these increased demands only in part. Mr. Clough touchingly complains that

His hands are virtually tied in consequence of the small amount given him for general missionary purposes. The brethren in Eastern China, especially Mr. Kreyer and Mr. Jenkins, are earnestly calling for a large increase of the amount appropriated to them. Mr. Ward, at Sibsagor, is calling for large sums for the press at that place, and Mr. Stoddard in his new station among the Garos, at Gawalpara, is also calling for help. The Board will see from another paper which the Committee have directed the executive officers to lay before you, how our Missions are spreading out on the right hand and on the left, and how imperative is the demand for larger resources and increased expenditure.

It is an easy thing to say that the Committee ought to provide for the necessities of the Missions, and trust God for the means of protecting the Treasury. It is quite possible that, for the advance they have actually made on the appropriations of previous years, the Committee may be questioned for their presumption rather than commended for their faith. Yet, less they could not do under the circumstances, and more they did not dare to do. They could not so far disregard the portents of the hour as to do all that the Union encouraged them to undertake, and the question which now forces itself upon them is, whether they will be sustained cordially and promptly to the extent they have gone.

It is a cheering thought that the Committee are not compelled to ask counsel or help of the Board to retrieve misfortune and failure in the field. But, on the other hand, there is something startling in the possibility that we may falter and fall under the very greatness of our spiritual successes. If it should prove that our work abroad has outgrown the liberality of our people; that their zeal for missions has declined, while their pecuniary resources have multiplied; that worldliness has so engrossed them that they have forgotten the woes of the perishing heathen, and the command of Christ to Christianize them; if these things shall be found true — then, indeed, it may be said of us, *The glory is departed!*

For the relief of our present necessity, and the arrangement of our financial resources on some basis at once expansive and reliable, we regard three things indispensable:

1. The first of these is that, in some way, the pastors of our churches should be brought to act in harmony with their generally expressed convictions on the subject of Missions. Some pressure ought to be brought to bear on the shepherds of the flock, which shall make them feel that they are not properly instructing, leading, and nourishing their people, so long as they neglect to impart missionary intelligence, and cultivate a missionary spirit among them. The people need instruction and incentive, and the ministry was ordained to edify them in these things. He who can find the means by which the pastors of the churches shall be brought up to the measure of their simple duty in this behalf, will contribute the chief element for the settlement of the yet unsolved problem, how our missionary Treasury shall be supplied.

2. The next thing necessary to our financial security, under the constantly increasing demands of our Missions, is that our men of means should be ready to enter the breach as often as special sacrifices are demanded. This class of our people must be brought to feel that they belong to a select and anointed company, ordained of God "to make up deficiencies." They need to be so drilled to this service, that they will come promptly up to the work whenever the exigency requires the reserves which Providence has placed in their hands. They must give regularly, and give on system; and that system should be so flexible, not in the way of contraction, but rather in the way of generous expansion, as to include all the reasonable claims of this ever-growing work.

3. Then the sympathies of all classes in the church, the poor as well as the rich, the young as well as the mature, the women as well as the men, must be fully enlisted, so that all will give and pray without stint and without ceasing, for the success of this

blessed enterprise. The clerk, the mechanic, the day-laborer, the widow, even, should be trained to bring their stated offerings to the Treasury of the Lord, and be regularly led to the throne of grace for the conversion of the heathen. When the prayers and the alms of the people of God shall thus come up together before the Lord they shall be for a memorial unto Him, and a pledge of glorious success to His people.

These results secured, there need no longer be any fear that the work abroad will outgrow the resources of the Treasury. There will be abundance of means, and the hungry poor will be supplied with bread. What we earnestly desire to know is how we can compass these ends. We respectfully ask our brethren of the Board of Managers to bring their best intelligence and their purest zeal to the solution of this important problem.

LETTERS FROM THE MISSIONS.

CHINA.

Ningpo Mission.

LETTER FROM MR. KREYER.

Baptism at Hangchau — Progress of the Work. Hangchau, Nov. 12, 1867. — Since I last wrote, my heart has been cheered by being permitted to baptize a native of Ningpo, who has come to Hangchau for purposes of trade. He had already heard the gospel at Ningpo, and like many others has been gathered in, now that the gospel has followed him to this city. It makes a profound impression on the minds of those, who at Ningpo have been, intellectually at least, convinced of the truth of Christianity, to find themselves now, away from their homes, in the interior of the country, pursued as it were, and admonished to give assent in their heart also to the claims of Jesus.

The work, indeed, goes on but slowly, but not as slowly as the first beginnings of it at Ningpo. The mustard seed is already putting forth its leaflets above the ground, and it must soon expand faster and faster, into that mighty tree beneath whose soothing shade there shall be found rest for God's chosen people in China.

In some places considerable opposition is manifested among the people. At my own outstation, Sangbah, I have not yet been successful in securing a house. One is offered now by a man who has formerly been connected with foreigners, and who well knows the difference between mer-

chants and missionaries; but property in houses and land is in China generally in the hand of people who are relatives from three or more generations back. Even if, therefore, one party were willing to let us a house for chapel purposes, there must be a great delay in persuading half a dozen refractory and prejudiced people, whose consent it is necessary to obtain, before the house can be rented.

From Huchau to Hangchau. Yesterday morning I came back from a journey to Huchau, some fifty miles north of Hangchau. This journey I made in a boat. All the way from Hangchau to Huchau there is a broad and deep canal. It is, part of the way, the Grand Canal, and part, a natural watercourse, that has been deepened by the practice of the peasants to take out the slime and mud of the bottom, that is rich with decaying animal and vegetable matter, for fertilizing purposes. Were it not for one or two bridges, built for the civilization of one or two hundred years ago, which might be removed, steamers as large as those that ply on the Hudson river might easily come from Shanghai to Huchau, which is one of the richest silk districts in the country. With almost the same ease might those steamers come to Hangchau. But all this in passing. Christianity does not absolutely depend on them, and yet Christianity adds moral reasons to the intellectual conviction that we should make the most of our time. I think writers on civilization and political philosophy al-

most invariably forget this. Still farther, with steamboats and especially with railroads, the man of power who is devoted to the church of God, needs to waste less time in transferring himself from place to place. In other words, had we in China those western products of civilization, we could deal out blows at this rock, heathenism, in more rapid succession.

Native Preachers and Missionaries — Chinese Tracts. On my way back from Huchau I spent the Sabbath at Sangbah, and had a refreshing season with the brethren. They certainly seemed to me to enjoy my presence. And so do all the native Christians enjoy the preaching of the foreigner. There is an authority and force to their preaching, which is at once felt by the lowliest member of the church. While, therefore, a native force for preaching the gospel must necessarily accompany the few foreigners that can come to this land from Christian nations, the value of the latter is immensely great. And I may repeat here the plea, Send us some more men for China. Let us have men who will talk to the people. We want no men that can make books only; for no one is capable of making a book that speaks to the heads and hearts of this people, who has not tried his tongue at their ears. A Christian literature is desirable and necessary; but only the man who has frequently seen that he failed to make himself understood with a good command of language as it is spoken, will learn to adapt his written argument to their minds. I may say here that we have no tract funds. Some books published by the American Tract Society are valuable, and I would gladly put them in the hands of inquirers and those who would read them if they had them; but in the appropriation of funds the Ningpo Baptist Mission has for a number of years been left out in the cold.

Opposition in Huchau. Huchau is the prefecture city of the district of Ukang, in which Sangbah is situated. As such, therefore, its opinions on Christianity might very materially affect my position at Sangbah. Mr. Taylor, the senior missionary of the Inland China Mission, a couple

of months ago rented a house at Huchau by the assistance of one of the magistrates of the district, into which the prefecture city itself is divided. The bargain was in all respects completed, and nothing wanting, according to Chinese ideas of renting. The next morning placards were posted at every door in the city, warning people against renting houses or land to foreigners. This indicates the difficulties we have to deal with in the interior. It was probably got up by the silk guild, who were as middle men between the foreign silk merchants at Shanghai and the peasants who produce it in small quantities.

These persons feared that this was the first step towards the establishment of mercantile houses at Huchau, which would bring the foreign merchant in contact with the producers. The magistrate confessed to Mr. Taylor that he could do nothing against the great excitement that had been created among the people by these placards; and as there was a blank left for the day of the month when he was to come in possession of the house, he thought it wise to wait for the excitement to go down before he enforced his treaty-right to occupy the house thus rented. In the mean time one of his young men, with two native assistants, visited the tea-shops and the public places in the city, preaching and distributing tracts and exhibiting a proclamation issued by order of Prince Kung, containing the articles of treaty having reference to travelling, renting and purchasing land in the interior, and stating that Christianity may be propagated and its adherents unmolested. The effect was good. The excitement was almost allayed.

But there is more than one devil in China. One morning the people woke up to see another placard posted up, not indeed at every house door, but still all over the city, and thick enough that no person could have been ignorant of it or its contents. It is very gross in its nature, and were it not that I wanted to give an insight into our troubles, I should not for a moment think of translating it. It was probably put out by Buddhist devotees and by very ignorant people. Besides, no literary man would debase his pen by writing in such an ungrammatical style. It is so

coarse that it defeats its own object. Those of the people of Huchau who have any influence whatever, unanimously reject it as a base fabrication. It has reference to Romanism; but every point is so grossly distorted, that you would scarcely recognize in it the original. It was on account of this second placard that I went to Huchau, to try if possible the disposition of the people, especially as public opinion in the prefecture-city would affect the districts, and among them my outstation.

The People Friendly. But, as I mentioned, the accusations were too gross to be believed. I found the Huchau people very friendly. We preached in the tea-shops, and asked them whether our doctrine could possibly produce such gross wickedness as that placard affirmed. To such as could read we gave the New Testament, and thus we said in the most forcible manner, "Look at this picture and on this."

Nov. 19. — The placards mentioned in my letter the other day have borne fruit. I copy from Rev. Mr. Taylor's letter to the British Consul at Ningpo. I have also forwarded a copy to the U. S. Vice-Consul General at Shanghai.

Letter to the British Consul. "On Thursday, Nov. 14, about noon, we were startled by the arrival of one of our native assistants from Huchau, Yi-Tse-ngah, beaten, bruised and otherwise suffering from injuries he had received the day before in Huchau. He brought a hasty line from Mr. McCarthy, (who is at present in charge of the Inland China Mission affairs at Huchau,) respecting the outrage. After getting as connected an account of the disturbance as we could from him, (he at once had to go to bed and is very ill,) I requested the assistance of the Rev. C. Kreyer. On consultation, we concluded that immediate steps required to be taken to prevent the already emboldened assailants from committing further outrages on the person of Mr. McCarthy or on the other native assistant, Lin Kien en, should he be in their hands. A petition was then prepared and chairs being procured, and a sedan litter for myself, (Mr. Taylor being seriously ill,) Mr. Kreyer and I went with our teachers to the office of the Intendant of circuit. Unfortunately he was from home, superintending the embank-

ment of the Tsientang river. Then we went on to the provisional governor, who likewise was out, being at present engaged in the military examinations. We saw however one of the subordinates, to whom we represented the urgency of the case, telling him that the Fantai being from home, we must beg his Excellency to take immediate steps to prevent loss of life through the supineness of the local authorities. We were told that a delay of a day or two would necessarily take place; but that with all possible despatch the matter should be attended to. Delay being inevitable, on further consultation we concluded that it would be well for Mr. Kreyer to go immediately to Huchau and endeavor to see the prefect himself, presenting a detailed account of the outrage. A second petition, which Mr. Kreyer took yesterday morning to Huchau, he will probably present to-day.

"Lin arrived in Hangchau yesterday, having succeeded in making his escape. He has been brutally treated, and is much shaken, from the rough usage he has received. His hands and face were frightfully swollen when he arrived. In all probability both he and Yi would have lost their lives, but for the interposition of the better-disposed inhabitants, most of whom will continue well disposed towards us. A large stone and rope were actually procured in Lin's case, to be tied to his person for the purpose of drowning him in the canal.

"Having now the accounts of both native assistants and Mr. McCarthy's hurried note, I gather the following details of the disturbance. On Wednesday, the 13th inst., about two, P. M., Mr. McCarthy, the two native assistants and a resident of the place, left the boat to go to one of the tea-shops for the purpose of quietly talking to any one who might wish to hear on the subject of religion. On their way they had to pass through a narrow lane, while walking down which a respectable looking man, but apparently the worse for liquor, struck at Mr. McCarthy, using some deprecatory expressions. Mr. McCarthy passed on however, without taking any notice of it. Following was Lin, who was laid hold of by the man, and saluted as a preacher of the Roman Catholic religion. While Lin was speaking to him, the assistant Yi came up, and reproved him sharply for the impropriety of his conduct.

"People collected round; words passed on both sides. Mr. McCarthy turned back to see what was the matter. On Mr. McCarthy's coming up, a friend of the intoxicated man apologized to him in his behal

This was accepted, but Mr. McCarthy thought it best to return to his boat for his passport. Taking with him also the treaty proclamation, he took the further precaution to request the constable, who is very friendly to us, to be about. The constable did come to the tea-shop; but by the time he got there, a disturbance had arisen of too serious a magnitude for him to render any effectual aid. On reaching the tea-shop they sat down, and some further altercation ensued, when such language was used as led Yi to remark, 'You will persist in charging us with being Roman Catholics, thus laying false charges against them to our account; surely you must be the authors of the last anonymous bill,' — a remark which evidently gave great annoyance. After some further reviling, the assistant taking hold of the end of the man's tail, said, 'You compel us to appeal to the authorities.' The men then struck Yi several times on the mouth and cheeks, he making no attempt at retaliation. Just at this time Lin came in, and the men who had been reviling probably feared the consequences of what they had done, and seemed glad of an opportunity afforded of making up matters, and were then leaving the tea-shop. The opposition party however, consisting almost entirely of underlings from the Prefect's office, who had been trying to incite a quarrel, seemed unwilling to lose the opportunity, and urged the parties leaving, to seize Yi, drag him before the Fu, accuse him of having by force endeavored to compel them to enter the religion. They succeeded in their purpose. Some dragged Yi off, beating him all the way to the Yamun; others attempted to retain Mr. McCarthy and Lin. Mr. McCarthy however shaking them off, forced his way through the crowd and got up to Yi, and for a time partially succeeded in shielding him. According to Chinese custom, in his extremity, it being now too evident that the excited mob were prepared to act on the proposition of the second hand-bill, and murder the interpreter, as they now styled him, Yi with a loud cry appealed to the Fu for justice; but was repulsed by the underlings, as was Mr. McCarthy. when, presenting his passport, he went up to the gate and demanded protection.

"This passport the underlings of the Fu subsequently endeavored to get and tear in pieces; but he succeeded in securing it about his person. The same parties violently snatched away the proclamation which was then in Lin's hand, and have not restored it. Finding redress refused at the Yamun's, the emboldened mob were

more violent than ever, dragging Mr. McCarthy about during his unsuccessful attempts to shelter poor Yi; beat the latter until they thought they had killed him, and then turned to wreak their malice on Lin, who was outside the central crowd, endeavoring vainly to pacify the people. After having been beaten severely, Lin succeeded in making his escape to the boat, where he took a pair of shoes, having lost those he had been wearing in the fray. He then endeavored to make his way to the Hu-chen-che hie's, (one of the district magistrates of that city,) to implore his protection and help, as he knew not what would become of Mr. McCarthy and Yi. His action was anticipated by some of the runners of the Fu, who seized him at the entrance of the office; they again beat him and stripped him of his jacket. As soon as he was able he left the city, and through the kindness of a man who lent him some money, he was enabled to make his way to Hangchau, reaching here yesterday.

"The mob having gone off after poor Lin, Mr. McCarthy, unable to get water or tea for the poor fainting man, Yi, tried to get a sedan chair or some one to carry him. But the very coolies refused to render any assistance, and Mr. McCarthy had, as best he could, to help the poor man to the boat."

Interview with the Prefect. So much for the quotation from the letter of Rev. Mr. Taylor to the British Consul. Let me add that I started in a small boat, and travelled all night, during which I was repeatedly brought to my wits' end by the military boats which stopped me and tried to scare me into putting up for the night, by firing blank guns at me, or rather into the air. I reached Huchau before daylight on Saturday morning. We, that is Mr. McCarthy and I, secured chairs and went in due form to the office of the Prefect of Huchau. He received us very politely; but as Mr. McCarthy cannot speak Mandarin, his Excellency addressed himself almost exclusively to me. We presented to him a petition stating our grievances, but he began evasively, thinking of course, that such a barbarian as I could be easily bluffed off by such means. He descanted on the difficulty of governing this very savage Huchau people, who I may say, have already tumbled his Excellency, on some previous difficulty, out

of his sedan chair. "If I put out a proclamation in favor of you foreigners," was his reply, "this people will rebel, and the Emperor will deprive me of my office." At which I remarked, "If you do not put out a proclamation instructing, as is your duty, the people, they may be encouraged in their unwarranted opposition to us missionaries, and may kill us. Let me tell you that the life of a single foreigner is very precious in the sight of his own countrymen. If the people rebel, you may lose your button (insignia of rank,) but if the people kill me, you may lose your head." But this, of course, put no end to his evasion, until I finally arose to go, stating that on previous occasions, officials of superior rank had at the instance of our consuls given us redress, and to them I should now again appeal. I added also that from the hasty glance his Excellency had given our petition, I feared he did not fully appreciate the nature of the troubles that brought us to his office. He begged us to be seated, and called for his spectacles to peruse our petition.

We had also to send for a proclamation that had been left behind in the boat, which his Excellency desired to look at. While waiting, we drank a cup of tea. I endeavored in the course of the conversation to say a few things about Christianity, careful however to have them in the shape of answers to his Excellency's inquiries, in order that all appearance of rudeness might be avoided.

Result of the Interview. He finally promised to attend to the matter and have it investigated. The teacher was desired to be sent back in the evening for his Excellency's reply, — ostensibly out of respect to us, so that we might not be at the trouble of coming back ourselves; but really, as turned out afterwards, to gain the time and the opportunity of privately questioning this one.

I supposed that this teacher had been chosen because he knows Mandarin, and not because he had any special ability. Indeed he is a very simple-minded person, and very conscientious about his own Christian character. He was thoroughly pumped by the sharp Mandarin, and I

trust the latter learned some things about Christianity that might otherwise never have come to his notice. The reply of the Prefect to our petition had also been posted up. The Governor of this province has also favorably responded to Mr. Taylor's petition. The result is that both at Hangchau and at Huchau, the people knowing the attention paid to our petition by high officials, look with great respect on missionaries. Thus God has overruled for good the ill feeling of certain bad people, and Satan has overreached himself. Blessed be the name of Jesus. Every one shall yet confess Him, every knee bow before Him.

LETTER FROM MRS. KNOWLTON.

More Baptisms. Ningpo, Nov. 21, 1867. Mr. K. left ten days ago for Kinghwa. He was so pressed with work incidental to leaving, that he was not able to write of our last interesting baptisms at Ningpo and Jih-z-kong. I went with him to Jih-z-kong in our own little boat, which I call the "White Dove." The "saloon," where we eat and sleep and live, is just like an old Broadway omnibus, that has outlived all ornamentation.

When I do not go, the preacher and pupils, or whoever may be going, share this main cabin with Mr. K. On this trip, the miniature furnace and rice pot, and the genius (a Theological student) that presides over them, occupy the bow, and the one boatman, with his scull, the stern. And here we go in a November storm, tossing like an egg-shell.

Sailing on a Chinese River. Mr. K. is walking across to call on four or five of the members, while I take the boat around this long bend of the river. The student is frightened and begs to return, and after many hints that he cannot go on in the teeth of the gale, the boatman refuses to try any longer. I am firmly fastened on my seat-couch, when he tells me this for the third time. I assure him quietly, but firmly that we must go on, and take in "Know Sin-sang," and in three hours we make three miles, — and find him waiting for us. He has engaged an additional boatman.

and in the broad canal we make fine progress.

At Jih-z-kong, we found, as we knew before, that many of the native brethren were suffering from fevers, boils, &c. Some of them, at least, exhibit an excellent spirit. They are growing in grace, "a light in a dark place," and the truth is spreading. Two months ago three persons were baptized. Two were received now, but one was too ill to come out on Sunday. The preacher there is by far the most eloquent of the assistants and Wong-S-meo, I think, is pretty faithful among the women. We made but a short stay, and two days after we came home, Mr. K. was off for Kinghwa.

The Chiu Mission.

LETTER FROM MR. ASHMORE.

Spirit of Opposition. Swatow, Oct. 23, 1867. — There are some signs of life at Ampo. A visit there, from which I have just returned, has been a very pleasant one. You will remember this as one of the places where the opponents of the truth argue with brickbats. It is far from tranquillizing to the nerves, and necessitates ungraceful and hasty dodging. Nor is it pleasant to have a crowd of fifty or a hundred fellows, yelling and hooting at you as a barbarian and "a setter forth of strange gods." You can well appreciate the modesty which leads one to shrink from such public attention.

Yet good comes out of it. It is refreshing to see Satan uneasy. It is not a part of our policy to stir up old Giant Pagan in the mouth of his own den; but it is more encouraging to see him biting his nails than folding his arms. We always infer from it that the truth has hit somewhere.

Interesting Cases of Inquiry. I found three or four persons more or less interested in knowing "what this new doctrine is." One of them is a young man, but "well-to-do" in worldly matters. He owns a lumber-yard near by the chapel, and we only hope his lumber-yard will not deter him from entering the kingdom. He

comes in quite often to hear the truth, and has attained so far that he rebukes those outside who ridicule the doctrine, telling them that it is true doctrine and worthy of acceptance. I do not think he is prepared to acknowledge Christ, but the truth has plainly taken hold upon him. May it please the Master to "lead forth judgment unto victory."

Another case interested me still more. He is a Doctor by profession, and it seems a man of some note in that way. His wife has already been received into the church, being the first fruits of that station. In appearance he is quite venerable, being, if I remember correctly, sixty-six years of age. My first acquaintance with him disclosed a singular circumstance. He was then in mourning for his father and mother, who had died but a short time before, within a few months of each other. To me it seemed hardly possible, — an old, gray-haired man, talking sorrowfully of having just buried his father. But there are here, as elsewhere, long-lived families, in which the ages of eighty-five and ninety are common attainments, and to such families it seemed both father and mother belonged. His grandfather and his great-grandfather both lived to be nearly ninety.

Old Chua Linsey, as he is called, (the term "old" in this connection is always highly respectful in China, indeed withholding it would be almost an affront,) came over to the chapel before dark, and stayed with us until quite late.

I had been made acquainted by the assistant with the present state of his mind. Of late he has been continually putting the question, "Why was Jesus crucified? If He was the Son of God, why did God allow Him to be put to such a painful death, and why be put to death at all?" It is to be hoped this is the beginning of a genuine conviction of sin. For the question has been answered to him over and over again, but he seems unwilling to accept the view of man's complete helplessness and sinfulness, which is implied by having another come forward and bear his sins.

Yet, as you well know, hope for such persons is mixed with trembling. One of the saddest things in the retrospect

of a year's labor is the long list of names of those who have been more or less awakened, but whose goodness has been "like the morning cloud and the early dew." Many such there are, some of them persons of fine abilities; they hear, they ponder, and some things they do gladly; but alas, they bring no fruit to perfection. The Lord be merciful to them, and for His own name's sake have compassion upon them.

When shall we "be endued with power from on high?" Let the church pray for the descent of the Holy Spirit. The altar is built, the wood is laid in order thereon, the "Lamb, slain from the foundation of the world," is exhibited in the sight of the heathen. When will the Lord answer us by fire? "Ye that make mention of the Lord, keep not silence."

SIAM.

Chinese Mission of Bangkok.

LETTER FROM MISS DEAN.

More Baptisms — Services by Native Members. Bangkok, Nov. 5, 1867. — At the last communion, eight Chinese were baptized, and ten candidates are now waiting at Bangplasoi, for the ordinance. The Chinese assistant who has been laboring there for the last two months, gave us a good sermon at Wat Ko last Sabbath morning, from the text, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Pe Chi made the opening prayer, and one of the young disciples the closing, and the congregation joined in singing, making perhaps more discord than harmony. Freddie acted as door-keeper. A good congregation and good attention.

In the afternoon we met in the chapel below. After singing, Chek Heng offered prayer; Chek Pua gave a short address, exhorting all to cast away their idols and worship the true God; after which two or three who have come among us recently, spoke as they were called upon; expressing belief in the doctrine of Jesus and their desire to follow it. After prayers by Pe

Put and Chek Ngi-Kiong, we sung to the hymn of "Martyn," and Chek Yan-ki closed by prayer.

Last week, Chek Hi, one of our Chinese members and fellow helpers, was drowned. His body was recovered, and burned according to the custom of the country, — substituting Christian services for heathen rites at the funeral pile.

BURMAH.

Rangoon Mission.

LETTER FROM MR. BRAYTON.

Answer to Prayer. Kemendine, Nov. 25, 1867. — Four months ago I wrote in reference to our return to America. After sending that letter my strength continued to wane, and it seemed more and more evident that the path of duty was leading in that direction. We commenced preparations, with the expectation of leaving in December or January. Such was our conviction when I left, on the 1st inst., to attend the Convention in Maulmain. The week previous to leaving, I began to doubt whether it would not be too much for me to go to the Convention; but I finally resolved to go, thinking that if I could not attend all the meetings, still I might perhaps be able to attend some. I am happy to be able to say that I attended all the meetings, including every evening. And not only that, but I actually gained strength so fast that I resolved not to return to America, at least for the present.

I fully believe my strength has been restored in answer to prayer. For some time before leaving for Maulmain, Karens from the jungle came in, company after company, saying, "As soon as we heard the teacher was to return to America, we prayed to God very earnestly that He would make the teacher well, that he need not leave us and go back to America."

On arriving in Maulmain, almost the first thing I heard from the Karens was "As soon as we heard the teacher was and must return, a little band here, and a little band there, a group in one place, and a group in another, in every house and hamlet all were begging God, night and

day, to spare our teacher, make him well, and not let him return to America."

Thus these simple lambs of Christ's flock have completely blockaded me; but it is a most cheerful blockade. God has heard prayer. Humanly speaking, without any assignable cause, my health is so far recovered that I cannot feel justified in leaving the field. Still, I may need perhaps a little more rest, and the Karens, as well as others, beg me not to go into jungle labors the present season, but to stay away from the jungle entirely, and try to rest and recruit. This we shall probably do, a part at least, if not all the season.

Mission to Sweden.

LETTER FROM MESSRS. WIBERG AND DRAKE.

Wants to be Supplied. Stockholm, Sept. 9, 1867.—While we feel that we cannot be sufficiently thankful for the aid which the Committee have so generously pledged for the coming year, we still feel constrained again to lay before you the increasing and pressing demands of the Swedish mission, for the purpose of obtaining further aid.

We want additional aid for the support of preachers of the gospel. The fields are whitening for harvest, and from many quarters, in Sweden, Norway, and Finland, the Macedonian cry is heard, "Come over and help us."

Our country in general, at present, is open to gospel labors to an extent that we think scarcely has an equal in any other European country. Almost anywhere you may give out a meeting and have a ready congregation. But ten years hereafter, probably it will not be so. For if we cannot now meet the demands of the people for the gospel, now so extensively manifested, seemingly it will not be long before infidelity and so called liberal thought will harden the hearts of the people against the gospel of Christ and plunge this whole nation into utter moral darkness.

In the north of Sweden, the churches have up to this time supported a goodly number of laborers. But owing to the stagnation of the lumber trade, the prin-

cipal source of income in that region, and the failure of the crops for several years in succession, they are now obliged to look to other quarters for help to support the laborers on the mission field.

What can be done for Norway. In Norway, for several years past, applications have been made for preachers from Sweden, but we have hitherto been able to do but little for that country. And just now a member of the Committee has received an urgent appeal with regard to Norway. A brother by the name of F. L. Rymker, in a letter dated Odensee, Denmark, Sept. 2, 1867, writes: "On the 8th of July I left, and began to visit at Eidsvold, where there is a little church living in the happiest union of love and peace. One dear brother there, who is first machinist on a large steamboat, labors as missionary among the seamen. He is a very efficient and tried brother, who longs to be able to labor exclusively in his dear Master's service. He was baptized by br. Oncken in Hamburg about twenty years ago, sound in doctrine, a strict Baptist. This brother is desirous of an appointment. Dear brother, take this case into consideration. In Christiana there are a few Baptists, but there is no church there. In Drammen, a large place, there are a few united in the best of bonds, but they have no leader or missionary to preach to them, though the field there is very promising. In Laurvig the little church is suffering for want of a leader. In Skien the church is in a prosperous state. At the close of 1866 it had fifty members. In Kilebygden a church was organized in 1866, which is in a flourishing state, though there is no laborer among them. In Krageroe, there is a church of some thirty members. The pastor is of the laboring class. The next town is Avendal, forty miles from Krageroe, a considerable place. There are sixteen baptized believers who were organized into a Baptist church while I was there. One of the brethren was at the same time set apart as a deacon. At present, there is the greatest need of a good preacher and leader for these young believers. There are many who seek the Lord, and many who have found the truth with regard to

the church of Christ and his ordinances. I cannot express the interest I feel in that place and the dear disciples there. After a stay among them of ten days, in which I and br. Erigson of Wenersborg, Sweden, preached nearly every evening and twice on the Lord's day, I left in the hope of being able to do something for them. As a Baptist church has been organized before any other, should we not be the first to have a missionary there? Just now the attention of all is directed to us. O dear brother, take this matter into consideration. Do you ask where the laborers are to be found? I answer, we have the brethren here. H. C. Rolf and Haloor Stile in Eidsvold; we have F. C. Slyter and H. C. Gulseth in Skien; we have G. Jorgensen and Halvor Stiansen in Krageroe. What we need is only means. You must do something for Norway, which in its whole length and breadth is a field already whitening for harvest.

Openings in Finland. On the islands of Aland, belonging to Finland, we have a Baptist church, which has been in existence since 1857. During all this time no ministering brother has ever visited them, though they have repeatedly begged some one to come. As a result the church has greatly dwindled down. Besides these islands, the whole of Finland proper needs to be visited by a living preacher of the word. The greatest part of the population (more than a million,) speak Finnish, but the leading part of the community (about 60,000) are Swedes and speak the Swedish language.

Indeed, had we the men and the means, there would be an ample field in these three countries for hundreds of preachers. But alas, we have as yet but a handful of men to send out into the plenteous harvest, and many of these who are ready to offer their services as preachers of the gospel cannot be sent out for want of means. We would therefore take the liberty of asking you to appropriate for another year \$200 in addition to the present appropriation for the support of preachers; also that the greatest part of the \$1,000, which are expected to come from the American and Foreign Bible Society for this year may be

appropriated to the support of Bible colporteurs to labor in Sweden, Norway and Finland. We have already in our country thirteen laborers who are willing to devote their time entirely or in part to the preaching of the gospel, viz., eleven in Sweden, one in Norway and one in Finland, could we but get means to support them. We therefore earnestly hope that the \$1,000 promised by the officers of the American and Foreign Bible Society may be forthcoming, and that we may be allowed to appropriate the greatest part of that sum to the support of Bible colporteurs.

Appeal for Help. Owing to the hard times, we seem to be scarcely able to do anything more for the present than to pay the running interest and expenditures for the chapel, and we are therefore brought to the necessity of asking aid from our American friends.

The south part of Stockholm has a population of about 40,000 souls, the only provision for which is two churches of the establishment, seating little more than 5,000 in all, while the great majority of these 40,000 is perishing for want of the gospel. The hall now rented for the Baptist cause scarcely seats 200, and there are no suitable rooms in this part of the city large enough for our meetings. The need of a place of worship here is very urgent.

In the provinces, there are several churches that stand in great need of aid for places of worship. Thus the church in the town of Gefle stands in need of a house of worship as soon as possible, as they are this fall obliged to give up the room which they have hitherto rented, and they have no prospect of renting another room that will be large enough for holding religious meetings. They propose to build a plain frame house, which will cost about 8,000 rix-dollars. The members of the church have already contributed 600 rix-dollar but being all poor, they will need some 7,000 rix-dollars to aid them in erecting meeting-house.

In Mysjo, province of Jemtland, there is a church of fifty-six members, which also stands in great need of a place of worship. They have already bought the lot and brought the timber to the place where the

intend to build ; but being very poor they find it impossible to get along without help. They will need some 2,000 rix-dollars to finish the building.

At the town of Hudiksvall there is a church of some fifty members. There they have erected a frame house of worship, seating some 500, almost without aid outside of the church ; but they now need some 1,000 rix-dollars to enable them to finish the house.

At Husby, province of Dalecarlia, there is a church of fifty-nine members. They also have built a very plain house of worship, but stand in great danger of losing it, unless they can get aid to pay off the debt. They will need some 600 rix-dollars.

Thus, dear brethren, we have ventured to lay before you some of the wants of the Swedish Mission, hoping and praying that the Lord may put it into the hearts of our dear American friends to extend to us a helping hand. Not that we wish to throw the heavy end on you and do nothing ourselves ; but that the truth as it is in Jesus may the more extensively be spread in these dark and benighted regions, more souls saved from eternal perdition, and the glory of God promoted.

LETTER FROM MR. EDGREN.

Tour to Gotland. Stockholm, Nov. 22, 1867. — I, together with Mrs. Edgren, arrived at Wisby, on the island of Gotland, June 27. The sight of monastery and temple ruins with which the city abounded, besides its surrounding fortifications, indicating a time when powder was not yet known to these northern nations, at once gave an impression of the presence of the middle ages in some form, while the heart felt sick at the remembrance of the dark crimes that here must have been committed under the garb of Christianity. I soon learned to know the people, and as soon discovered the effects of their isolation from the continent and the nations. As they have always from early ages lived on that island, having a history almost of their own, they retain many peculiarities clearly indicating ancient times. Exceptions to

this statement must of course be made, the little town of Wisby, having several schools and many people of high standing.

The Church of Wisby. The little church of baptized believers there, consisted of some true-hearted Christians ; but among them had hypocrites time after time, even from its formation, found a ready entrance, the cause of which doubtless may be found, to a great extent, in the weak and inferior judgment of the church members. These wicked persons had brought such shame and reproach on the name of Christ and his cause, that to be a baptized believer at Wisby was almost, in the eyes of the people, equal to being a deceiver or a fanatic. But the influence of that evil element on those who were truly Christian in the church showed itself in various ways, especially in internal divisions and wars. The Holy Spirit of the Lord worked with us however, revealing to all the folly of some who, I am persuaded, were justly excluded from the church, and bound the others together in more sympathy and mutual love. But so fickle is the element whereof that church is composed that, unless they have some leadership, firm and well established in Scripture truth and Scripture spirit, the first storm will scatter them to the four winds.

And such, I could readily understand, is the general nature of the churches on the island ; wherefore many peculiar heresies have easily carried the people into extravagant errors. Mormonism, that gross deception, holds sway over many souls, and has even succeeded in thinning the ranks of the Baptist church. Cleanliness, which had long been looked upon almost as a great sin, was happily advocated by a young man at a meeting of the Gotland Association, shortly before my arrival. Some hold that preachers of the gospel should always walk, — as did the Apostles, they say, — never ride, no matter how great the distance they must travel. Some brethren suffer, because others consider it sin to pay interest on borrowed money, etc.

Procidential Deliverance. Wisby is a bathing place, and many of the best fami-

lies of Sweden come there to be benefited by the excellent ocean-water and ocean-air. Among these was, last summer, a young lady, the daughter of a Lutheran Doctor of Divinity, an enemy to our cause. This lady had for a long time been anxious to find peace for her troubled soul. When it was decided that she should visit a bathing place, she prayed that God would lead her to some place where she might find salvation for her soul, whatever became of the body. God directed her steps to the house of a Christian Lutheran family, friendly to us. They brought her to our meetings. Once or twice I saw her there, evidently deeply depressed ; but once, when I preached, as I felt I did, in great weakness, I saw her face beam with joy as I dwelt upon the glorious subject, "The Lord our Righteousness." I have met her often since, and she is a rejoicing believer in Christ. Her father has since expressed feelings far from those of an enemy.

It was also my privilege to baptize a disciple of Jesus. I would never forget the glorious impressions I received of the presence of God and of his smiles on his own ordinance, as I here the first time in my life buried a believer with Christ under the smooth surface of the Baltic Sea.

Travelling in Gotland. During my stay at Wisby I was requested to preach at two different places in the country. At one of these places I found the people intelligent and loving. But at the other, though Christian love doubtless dwelt in the hearts, I met with peculiarities such as sometimes become trials to the missionary. After the brethren had concluded to take me out to this place, some one came to me, evidently after a second thought, and asked if I would walk out, some eleven miles or more from the town. I told him that as I was not very strong I preferred to ride, and so he very willingly provided an opportunity for me. But such riding ! Not even a board to sit on. The ingenuity of the Gotlander suggested a round stick laid across the wagon as the cheapest, the least bulky seat, and as good, in his estimation, as any other. Very well, I made up my mind to put up with any thing in that way that the native was

accustomed to, and so we sat there like hens when they have lighted on the roosts for the night, each one on his stick shaking terribly, for a distance of some ten miles. When we finally arrived at the station, I had another mile to walk through the woods ; but before I could continue, I felt constrained to obey the invitation of the people who had brought me thus far, and take a lunch at their house. But a house so filthy I hardly know that I ever have seen, and the food prepared for me I could barely taste. I afterwards found that this was the home of a Baptist man, who tenaciously held several of the superstitious doctrines I have just mentioned. He himself seemed to be the very type of uncleanness.

Home Comforts in Gotland. I arrived at the preaching station in good season, and preached to a house full of eager hearers, some of whom had walked out from the town. It was requested that I should preach again next morning, which I promised, but alas, this promise must be broken. The brother who received me was very clever and sound too on the doctrine of grace. He greatly exceeded many in cleanliness, and tried to do all in his power to make me and other guests comfortable over night. The first thing however that quite forcibly struck me was that the room assigned me, in which I also had been preaching, needed airing. I now found that the windows were not made to open, and the door did not at all seem a sufficient ventilator. I concluded that there must exist some source from whence the air derived its impurity. The next thing that struck me, and I need not say with some astonishment, was that both sexes were crowded into this room for the night ; but it was the only room accessible. We lay down on our beds and tried to rest, for we were tired. But now I found the source of the ill odor. Such bed-clothes, I had never had an idea of before, and I have never breathed such an atmosphere as now filled this room. After having a while turned to and fro as on a bed of sickness, I finally fell asleep about one o'clock, but awoke a little after two, with strong fever, sickness at the stomach and

I then concluded that I must leave my former hearers, and leave Sweden. But the others in my company did not stand it much better than myself. After some useless reasoning with the wife of the house about airing beds, etc., which is not customary in Sweden, we left, walking some eleven miles all the way, back. I was laid up two days after this experience. Some souls have been led to ask, "What shall I do to be saved?" The Spirit of God seemed to work on the minds, and it may be that some seed sown in the wilderness, may spring up, bearing eternal life.

King's Sister. From this scene I took you to one more agreeable. The Princess, Princess Eugenie, in the present season visits her beautiful country on one of the most romantic islands, Gotland. She was now there. On her arrival at Fridhem, for so it is called, she met with a brother in Christ who had been invited by the Princess to her summer residence during the present season. This brother immediately invited our presence, and after a while we were introduced to her highness. She seemed happy to have us, and commenced an interesting conversation, particularly about the work of Christ and about her own religious experience. It was delightful to feel that Christ really had set her free, and made her another trophy of his glorious victories. She expressed joy, the same fears, and the same struggles with life's trials and temptations, as are known to every child of God. It seemed to her a bond more grievous than almost any other, and she wished to throw off every hindrance to a full confession of Jesus. The day will come, when "kings shall be the shepherds and their queens the nurses" of the church of God. May it be so.

of Mr. G. Palmquist. Since my departure from Stockholm, our faithful and beloved G. Palmquist has been called from his earthly to his better portion above.

The field he occupied, as the pastor of the second church in Stockholm, has now become my field, and the southern station is supplied by the pupils of our school. The Spirit of God is still graciously exerting his saving influence around us, and we hear of the conversion of souls. Members are also being added to the churches. It has been my privilege to baptize four persons since I became elder in the church.

I have lately visited a town near Stockholm, where the cause of God is flourishing. In that place, before exceedingly hostile to Christ, many now go to hear the preached word, and several have been broken down and saved by its power.

LETTER FROM DR. WARREN.

To Rev. J. N. Murdock, Home Secretary of the A. B. M. U.

Three Swedish Brothers, John, Gustavus and Peter Palmquist. Having an unoccupied moment, I will commence at once to redeem the pledge given in my last to tell you more about the three brothers, John, Gustavus and Peter Palmquist. This I am constrained to do, not for their sake, but for the cause they serve; not to magnify them, but the grace of God in them; not to give publicity to their deeds, but to show forth the wonders of the Divine hand as seen in their history. The story opens a chapter in this great religious movement in Sweden which I have not seen written.

In 1821 there lived at Pilabo, in the interior of South Sweden, a farmer's widow who had been left with the care of seven children. The youngest of these, a boy only three years old, on his death bed repeatedly made the request, "Please, mother, read; please, mother, sing." The mother read and sung till in her heart was awakened a concern about her salvation that could not be extinguished by all the threats of the priests to whom she turned for instruction and consolation. All around reigned a darkness pierced as yet by not one ray of light. Such things as the new birth, the work of the Holy Spirit, and the life of faith in Jesus Christ, were unknown. All the people were in the church, all regenerated by infant baptism, and all there-

fore safe. The church authorities scouted the idea that anything more was necessary.

In the following year, 1822, this farmer's widow heard of a pious old woman living at a distance of twenty miles, and at once she set out to visit the place and seek an interview with her. In communion with this saint she found the heavenly wisdom, and was pointed to the Lamb of God who taketh away the sins of the world. She found peace in believing, and joy in the Holy Ghost. No sooner was she assured that her own peace was made with God than she set herself in earnest to secure the salvation of her children, and for this end she united pious instruction with fervent supplication. For some time she was in the habit of retiring to the barn, for what purpose her children well understood, viz: to pray for their conversion. At length, one day she returned with a face radiant with joy, exclaiming, "Now I know for a certainty that all my children will be saved." She lived to see her three eldest hopefully converted, but not till her entrance upon the saint's rest was her prayer fully answered. This woman was the mother of John, Gustavus and Peter Palmquist, destined, in the plan of God, to take an important part in the religious awakening now going on among the people of Sweden.

The eldest of these, John, now sixty-two years of age, I have already introduced to you. He was in his opening manhood when his mother became pious, and was very soon after brought under the power of the Holy Spirit. Indeed, the mother's conversion seems to have stirred the community to some extent, and it is not surprising her family should participate in the merciful visitation. On a certain morning, hearing a passage of Scripture read, light broke into his mind. He made haste to tell his newly-found joy to a person who was looked upon as a leader among awakened souls, named Moses, but here no help was found. His guide proved to be a second man of the law, not a Gospel preacher. Moses told the convert he had believed too soon, and, as the natural result, he was thrown back into deep gloom. At length, still struggling after the right way, and hearing of a cele-

brated pious priest in the State resolved to seek instruction from accordingly set out and travelled one hundred and sixty miles for view. On relating his troubles he the advice to read on, pray on, ar against sin, and in due time G appear for his deliverance. How Good Shepherd did not forget th lamb, but took him in His arms ried him in His bosom.

He soon found the new and liv Immediately he began to work i inviting those of his own age and come and receive with him the jo forgiven. A great interest was a in the neighborhood; the priest threatening the disciples with fi often they were subjected to pai abilities, and compelled to wor in the forests and other places of After 1829 he began to make jou foot into the neighboring province souls to Christ. No "*layman*" th preaching in those days; he only the people out of the Bible and books, sung hymns and offered Thus in South Sweden was mar cast into the ground, which h ripened into Baptist churches.

As already stated in a previou John Palmquist removed, in 183 parish of Mellosa, where his home to this day. Of his general cours duct and of its results since his re have also informed you. Some a facts need to be stated to give a like completeness to the story. that vices of the rankest kind prev through society, he set himself to of reformation. Single-handed, posed in 1842 the formation of perance society, and by his kind :suasive utterances succeeded in g goodly number to sign with him th of total abstinence. Among the some of the first to receive the ne Christ Jesus. One of these con came united in marriage to a sist and both are now useful member Swedish Baptist church, Rock Islai Mr. and Mrs. Pex Nordell. I am they have a son of fine promise for the ministry at the Lewisburg

Referring to his labors in the temperance reformation in conversation through Wiberg, he remarked to me, a peculiar smile at the instant playing over his face, "This was removing the water from the ground in the spring, preparatory to setting in the plough." These labors were accompanied and followed with much prayer to the God of all grace, and with incessant labors to spread among the people, by all the means in his power, a knowledge of Christ, as "the Way, the Truth and the Life." "During this period," he remarked again, "were being set plants to blossom for eternity." For some years previous to his baptism, and while still holding, as I suppose, a nominal connection with the Lutheran church, he was accustomed to obtain leave of absence from his post as parish teacher and organist, sometimes for weeks, when he would go a foot up and down the whole land, teaching Jesus and His salvation. Towards the poor peasants were his thoughts chiefly drawn, and on them is his heart well set, with all a father's tenderness and solicitude.

I never met a man with whom I so much desired to have a common language, as with him. He is not broad in his range of knowledge, as the world now understands breadth. With the literature of the ancient fathers, or of their sons, as the generations have come out of each other down our times, he has not intermeddled. Judged by the standards of the schools, he is not a theologian. But he is one of nature's noblemen, and a son of God through Christ Jesus. He stands before you full six feet high, and well developed in every part. You cannot fail to feel the power of his presence. He is a man. He knows God in the Bible, in man, in the earth, in the heavens. All these he has read and meditated on, in the day time and in the night watches. He has filled his mind and heart; filled, did I say? No; that word implies labor and pains-taking such as students put forth. He has taken in, as the sponge takes in water, as all things good come to him who is really good, images of truth and beauty from all that he sets his eyes upon or opens his ears to. He is a poet. He may not be a rhymers, but a poet,

nevertheless. Do you not see that his remarks about the springtime, and the water, and setting in the plough, about the plants being set at a certain propitious season, to bloom for eternity, have in them the very soul of poetry? He himself never dreamed of it, but he is a poet as well as a Baptist preacher, whose name among the learned in Sweden is cast out as evil.

He is among the most cautious of all men, taking constant care to avoid every thing that can be used against the good work by the opposition, and especially careful that no wrong-doing, no violence, no insubordination to the powers that be, shall be found with him and those acting with him. "Better to suffer wrong," is his motto. "God loves the right and will vindicate it." "I shall move when the cloud moves," was his reply to a request I ventured to make on a certain subject. To this day he has baptized but a single person, leaving that service to other preachers and his deacons, for which he finds examples in the case of Paul and of Philip. He will not have it said that John Palmquist is baptizing in his own name, or seeking for himself a great company of followers. In his parting words, while speaking in favor of the school at Stockholm, as needed to fit a class of preachers and pastors for churches in the cities and large towns, he expressed a strong desire that a class of preachers and colporteurs should be trained in such a way and under such circumstances in all respects, as should leave them in sympathy with the common people, the poor peasants, who are largely in the majority in the kingdom, and among whom the great body of Baptists is found. "These we must," he said, "seek to save, for their own sake and for Christ's sake. Also as a matter of wise discretion, as workers for the future, we must not lose our hold on them." I need not say that I returned assurances of the fullest sympathy with his spirit, and the most complete accordance with his views. This was said in a conversation for which he had made special request, and at the close he observed, with most evident satisfaction in every feature of his face, "Now I am content; my mind is relieved."

The career of Gustavus, the second in

age of these three brethren, shows more of variety and incident. His temperament is more sanguine, his manner less cautious, his whole movement untrammelled and outspoken. He had grown up to manhood before giving his heart to the Saviour. The first distinct recognition I have received of him and his younger brother, places them together in the city of Stockholm, both engaged as teachers in the public schools, and both leading moral lives and observing religious duties more strictly than the people in general, so much so as to be regarded by themselves and others *very religious*. At length, in 1844, a question put to the younger by a friend, "Do you enjoy peace?" startled him from his deception, and induced him to inquire into his state before God. He soon found all his religious show disappearing, and felt himself a lost sinner. In a few days more it pleased God to reveal Christ to him as the friend of sinners, and he was made to rejoice with exceeding great joy. The communication of this joy to Gustavus brought him to see his lost state, and after a hard struggle he also came to a state of settled peace. From this time both brothers took an active part in the very faint religious movement then just commencing in Stockholm, and about 1850 we see them associated in their labors for Christ with Mr. Wiberg, who had then withdrawn from the clergy of the Lutheran church. They held meetings in private houses, and sought to impart to others the precious hopes that made joyful their own hearts. They were known and called, as were like persons at that time in all parts of Sweden, "Readers;" a term of reproach, given on account of their earnest study of the Scriptures, and their disposition to appeal to them as sole and sufficient authority in all that relates to religious faith and practice. About this time, also, the subject of believers' baptism began to attract attention in Stockholm, and these two brothers were among the first to be convinced of the truth. The discussions in the secular papers of that period, in reference to the persecutions of Mr. Nilson, at Gottenburg, were among the agencies to which I have heard Gustavus refer his own change of sentiments. These papers narrated at

some length the sentiments of Nilson, and denounced them as heresies; but he saw them to be in strict accordance with the teachings of Scripture.

In 1851 a large company of "Readers" from the north part of Sweden made arrangements to emigrate to the United States, and they proposed to Gustavus to accompany them in the capacity of religious teacher and guide. He complied with their wishes, and we next find him at Galesburg, in the State of Illinois, where, in 1852, he was baptized and set apart as a preacher. At once he turned his attention to the Swedish emigrants in the North-west, among whom he circulated widely, preaching, baptizing and setting up churches. He spent five years in this service, during which time he organized some ten or twelve churches, and contributed much to their comfort and stability. By mingling with Baptists he learned much of their management, forms of worship, spirit, discipline, faith, &c., &c., and when, in 1857, he returned to Sweden, he carried with him many impressions of Baptist life in the United States. He carried with him, too, the hymns and tunes of that little book known as "Revival Melodies," which, being himself a singer, he readily introduced among the people, and now you hear them sung in every Baptist assembly and family all over Sweden. The singing of these alone — in which of course I joined, words or no words — made me feel quite at home wherever I went.

Among the first things which the servant of Christ did after reaching his native land, was to baptize his younger brother, Peter, and this event was followed the next year, as we have seen, by the baptism of the eldest brother, John. From this time onward, another and somewhat different sphere of labor was assigned to him by the Head of the Church. For some time it had been impressed on the minds of the leaders in this movement that something must be done to instruct the large class of preachers coming forward in different parts of the country. These were men of warm hearts, many of them just brought to a knowledge of the truth, with limited experience of Divine things, and, to a great extent, unacquainted with the Scriptures.

needed some one to take them and show them the way of the Lord more perfectly than they could become, in any suitable teachers and guides of the Lord. Some beginnings had been made in this direction. Seeing at a glance the necessity of this work, and feeling himself bound to it by a conviction of duty, and, moreover, the sanction of his friends, he entered upon it with all his might. At different times and in different places he has gathered classes around him for several months at a time, his great object being to give them a better knowledge and understanding of their own language, to open to them the Scriptures, impart some correct ideas of the order and discipline, and inculcate the Gospel lesson of self-denial and holiness. His own history and habits, and his large and varied experience, fitted him for this service, and many churches and many a church are now reaping the benefits derived from his labors. At present he has charge of the denomination the colporteur class school at Stockholm.

For a more and less public, but not less useful form of labor, was assigned to the service of the brothers. Not long after his conversion his attention was drawn, I know not by what means, to the subject of religious contribution; and he was, so far as is known, the first man in Sweden to labor for this cause. He conversed often and freely with the Christian friends around him, and at length succeeded in the formation of a Tract Society, of which he was for many years the chief support, having charge of collecting funds, printing and distribution of the tracts, &c., &c., without intermission. This occurred previous to the development of any distinct Baptist tendencies. No sooner were such tendencies manifested, than the Lutheran members of the committee of management called a convention and ejected all persons known to have Baptist tendencies. These last at once separated, and formed a second Society on a most catholic basis, and have gone on with their work till this day, Peter Warren, as before, taking and cheerfully bearing the chief burdens.

As soon as he put on Christ by baptism in 1857, and so became identified fully with the Baptist cause, he entered more largely on the business of book-maker and publisher, which has from year to year grown on his hands, till now his list of works strictly religious numbers nearly thirty, consisting of tracts, Sunday school books, works on baptism, sermons, &c., &c., every thing, in short, demanded by the exigencies of this great awakening. No man in Sweden has done so much to give his countrymen a distinctively evangelical literature. Of the Hymn-Book containing selections by Mrs. Wiberg, and translated by a pious Lutheran lady, and I think, set to music, he has sold one hundred and eighty thousand copies, and still the demand is not met. It is the most popular book of the kind in the kingdom, taken up and used extensively in Lutheran families, in spite of the warnings of the priests.

This brother is also treasurer and senior deacon of the first Baptist church, and takes a deep interest in all its affairs. He superintended the making of all the contracts, and also the erection of the new chapel; having all the care of furnishing funds, making payments, &c., while the contributions of American friends were locked up on that side of the Atlantic by high rates of exchange. It is simple truth to say that he is the friend of every one and the helper of every one, many a young brother in the church being set up in business on his credit. Lest you should get a wrong impression, I must tell you he is not rich. His integrity, economy and rare business talents, all fully known in the business circles in Stockholm, constitute the larger part of his wealth. I have named these men severally, the John Peck, the Daniel Hascall, and the Levi Farwell of Sweden.

I must add in a line, that the grandchildren of the praying mother, both in Sweden and in the United States, are being gathered, one by one, into the fold of Christ.

J. G. WARREN,

For. Sec. A. B. M. U.

Orebro, Sweden, Sept. 12, 1867.

Mission to Germany.**LETTER FROM MR. ALF, POLAND.**

Labors in Poland. On the first of April we went to a village where the Lutheran schoolmaster and a few friends received us with a generous welcome. He conducted me and all who were with me into his school and entertained us in the most friendly manner. It seemed very strange to be received by a schoolmaster with so much respect and affection, inasmuch as generally schoolmasters and priests have been my chief persecutors. The schoolmaster himself immediately collected an assembly in his school-room, and the neighbors came in, in considerable numbers. I soon perceived that many who were present entertained great fear of us as Baptists. An old churchman looked very surly at us and warned the people against us, because being Baptists we were of a different faith. If it had not been for their curiosity, perhaps the whole would have gone and left us, but now they all remained, and he with the rest. I preached from the very appropriate words in John i., "He came unto his own, and his own received him not." These words made a deep impression on the assembly; all wept almost aloud except the churchman, who remained indifferent. All most willingly fell upon their knees and prayed. It was nothing new to them. After meeting they saluted us in the most friendly manner, and wished us to remain longer. But we hastened away. The schoolmaster and a few friends accompanied us some distance; the former was truly anxious in regard to his soul. He complained of the distress he felt in performing his official duties, which often went against his conscience. Late in the evening we returned.

The day following we were to leave. But the schoolmaster and the churchman came to us very early in the morning and said, "After you left us yesterday, we were in great distress all night. Many of our friends did nothing but weep." The churchman, embracing me, begged my pardon and said, "We did very wrong in treating you with such indifference." Many who were hungering after righteousness

came to see us before we left, and I addressed them on the new birth. Great emotion became visible among the hearers. Many wept and struggled, and cried after us, "O come again soon. O do not leave us to fall into destruction!" One woman was particularly moved, and would not be comforted. I asked her, "Why do you weep?" She replied, "Fifteen years ago the Saviour had mercy on me and accepted me; but now I feel that I have never followed Him in baptism. How shall I follow Him, if there is no one here to baptize me?" I comforted her by saying, "The Lord God who cared for you that you should be converted, will take care for the rest." It was very difficult to leave these people, and it was noon when we took our departure.

On our journey we turned aside into a small village where we found souls hungering for the bread of life. In the evening I preached from, "Come unto me, all ye that labor, etc."

A Profitable Sabbath. The next day in another village we were invited into a large inn, the mistress of which was anxiously seeking the salvation of her soul. Many from all the region round about assembled in the spacious parlor, which was so full that it was difficult to find a place. Among the hearers were people of all classes, the poor and rich, old men leaning on their staves, young people and children. The schoolmaster of the place was one of the hearers. I preached on "the dry bones," Ezek. 37. The Lord accompanied His word. There was a shaking among the dry bones. The people wept over their sins, and inquired for the Saviour of sinners. Aged and gray-headed people sat with bowed heads, weeping and agonizing over their sins, so that the tears ran down over their sunken cheeks. O how joyful were those scenes. My heart leaps at the remembrance of them. The Lord blessed the seed sown.

In the afternoon all these hearers and many more came again. I preached on Rev. iii. 20, — "Behold, I stand at the door and knock." The meeting continued till midnight. At the close the congregation wanted to hear on the sub

ct of baptism. I turned first of all to the schoolmaster and proposed to him this question — "Tell me," I said, "of what is infant baptism?" "It cleanses the child from original sin." Then I asked the people, "Are you free from sin?"

"Alas," they cried, "would that we were without sin; but we are great sinners." Then I asked, "What is original sin?" No one exactly knew. I explained it to them and then asked again, "Are you today free from this depravity?" "No," they answered. "Then what has infant baptism done for you?" The schoolmaster replied, "We are born again in baptism."

"Well," I said, "are you all, as being born again, the children of God, and as such are you sure of everlasting blessedness?"

The people answered, "O no. If we are not converted, we shall all be lost." I asked the schoolmaster the third time, "For God's sake, tell me what good infant baptism does or has ever done? For it neither cancels original sin, nor regenerates the soul of the infant." The schoolmaster was very much troubled and did not know what to say. The whole congregation stood and looked at me in wonder. Then I began to prove believers' baptism from the Bible, and I showed that infant baptism has no authority in the Holy Scriptures and is therefore nothing but an invention of man. The people had never heard such a discourse. They were all eyes and ears, and wondered at this new doctrine; finally all dispersed quietly.

Revival in Klador, Russian Poland.
Nov. 27. — I cannot help giving a brief account of my last missionary journey into the district of Klador. The Lord has arisen to redeem His people there out of darkness. In a visit of eight days, I had much delightful experience. Our meetings were occasions of great enjoyment, and on the 24th inst. I had the privilege of baptizing eleven ransomed sinners into the death of Christ, — ten of the number at three o'clock Sabbath morning, and one, at ten o'clock the same evening. About twenty have found peace in believing and are waiting for baptism, and many others are anxious. Of the eleven baptized, one was

an aged woman who had been a disciple of Christ for thirty years. She resided about fifteen miles from Klador. Recently she was moved by the Spirit of God to go to that place and live with her sister, who had also been a disciple for twenty-four years. Here they both obeyed the command of their Lord and Master by being baptized into His death.

The man, whom I baptized alone in the evening is a teacher, and formerly a member of the Lutheran Church. He sought the Lord with much solicitude for seven years, and three years ago began to rejoice in His mercy. Several peasant-women were among the number baptized. Their husbands looked with streaming eyes as they went down into the water, and longed soon to follow their example. We spent three days with a well-to-do peasant, who with his wife is similarly disposed. A magistrate in the city of Klador, also his wife and a daughter fifteen years of age, have been hopefully converted and are much attached to us. Three miles distant a whole family have become believers and are waiting to be received into the church.

I had not time to go thither, and I could not safely trust myself to do it, for my stay in Klador has already stirred up much confusion. The Lutheran pastors had the mayor of the city on their side, and would have arrested and thrown me into prison, if it had been in their power. Br. Ewert was arrested last October on the Polish border, and has been prohibited to pass it, so that now all the labor, which, God be thanked, is by no means light, falls upon me.

LETTER FROM MR. PENSKI.

Six Days in Prison in Russian Poland.
After a fortnight's blessed missionary travelling in Prussian territory, I crossed again the Russian border, under Divine direction, Oct. 26, in company with a brother and sister, proposing to visit my two stations there and to preach the gospel. One mile on the way, we visited a dear friend, who with his wife is not far from the kingdom, and who gladly offered his house for us to hold a meeting. The meeting was held in the afternoon; three school-mas-

ters were among the congregation, one of whom seems inclined to the truth.

Early on Sunday, the 27th, our friend accompanied us to Wolla, the next station. We arrived about nine o'clock, and found a few friends already assembled. It was very joyful to see the friends coming together to the meeting. The brother at whose house the service was to be held had notified the people who are favorable to us, far and near, that preachers were coming. Hence a large number of hearers assembled. After a short prayer-meeting, I preached from Mark i: 15 — "Believe the gospel." The Lord blessed the word. The meeting went on quietly, and we had not a suspicion that we should not be allowed to have a second. At noon, while we were sitting at the table, a military man came in and inquired, "What are these people doing here? Is it a wedding, or a funeral?" The man of the house, who was at the time an officer of the place, modestly answered him and invited him to eat. He was glad to do so, and ate with a good appetite. By some expressions which he let fall at table, we hoped he had no evil intentions toward us. I conversed afterwards with anxious souls, and br. Ewert prepared for the meeting.

After the service began, two other military men came into the room. The congregation was alarmed, but they quieted them, told the man of the house to continue the meeting, and took their seats. A hymn was given out and sung. The soldiers listened attentively. At the close of the singing they arose and called the man of the house to follow them, and ordered him to tell them who were the leaders of the meeting. He was compelled to act, and br. Ewert and I came forward. They asked our names and residence, examined our passports, and, finding them all right, asked to see the other foreigners. After examining them, they ordered brn. Ewert, Besel, Semke and myself to repair to the little town of Kikol, in the vicinity, to testify before the magistrate at that time residing there, touching our meeting and our doctrine. It was not possible to refuse; so we followed them. Br. B. took a carriage and rode with us four; one soldier rode with us, the other by the side.

My two Prussian companions were fortunately overlooked.

We arrived in an hour, but before we reached the gate, we learned from the Russian who sat with us and guarded us, that it was determined to take us a mile farther to Lypno, the shire town. We arrived at the magistrate's office at sunset. Our reception was in real Russian style. One of the officers screamed out, "Fifty lashes will cure you of baptism. We have enough Catholics and Lutherans. You must be put down." Another came from a room above, and shouted in the bitterest tones — "Is Frederick Alf here too?" On being answered "No," he asked us whether we believed in Alf's doctrine. We answered "Yes," upon which he said, "I have already fined that scoundrel Alf more than two hundred roubles, and imprisoned him several times for travelling and preaching, and I will have you sent to your homes again." This officer, who was a subordinate, resided formerly in a circle (county) sixteen miles distant, the residence of br. Alf, and, acting in place of his principal, he had embraced the opportunity to exercise upon that dear brother all possible cruelties.

After some time our passports were taken away, and in the darkness of night we were led away to jail. We were thrown into a filthy prison; but a place in the barracks was pointed out to us, where we could be under cover, and where we could sleep by night on a sack of straw with a coverlid. We supposed that we should have a hearing the next morning, and be set at liberty. But it was six entire days before our case was decided. During this period we were permitted to go, under guard, to a restaurant to buy our own provisions, and thus many delightful opportunities were afforded us to witness for Christ. At these Russian restaurants we were obliged to pay the highest price for every thing, and also to pay for the food of our guards, so that our purses were well-nigh drained.

On Saturday at one o'clock, P. M., the officers thought of us. We had no hearing; we were not asked a single question; but they delivered us without ceremony to a transport. My three companions in

suffering, being subjects of Russia, were closely manacled, like thieves. They put no chains on me, but conducted me unfettered to the borders of Prussia. Br. Ewert, a man sixty years of age and very feeble, was compelled to walk, handcuffed to br. Beesel, also a man of hoary hairs, fifteen weary miles to his home. And it was, O, such an honor ! But how painful it is to see under-officers exercise such arbitrary cruelties ; for the government of Russia does not approve of such things. My own journey of five miles was soon over, and on Sunday, Nov. 8, at one in the afternoon I reached my home. I thanked God for our freedom, but did not forget to pray for my companions in tribulation and for our friends in that benighted realm.

May this letter lead the people of God to remember at the throne of grace the work of the gospel in Russia.

Mission to France.

LETTER FROM MR. CRETIN.

Catholic Efforts. Denain, (Nord) Dec. 24, 1867. — Mrs. N., a Catholic, who received us with pleasure and seemed to me to understand salvation by grace, renounced popery. She had a great struggle with her family, who assailed her with violence and even accused her of bargaining away her soul to the Protestants. All her friends threatened to abandon her. The curate of her native town, who had administered to her the communion for the first time, came to see her many times without result ; then the priests of Denain, with whom she had sharp combats. The curate ordered the mother of her domestic to withdraw her daughter from her service. Finally, she no longer had any one to do her work, and both she and her husband were sick. At last the clergy gained her over again and she returned to popery. Poor woman ! What has become of her ! Does she still keep Jesus as her Saviour, and will she find everlasting life ?

The Gospel at Funerals. At a funeral of a child which I attended in Denain,

great numbers were present, who appeared to be pleased with my remarks ; I had the privilege of distributing tracts, which are always well received.

I have also been called for the first time to attend a funeral at Preseau. It occurred on a Sabbath when it rained from morning till night. Notwithstanding the storm, a few were present, who listened most attentively, and I distributed two or three hundred tracts. If the weather had been favorable we should have had hearers from all the surrounding villages. These funerals furnish fine opportunities for proclaiming the gospel to persons who would not hear it in any other way. We need a good colporteur to visit the village after a funeral, to finish the work begun and to circulate New Testaments.

We have a pious family at Lens (Pas de Calais). I have commenced holding a meeting there, but only a few have attended. A miner seems to have been touched by the truth. His son appears well disposed, but his wife and the rest of his children are opponents. Our brother lost a child, and I attended the funeral ; at the house I had more than 200 attentive hearers, and at the cemetery more than 400, who listened very seriously. The people seized the tracts out of my hands, and I distributed about 300. It was the first Protestant funeral that ever occurred in the town, and the place was moved from one end to the other. The funeral has produced a great impression. The people thought our religion very good, and came to our brother's house for tracts for several days afterwards. The physician who had attended the child came to hear me, and he went to our brother's for tracts. He would have been glad to see me to converse with me. Many of the people came to me for tracts.

Fifteen days afterwards, Mr. Coquin came to hold a meeting in the place. More than a hundred and fifty assembled in the house of our brother and around the door. Mr. Coquin stood in the doorway and spoke, and as the people were unwilling to leave, he had to address them for four hours. He also distributed a good number of tracts, which were eagerly received. The physician came too early to

see Mr. Coquin, and being called away to visit a sick person he did not see him at all.

Persecution for the Sake of Religion. Everything appeared to be going on advantageously for the cause of the gospel, when the Chief of Police sent for our brother and said to him, "You have been engaged in propagating Protestantism, and debates have been aroused in many families. I give you eight days to leave the company (the mining company) and the house where you reside." As winter is coming on and there is no sale for coal, I was unable to secure for our brother a place to labor at Denain; hence he was without work. But God had compassion on him and on us, and has given him work two miles from Lens; the mine however is very dangerous, and the work less profitable. One of our brethren from Bruay who was dismissed by his employer, has also gone to the same place. There are three Protestant families, and besides, one of the chief overseers is a friend of the Protestants. His mother-in-law attends our worship at Denain. May God confound our enemies by causing the things which have happened to our brethren to work together for the advancement of his kingdom. In the mines of Bruay the President of the company has sent away four families of our brethren for propagating Protestantism.

I have prepared a pamphlet against persecution entitled "L'amour du Prochain" [Love to our neighbors]; but I have no money to pay the expense of printing it. When shall I have it? When we cannot have direct access to people, we ought to have a good treatise to give them.

We have much opposition. Help us, dear brethren, by your prayers and your generous gifts. We are giving up Anzin, where the Nationals have nearly everything. We placed a laborer there too late, and we have never had there a convenient place of worship.

The Work at Various Points. Our work at Denain is suffering. The clergy are waging a bitter war against us, seek-

ing to remove the Catholics and our influence and to get away others. I have written a tract in answer to the insults of the curate, and to public opinion favorable to us, but have no money to print it. It is very hard to plead the Lord's cause with those who stand aloof from us on account of the calumnies circulated by the curate.

Preseau is still in a very promising condition. Our friends are doing well. Let the clergy let us alone and keep away from us. I should like to have my tract printed, to distribute a few in order to have a discussion in respect to our work. Nothing is so fatal as a dead calm; the people keep aloof from us.

Orchies is much as usual. There is little progress.

Pas de Calais is under persecution of the most vexatious kind. Our mission is forced to leave the district, and the hearers are left in fear for their bread. A laborer in France finds it with difficulty, especially at the close of winter. So that there are great obstacles, and great need of faith when it is out of the question to please, and enlighten them and comfort them, the work is so much the more difficult.

We await the blessing of God that our progress may be extended. Pray for us, and grant us your effective aid in this arduous work.



LETTER FROM MR. LEMAIRE

Revival Incidents. Cuise la 18 Nov. 9, 1868. — My letters of May and July 25 are confirmed. In those I spoke of the encouragement at Cuise, and also of our hopes. I now have the happiness to inform you that our hopes are realized, and that we are beginning to reap. Several souls have been converted.

Oct. 20th two souls were converted, a young married man and a young woman. This is the first time that I have witnessed a sudden conversion. The young man had never been to hear me, and not only did he not shadow what the Holy Spirit

aim. While I was administering the Lord's Supper, his heart was changed. On the same night, taking by the hand of the same man converted a few months before, he was able to say, "Now we are

As to the young woman, —
 years of age, — she had come
 to our worship, and was con-
 we had the truth ; but had
 herself to Jesus. During the
 her heart also was touched ;
 is converted. She remained
 service to converse with me.
 she told me of her indifference
 O how great is the power
 spirit.

hear of the conversion of the
till a fortnight after it occurred.
led it through, our evangelist,
who went in his turn to con-
vince at St. Sauveur. At first
believe such a miracle. I had
God every day to grant us the
of souls; but when He an-
id to myself, "Is it possible?"
ent thither again, the 17th of
I acknowledged, because, like
saw, — that the hand of God
rtened. When the dear young
forward to take me by the
untenance shone, and his hand
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onversion, he always wears a
his face. It is evident that he
py. He takes delight in sing-
ival hymns, — "Just as I am
plea," "My soul is sealed for

evening of the same Sabbath, before our last meeting, I went young man who was sick of a month during his sickness he died. Some days before, one of our friends brought him a New Testament when they told him it was for him. He took the sacred book with holy joy.

last meeting, as I was con-
 the wives of the two convert-
 ren, (it was the first time that
 n had come to worship, and
 n the evening,) — I was called
 de room, where I found a num-
 ren and sisters, and five per-

sons who were asking to be admitted to the church by baptism. After their examination, it was determined that they should be baptized as soon as possible.

On the 3d of December I received a letter from br. Véron which says, — “ I have again good news from St. Sauveur. The mother of the young woman last converted has embraced the truth, and desires that all her children should walk in the ways of religion. She has sent for one of her daughters, who was living out at service, to come home, and this young woman also appears tender and frequents our meetings. The sister of Mr. Cadot,— our brother who is pastor at Chauny — is also very serious, and her youngest son who is sick, (the young man spoken of above,) seems to me abundantly prepared to die. There is also another young man who attends our meetings. His conversion also was instantaneous. You may be sure that all these new converts at St. Sauveur are very happy. God willing, I purpose to go there next Lord’s day. Our meetings are not attended by great numbers. Our enemies rage. The relatives of our converts declare war against us. But, what is remarkable, the mayor of the district has sent his guard to search out certain persons who insulted us, saying to them that they had better keep quiet, if they did not wish to be punished.

Finally, one of our sisters who joined the church the present year from Ville-neuve,—has gone to live in the province of Liege, Belgium. We lamented her departure, and I feared her isolation, her distance from every place of worship, would be injurious to her. But the following is an extract from a letter she has just written me.

“When we reached Waremmme, there was a young woman in the house into which we went. The first question she asked me was, whether I went to mass. I replied, ‘No.’ ‘Then you are a Protestant.’ ‘Yes.’ ‘But it is not right to embrace that religion. The curate is opposed to it. Their books are bad books.’ ‘No, their Book is the Word of God.’ Then I said to her, ‘Would you like to come to my house to sew?’ She answered, ‘Yes.’ She has said to me since, ‘O madame, how

happy it makes me to hear you read and sing.' She comes every Sunday to pass several hours with me. We sing and pray. I do all in my power to spend the holy day without sinning against God. I did not dare to pray aloud in public; but God helped me when I prayed for the first time with this young woman. I was afraid, but God strengthened me; and when I had ended, she threw herself into my arms, saying, 'Madame, nobody prays like that here.'"

This dear sister adds, — "Dear Sir, I thank you for bringing me to know the Saviour." This is the best reward which God condescends to grant to his children here below.

Sabbath School Incidents. The children of our Sabbath school, — they are few in number, and very young, — rejoice my heart. I was lately at Chelles; it was before the morning service. A little boy four years of age very timidly approached the table where I stood, and put upon it five centimes, — all his little property. I asked him what it was for. He answered, "For the good God." In the afternoon, his sister brought ten centimes; and then two other little ones, but somewhat older, gave all they had in their purses, — one franc. The next Sabbath another little one also brought me five centimes, and yesterday two other dear little ones, — four and six years old, — brought, each, five centimes. I am very glad that our dear children are forming the habit of giving for the work of God.

In these times, when the expense of living is so high, our brethren and sisters do not forget the work of missions. They give, like the widow, — of their penury; for they are poor. Some days since I read that Mr. Maguire, of the British House of Commons, said, "In the great republic of America, Catholicism is advancing every day; it is receiving new accessions, and gaining in force and in power over the national heart. Every day new members of the national household take their places under the spiritual sway of the Holy Father." I suppose that is also true which the Baron Dupin said before the French Senate, — "In 1802 there were 1,500,000

Protestants in France, and now there are 800,000." It is very true, that our poor Reformed Church has but little vigor. It is advancing very quietly towards the state of the church in Laodicea. May God give our Baptist churches grace to hold up firmly the banner of the Gospel, and may we be the leaven that shall "leaven the whole lump."

The Revival at St. Sauveur. Cuise la Motte, Jan. 24, 1868. — We have witnessed a revival at St. Sauveur, which is still in progress. Perhaps seventeen are among the converts. I am grateful that my life has been prolonged to witness such a manifestation of the Holy Spirit. The revival at St. Sauveur has quickened the spirit of piety in the entire field. The need of prayer is felt more than ever; I trust it is only a prelude to new blessings. The timid have gained courage.

For example, a young woman in Montigny, who has known the truth more than a year, but did not dare to join us on account of the opposition of her husband, a month ago came to the house of one of our sisters to read and pray with us. When her husband asked her where she had been, she replied, "I have been to hear Mr. Lemaire, and I mean to go every time he comes, and you may do to me whatever you please." In fact she came again day before yesterday.

We devoted the last Sabbath of the last year and the first of the present to prayer. I am persuaded that He who has made us feel the need of it, will grant us our requests.

On Monday night, when I returned from visiting the villages around St. Sauveur, and holding meetings, — everywhere finding encouragement, — a man of Cuise came to see me. He knew the truth, but pride and the fear of man restrained him; — he thought us too poor, too feeble. This man said to me, "Where were you on Sunday night, and what did you do? Did you speak about me?" I replied, "I was at five places, — between here and St. Sauveur. Why do you ask me that?" "Because," he replied, "on Sunday night, from nine o'clock till eleven, I was in distress. I could not sleep. The duty of be-

lieving the gospel was pressed upon me, and I was wretched." I then said to him, "From nine to eleven in the evening, we had a prayer meeting at St. Sauveur, and prayer was offered for Cuisè, and consequently for you." He was impressed by this remarkable coincidence, and his eyes filled with tears.

O, how often I think of the following words in the wonderful sermon of Dr. Read at Chicago, the 28th of May last, —

"Here we have found what our analogies led us to expect, — a fixed and easily-known limit to the exercise of Divine power in answer to prayer; and we have also found that that limit is the faith of those who offer the prayer." Lord, increase our faith.

Let all our friends in America who love our work, help us by their prayers as they do by their alms.

MISCELLANY.

THE WORK AND THE MEANS FOR ACCOMPLISHING IT.

"The success of mission work is becoming very great. No one who is acquainted with the subject dares deny it. In some districts it is surprisingly great. Three years ago, for instance, one Christian man went alone to the district of Chumba, in Northern India. No church sent him, no society supported him. He went, not knowing how he would be provided for, except that God would do it. And now he has established two congregations, eight miles apart; a school for Christian children; classes for Christian men and women; 22 zenanas are open for visitation, and a girls' school has been begun — the fruit of one man's work and faith in little more than two years! Indeed, I hesitate not to say that, comparing the mission field with our field at home, there seems more evidence of God's Spirit and power there than here; more visible conversions, more marked changes in a district, more tokens of spiritual success. Who can deny that the field is fast opening?

"2. But, secondly, the Church of Christ does not seem to be equal to the occasion — is not rising to the emergency. Formerly the complaint was that we labored in vain. The heavens seemed as brass to our prayers for the conversion of the heathen, and the earth seemed as iron under the sowing of the Word. Now it is not so. It is manifestly otherwise. The fields are white unto the harvest. But where are the laborers? *There is not much*

more doing now, with these tokens of success, than was doing before, under discouragement. The missions of many of our churches have been standing still. The men sent out have more than they can do. Their hands are full with the congregations already gathered, and who shall go forth to gather in the waste places around them? And how is this? It is the lack of *knowledge*; Christian men and congregations here, not knowing what is being done, not hearing the calls for help, not seeing the need of new exertion. It is the lack of *faith*; men and congregations not having reliance on God's simple Word as able to save, on the power of the Cross to deliver the perishing souls of heathen men — not feeling its power themselves, and not believing in its power on others. It is the lack of *interest*; men having little or no concern in what they hear of heathen lands and of the work of Christ therein, having no wish that idols should be abolished, and souls brought to know Jesus Christ, it being all a matter for which many care nothing at all! Let these men answer for it as they may; let them think how they will meet Jesus Christ face to face and answer for it then. But let all Christian men lay it to heart as their own solemn duty, that they must help this cause of Christ.

"3. The success of missionary work will probably soon be much greater than it has ever been.

"An army takes a long time to prepare for setting out on a campaign; strangers

wait on, wondering what can cause the delay; but when it does begin, how speedily it does its work! . . . So has it been, and so probably it will be, with the cause of missions. We have been seeing the scaffolding. It has been a work of great labor, patience, and expense. But the work itself, the work within, is rising, and will rise faster every year—the work of the spiritual temple, the work that shall last forever. And the more success abroad, remember, the more

support will be needed at home more converts, the more missions the more native congregations, the more churches will be needed. And the which will come from the new-born ality of native converts will not, for son, be in proportion to the demand Christian men think of this, and let be prepared to follow when Christ If He give His Holy Spirit to bless work, let the churches enter in to the field.” — *Lond. Miss. Chron.*

AMERICAN BAPTIST MISSIONARY UNION.

ANNUAL MEETINGS.

The fifty-fourth annual meeting of the American Baptist Missionary Union held in the First Baptist Mariners' church, Oliver St., New York city, on Thursday, May 21, 1868, at 10 o'clock, A. M. The annual sermon will be preached by Thomas Armitage, D. D., of N. Y., or by Rev. W. W. Evarts, D. D., of Illin alternate.

G. W. BOSWORTH, *Rec.*

Lawrence, Mass., March 16th, 1868.

In accordance with a provision of the Constitution, the fifty-fourth annual meeting of the Board of Managers of the A. B. M. Union will be held in the First Baptist Mariners' church, Oliver St., New York city, immediately after the final adjournment of the meeting of the Union, which convenes on Thursday, May 21.

G. J. JOHNSON, *Rec.*

Burlington, Iowa, March 16th, 1868.

DONATIONS RECEIVED IN FEBRUARY, 1868.

MAINE.

Monson, a friend 5; E. C. Stanchfield 1; D. P. Bailey 4; Freeport, ch. 15; New Gloucester, Rev. R. J. Langridge 1; Warren, Ladies' For. Miss. Soc., Eliza A. Richardson tr., 12; Warren, ch. 28; Fayette, Female Miss. Soc. 13; Buxton Centre, ch. & soc. 25; Brunswick, Mrs. Narcissa Stone 100;

NEW HAMPSHIRE.

East Westmoreland, Francis & Martin Snow 8; Sanbornton, 2d ch., Sab. sch., Young Ladies' Bible class 5; Antrim, Mrs. Hannah O. Abbott, for Ger. Miss., 1.50; Claremont, Thos. J. Harris, of wh. 6 is for German and 6 for Swedish Miss., 22;

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204 00

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Coll. per Rev. O. Dodge, Dist. Sec., Owego Asso., Rev. E. Van Freedensburgh 10; Morris, ch. 16; Winfield, Rufus Wheeler 10; C. J. Wheeler 10; G. S. Weeks 10; Mrs. C. Weeks 5; Almond Day 2; Peter Morgan 1; Mary E. Harden 1; A. Holmes 51 cts.; C. P. Rider 50 cts.; 66.01

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Miami Union Asso., Urbana, ch., in part, 20.93; Dayton, 1st ch., Sab. sch., for sup. of "Tab Boo," nat. pr., care Rev. B. C. Thomas, Bassein, Burmah, 144.44;	165 87	
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Strait Creek Asso., Crooked Creek, ch. 1; Camp Creek, ch. 1; Pebble Creek, ch. 3.60; E. F. B. Creek, ch. 1;	6 60	
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Total from April 1, 1867, to Feb. 29, 1868,		\$85,496.23.

THE

MISSIONARY MAGAZINE.

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MAY, 1868.

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1868.

MISSIONARY MAGAZINE FOR 1868.

THE forty-eighth volume commenced with the number for January. MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notes of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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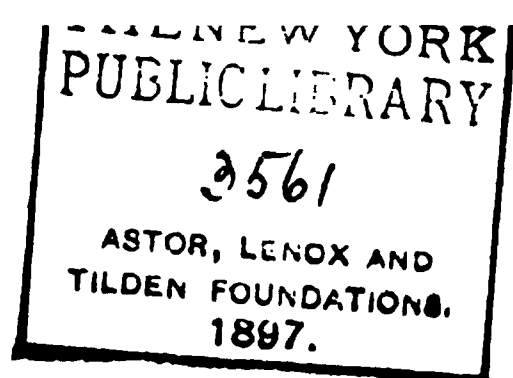
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AMERICAN BAPTIST MISSIONARY UNION.

VISIT TO PEKING. — GOVERNMENT OF CHINA.

BY REV. M. J. KNOWLTON, NINGPO, CHINA.

[Continued from Mag. for March, p. 69.]

Before speaking of the present Imperial family, it may be interesting to glance at the Tartar sway in China in general.¹ The present *Ta-Tsin*, that is, "Great Pure," is not the first period of Tartar sovereignty over China.

The incursions of the northern tribes into China began at a very early date, as is evident from the fact that the Great Wall was erected as a barrier against them, 220 years B. C. Subsequently those incursions became more and more formidable. About the year A. D. 936, the Tartars assisted in overthrowing the *After Tang* dynasty, and establishing the *After Tsin* dynasty, for which service the Chinese emperor was obliged to pay them a subsidy. The second emperor of this dynasty, failing to pay the tribute, they drove him from the throne, and endeavored to subdue the whole empire; but were defeated by a Chinese general, who became emperor and called his dynasty the *After Han*. Next followed the *After Chan* dynasty, which lasted about nine years, while the *After Han* dynasty continued but four years. Next followed the *Sung* dynasty, which maintained its sway over the whole empire about 167 years, to A. D. 1127.

From about this time for more than a hundred years the Kin Tartars held possession of the northern half of the empire; hence this dynasty from the year 1127 was called the Southern Sung dynasty. About A. D. 1245 the Chinese emperor called in the aid of the celebrated Mongol Tartar, Kublai Khan, who not only drove out the Kin Tartars, but finally, in the year 1280 succeeded in subduing the whole empire to his sway. Thus in 1280 was the reign of the Mongols established over China, which was called the *Yuen* dynasty, and continued ninety-eight years.

It was during the reign of Kublai Khan, that Marco Polo and his father Nicolo Polo visited China, and were taken into the special friendship and favor of the emperor. Marco Polo, being young and apt to learn, by applying himself vigorously to study, was soon able to speak and read and write both the Chinese and Mongolian languages. The emperor sent him on several commissions, and made him the ruler of a city in this, the Chekiang province. Marco Polo's history of his travels and sojourn in China

¹ There is no such nation as Tartary, — this being but the foreign designation for a region of country lying north and west of China, inhabited by various tribes, and divided into the countries of Ili, Ontee, Mongolia, Inner Mongolia and Manchuria.

is the most reliable and complete account that we have of China as it was six hundred years ago.

The population of China at this time was but about 60,500,000, but its wealth and magnificence were very great, and Kublai Khan reigned in great splendor. Marco Polo and his father, after about twenty-four years' stay, returned to Venice from the emperor's palace, laden with great riches, the result of the imperial favor. At length the Mongol emperors became indolent and effeminate, their dynasty was overthrown in 1368, and the Chinese were again their own rulers. The *Ming*, i. e. Bright, dynasty, was established, and continued for about 276 years, when the Manchu Tartars raised a vigorous war against China; bodies of rebels arose in different parts of the empire, and the leader of one of these having attacked the capital, the emperor hung himself and the usurper took the throne. But the chief general of the Chinese forces would not submit to him, and invited the Manchus to assist him in removing the usurper. To this they willingly assented, and soon drove him from the throne; but instead of giving it to the rightful claimant, following the example of their Mongol neighbors, they assumed the reins of government themselves.

Thus was ushered in the present Manchu Tartar dynasty, called the Ta Tsing, i. e. Great Pure, dynasty, in the year 1644. The Manchus have given nothing to China, but long cues, tobacco, and perhaps a little military prowess, but they have received of the Chinese, literature, refinement, and the art of hypocrisy, deception, and extortion. Both countries are equally filled with ignorance and superstition. Buddhism prevails in both, and indeed, throughout all central and eastern Asia.

The emperors of the present dynasties, and the periods of their reign, are as follows: Shunehi, began to reign in 1644, and reigned eighteen years; Kanghi, the great friend of the Roman Catholics, reigned sixty-one years; Yungching, the bitter persecutor of the Romanists, reigned thirteen years; Kienlung, who received embassies from the Russians, Dutch and English, and built some splendid buildings, reigned sixty years; Kiaking, the great grandfather of the present boy-emperor, reigned twenty-five years; Tan-kwang, who reigned when the first English war with China occurred, ascended the throne in 1821, and reigned thirty years; Kienfung, the fourth son of Yaukwang, became emperor in 1851, but was driven from Peking by the French and English allies in 1860, and fled to his country residence at Jekhol in Inner Mongolia, where he died the next year, having reigned eleven years. He left one son, but five years of age, born of one of the nine queens second in rank.

As this crown prince was too young to assume the reins of government, his mother and the empress took the regency in 1862, sustaining equal authority and assuming for their reign the title, Tungchi, i. e. United Rule. These two young women have now held the sovereignty for six years, over about one third of the inhabitants of our globe. They are said to possess good natural abilities, and are diligently learning to read and write the Chinese language. They learned to read and write the Manchu language earlier. The highest functionaries of state are all completely in their power, and must kneel before them when admitted to their presence. Even prince Kung, the second brother, younger than the late emperor, and minister of state, and commander-in-chief of all the armies, must do the same. It is customary, however, when officers are admitted to an audience, for the little emperor to sit on the throne, while the empresses, one or both, sit by his side behind a thin screen, and conduct all the conversation. The imperial seal is in the hands of the mother of the emperor, but all proclamations are made in the name of both of the empresses. The name of one is Tsi-Ngan, that is, Compassionate Quietness; and of the other, Tsi-He, that is, Compassionate Joy.

The emperor is now twelve years old and is kept at his studies. He has five teachers, each of whom spends a short time with him every day. It is said he does not like his books very well, preferring much to be riding and practising archery. In this he but exhibits the predominant taste of his Manchu ancestry.

The little emperor, (the Chinese call him and regard him as emperor, notwithstanding his minority and the reign of the regents,) has five uncles still living, who have much to do with the government. Tan-kwang, his grandfather, had nine sons. The first died when about twenty-one years of age, in 1831 ; the second, being born of a Chinese lady, could not have succeeded to the throne had he lived, but he died early ; the third also died early ; the fourth, as we have seen, succeeded to the throne ; the fifth is still living, and has the direction and government of the imperial clan. This clan is divided into the "Imperial house," which is composed of the lineal descendants of the first sovereign, and the "Golden race," embracing the rest of the clan, or imperial kindred. This fifth son is the Clan Director, with whom are associated four others, viz., Left hand Controller, Right hand Controller, Left Clansman and Right Clansman ; these five officers constitute a Court, that has charge of the affairs of the imperial clan and keeps the Registers.

The sixth son, well known among foreigners as Prince Kung, concluded the last treaties with foreign powers, and is quite friendly towards foreigners. He, besides being minister of state, commander of the armies, &c., is also at the head of the Foreign Office, which has charge of foreign relations, and all matters pertaining to foreigners in China. We need fear no disruption of amicable relations with foreigners, while prince Kung is at the head of foreign affairs. He is now thirty-five years of age, and it is to be hoped if this old rotten Manchu government still holds together for a time, he will be spared to smooth its downfall by his wise counsels.

The seventh son has charge of the education of the young emperor, and of the imperial body guards.

The eighth and ninth sons, prince Chung and prince Foo, are young, and have as yet no high offices assigned them.

The Foreign Office, with Prince Kung at its head, is composed of eight high officers, five of whom are Manchus and three are Chinese.

Though the emperor is "sole head of the Chinese constitution and government, and is supreme in every thing, and is regarded as the vicerent of Heaven, especially chosen to govern all nations," yet he is assisted in the administration of government by several Courts, Councils and Boards. In addition to the Clan Court and Foreign Office, there is the Inner Council or Cabinet, the General Council, the Board of Civil Office, the Board of Revenue, the Board of Rites, the Board of War, the Board of Punishments, the Board of Works, the Consorate, the Court of Representation, the court of Judicature, the Imperial Academy, the Imperial Astronomical College, the National College, the Ceremonial Court, the Banqueting Court, the Sacrificial Court, and the Court of Internal Affairs.¹

There is no Congress, Parliament, nor House of Representatives. The people have no voice in the government, and they care nothing for politics, and have no patriotism. They have nothing to do with the appointments of any officers whatever, nor the making of any laws, nor do they seem to wish to have. All they ask is to be let alone ; but they do not get even this boon ; for they are unmercifully fleeced by the officials and their runners or servants. They have no newspapers, and know nothing that is transpiring in the empire, except by vague and unreliable rumors. They are shut up to the narrow circle of their own petty affairs. It is true the Imperial government issues a daily little sheet, publishing such scraps of official orders, notices, appointments, &c., as are found posted up every morning in the Court of the Imperial palace ; but few, however, of the people get to read or hear the reading of these. The whole

¹ The Court of Internal Affairs has charge of selecting and looking after the concubines and maids of honor, numbering often five or six hundred or more, and also the selection and control of the five thousand eunuchs of the Imperial palace and harem. The emperor has one empress, nine inferior Imperial consorts and any number of concubines. These last on the death of the emperor go into perpetual retirement.

country, land and people, belongs to the emperor, and he has absolute power over life, liberty, and property throughout his dominions. He has the appointment of all officers, civil and military, and his authority is without limit or control.

How is the government administered? The Chinese sages speak much of justice and benevolence, as being essential characteristics of good rulers. But do Chinese officials follow the teachings of their revered sages? Not at all. It is impossible to imagine a more corrupt government. Law and justice are not in one case in a hundred regarded. From the emperor, who sells offices and titles, thus discouraging true merit, down through every grade of office, whether civil or military, it is one complete system of bribery, speculation, fraud and extortion. In the Courts, he who pays the most money gets his case. I am personally acquainted with numerous cases, where justice and right were entirely set aside by the more potent motive of money. Bribery secures literary degrees, and all offices of trust. Every officer makes it a point to defraud the government of a portion of all moneys, such as taxes, customs, &c., that pass through his hands. Every officer, too, beginning with the highest, extorts all he can from those immediately under him, and these in turn extort from those below them, and so on to the officers more immediately in contact with the people, such especially as the district magistrates, whose constant study and effort it is to extort as much as possible from the people. For this purpose, they, each one of them, have several hundred retainers, who prey like harpies upon the people, and are their constant dread and terror. The custom of deception and intrigue and lying enters largely into every official document; constitutes the chief and universal characteristic of all officials; in short, permeates and pervades all the ramifications of official administration.

It is a wonder how such a corrupt, faithless government has stood so long. And when in addition we consider the idolatries, the wickedness, the universal habit of deception, fraud and lying, that characterize the whole nation, is it not a wonder that the Almighty did not long ago destroy it, as He did Babylon, and Egypt, and the Roman Empire? And there are signs that a change is soon coming upon China. Revolution and insurrection are still rife in various parts of the country. The northern part of the empire is being overrun and desolated by rowdy bands of long-haired rebels, who hitherto have successfully resisted every attempt to put them down. And recently news have come from Hankow, that the leader of the Mohammedan rebels, who for several years have been in arms against the government in the western part of the empire, has proclaimed himself emperor. China and her government must reform, or be dashed in pieces "like a potter's vessel." The quicker the change comes, of whatever kind, the better. The gospel has been faithfully preached to the people of this land for many years, and countless Bibles and tracts have been distributed, that have found their way to all parts of the country; but hitherto, most have scornfully rejected the truth. For that very thing, are they not laying up a store of wrath against the day of wrath? God is and has been bearing with them as He did with the Jews; but as with them, will there not a period come, when their sins will be visited upon them?

In regard to the treatment that missionaries and native Christians are likely to receive from the Imperial government and from officials, the Hon. Mr. Burlingame, the United States Minister at Peking, in a recent dispatch to the United States Vice-Consul at Ningpo, says, — "I do not think that the supreme government of this country is particularly averse to or suspicious of Protestant Christianity; but its present attitude may be owing rather to indifference than approbation, and would change with a fuller understanding of the tenets of the Bible. The provincial authorities are much more under the influence of the local gentry, and to please them, may think they can oppress native Christians with impunity. While local oppression may render their condition very irksome for a time, I do not think there is any reason to

hence the initiation of a settled purpose on the part of the Imperial government to execute them, as took place in the reign of Yungching."

Recently strict orders have come down from the Foreign Office to carry out the provisions of the treaties relating to the propagation of Christianity; some officers have manifested opposition to Christianity, including those at Kinghwa, have been rebuked, and the Taotai at Ningpo, in obedience to the orders of his superiors, has issued a proclamation, giving all the articles in the four treaties, English, French, American and Russian, relating to Christianity, the hiring of dwellings and chapels, access into the interior, &c. The officials seemed disposed to carry out the treaties, to give full toleration and protection to Christianity.

SHANGHAI, Aug. 10, 1867.

LETTERS FROM THE MISSIONS.

BURMAH.

Toungoo Mission.

LETTER FROM MR. BUNKER.

Location of Toungoo. We are situated in a valley between two ranges of mountains on the Toungoo river. These ranges run nearly north and south. On the west, ten miles of travel will bring us to the plains; on the east, fifteen miles. It is these eastern mountains that the majority of the Karens live, though some are scattered to the west. Between here and the plains on either hand is dense jungle, from village to village likewise. These villages are grouped in little villages, where they have perhaps one season, cut their rice and move to some other place. Between these mountains on the east some 100 miles, live the Red Karens, to whom I am more especially designated.

The Karen nation is evidently of great antiquity. They have traditions that their age equal to that of the Chinese.

It is said that their language also resembles the Chinese more than any other eastern language. Certainly they much resemble the Chinese in their physical make. They have no written language, save what the missionaries have written for them; but they have a great mass of unwritten tradition.

School in Toungoo. Br. Cross had established here, when we landed, a school with thirty or more pupils. They are a fine

and intelligent class of boys. I have become very well acquainted with these. I have also seen a good many from the jungle. This people are gradually coming up out of their heathenism, but there is a great work yet to be done.

Br. Cross' school has made a good advance in knowledge. Some of the boys are very proficient in mathematics, one class being able to calculate a lunar eclipse as rapidly and accurately as any at home. I desire very much to take a class in chemistry next term. If I had an electric machine with appliances, it would be a great help. Chemistry, so far as I know, has never been taught among the Karens. There is as yet no book or writing setting forth this science in the least. I have a small battery, but very few of the appliances. However, I can make many of the articles necessary for experiment. Add to this a good electric machine with articles for experiment, and I could form quite a laboratory.

Soon after landing here I took a class in singing, and we have got on nicely together. They knew nothing of the science of music when we began; but now they "beat time" very well, and are able to tell the "whys and wherefores" on most points of music; besides, we have learned many of our good old home tunes and one anthem of four parts, each keeping his own time and singing his part. Monday we propose to learn good old "America." There is no time of the day when I enjoy more, than when seated at the

the verandah with my boys about me. They are very quick, and very tractable.

Next year we have a fair promise of having the school doubled. I am sure at least we shall have all we can provide for. The Karens, as a mass, are poor, and few would be able to come, if they were not supported by the mission while at school. So here we are obliged to supply them with food, books, clothes, &c. The Missionary Union appropriates about one fifth or one sixth part enough for the support of the school. So it is this year. The remainder must come from specific donations of friends here among the English or friends at home. If these contributions fail, then when they come to us we are obliged, hard as it may be, to send them back to the jungle. I am sure if friends of missions realized this more, no young men who should come to us would be obliged to turn back again. It is only by teaching thus that we can get teachers for the people; and the success of this mission for the future will depend much under God, on the character of the teachers sent out. As a fact, now, many villages are calling earnestly for teachers, but we have not one fifth enough to supply the demand. But we hope for the future. God is more interested for the success of His cause than we, and will raise up friends for us in times of need.

School for Girls Needed. We need a school for girls; we ought to have one by all means. The more we think and pray over this matter, the more imperative does this necessity seem.

In Toungoo district alone, setting aside Shwaygyeen, there are 84,000 Karens. Bordering on this country are numerous tribes, extending how far we know not. Of these 84,000 Karens, 8000 are professed Christians. There are many primary schools in the jungles, of more or less efficiency, where reading and writing are taught. These schools however are and must be very imperfect, owing to the little knowledge possessed by the teachers and their scarcity. You will understand this when you call to mind the unparalleled

spread of the gospel here in the first days of the mission. We have not enough teachers for our churches, not to say anything about "the regions beyond," who only wait teachers to rush into the kingdom as at first.

Br. Cross has strained every nerve to save the churches in the terrible trial which has swept over them, also to keep up a training-school for teachers, in which he has had every thing to contend against. Now the churches are coming forth into the light again. Every thing seems brightening, and God seems ready to pour out his Spirit upon us. Already this year 300 have been baptized, and many more are applying. Education is also beginning to assert its demands. Last year our school numbered eighty, this year upwards of 100, with ten at the Theological Seminary at Rangoon. The call for teachers has greatly increased, which we are wholly unable to meet as yet. This call comes as well from the heathen, as from the Christians. Our school from which we look for teachers to fill these calls, is thus far only for young men. Buildings have been erected only for them, and are hardly sufficient for the number I have mentioned. Again, as to means for the support of this school for boys. The Union does not and cannot appropriate its full support, and it has been with great solicitude at times, that so large numbers have been received. But God has thus far aided when the need came. Yet in text books and school apparatus we are sadly deficient.

Now then that we ought to have a girls' school is plainly a great necessity; else, whence shall these teachers have suitable wives, who shall help them, instead of dragging them back to heathen idleness and indifference? It is a lamentable fact that many who gave great promise in the school have gone forth, married ignorant wives and gone back, in a great measure, lost. In short, just what would take place at home in such a case, occurs here. What the family would be at home with ignorant wives and mothers, it is here in Toungoo now.

Bassein Mission.**LETTER FROM MR. THOMAS.**

Visits to Karen Churches. Bassein, Dec. 24, 1867. — On my return from Rangoon, whither I went on my way to Convention, I commenced my preparations for work among the Karens of Bassein. The country was not sufficiently dry for me to travel with safety until the beginning of this month, December. And now having returned to the city for a few days, I hasten to give a few particulars in regard to my recent tour. These items may be of interest in themselves, and from them the reader may infer the general state of things now existing in Bassein.

During the last part of this month, I have been to twelve different churches. In some of these places my stay has been but a brief one; but in other places circumstances seemed to require me to remain a longer time.

To the most of these twelve churches, which I have now visited, I came ten years ago. In some places, say in three of the twelve, I could see a very decided improvement. In other places there has been no improvement. While in a few places, deterioration is to be plainly seen.

The church in Shan Yuah, a few miles south of Bassein city, on the left bank of the river, is in a very undesirable condition. But as I can get to this place more easily, I proposed to visit it when I can spend there a longer time. Hence I called in from their fields none of the disciples. Yet I saw many of the people, and in the evening had quite a congregation to whom I preached from John 15: 8, urging the people to bring forth fruit, much fruit; among these fruits are, support of their pastor, instruction of their children, and other things in which I knew this church to be deficient.

Become Two Bands. Thence we proceeded to Wai Schu, on the same side of the Bassein river, some twenty miles from the city. In this place we spent three days and nights. Here are about one hundred disciples, who seem to be true believers. Yet they have been for two

or three years divided, — one half of the church adhering to the preacher established there, while the other half, only two miles distant, have put up a man from among themselves as their pastor. This preacher is a very modest, intelligent, sincere appearing man. There were no outbreking sins to be dealt with; there was a want of vigor and of general intelligence; but both branches would be deemed worthy Christians in any part of the world. And yet, they were divided, hopelessly divided. The first of March last, I spent a day and night here; we urged them to be united under one preacher. But we now find that union to be impossible. Hence after much prayer and consultation, the Wai Schu church agreed to separate and become two churches. They seemed relieved when they knew they could do this, and even seemed to love each other better than ever before. We had the communion with both churches, but persons to join both branches were baptized by me at one place. It was a very solemn, interesting baptism. Four candidates were accepted out of ten applicants.

Our work was very simple, after we ascertained that union could not be had. It was simply to form an additional church. Nor was this a complicated matter. There were no letters of dismissal to be read. Simply one church agreed to separate into two churches. Then, before the elders from neighboring churches and the missionary, they agreed to love and aid each other, to maintain the ordinances of the gospel among themselves, and to extend the blessings of Christ's kingdom in the world. Hence we all agreed that they were two real churches of Jesus. How simple is their formation! Yet how mighty, through God, is a church of Christ!

A Fruitful Country. From Wai Schu we returned up the river a few miles, and then entered a large river to the west, called Shandoay. On this river and on its tributaries are many of the churches in this part of Bassein. We soon came into a beautiful country. The spurs of the Western Yoma mountains began to

show themselves, beautiful little gravelly hillocks, where are numerous and thriving gardens of pine apples, shaded by such fruit trees as the jack and mango, in great numbers. Here the people are not confined simply to the cultivation of rice. Between the hills of which I have spoken, paddy grows luxuriantly; but should the rice crop fail, still these fruit gardens remain. This is a land richly blessed of Heaven.

On the Shandoay river we first stopped at Schai-Lai. We stopped here not because of any difficulty which we knew to exist in the church, but as this is the place of meeting for our Association this year, I wished to see if all were likely to be in readiness, and if we understood each other in regard to the time of meeting. There is in Schai-Lai one of our most intelligent ordained men, Sharree. There are pleasing signs of enterprise and Christian activity in this church. The improvement here is very visible. I was here ten years ago, and spent a whole day in trying to unite this church and to induce them to make choice of a teacher.

Setting Things in Order. From Sharree's church, we proceeded up the stream ten miles to one of the most disordered churches in this part of Bassein, the Gai-kalee church. This church numbers one hundred and twenty-five members. Almost five years ago the pastor of this church was guilty of open sin, and was, of course, expelled from the church. Thus far all was in order. But here the difficulty commenced. A large party in the church, mostly the relatives of the pastor, (unordained) were opposed to calling a new minister. They said their old pastor, if he should repent, ought to be reinstated as their minister. But the majority prevailed. They called another man as their preacher, and though they restored the offender to the privileges of the church, they opposed his becoming pastor or preacher again.

Upon this the friends of the offender withdrew themselves a few miles, and proposed to become a new and separate church. In this condition I found them, upon entering this mission field. Often

have I talked long and earnestly in favor of their returning to their church relations, or else, by aid of a council of brethren in the ministry, forming themselves into a new church with a man of untarnished character for pastor.

But on reaching this church at Gai-kalee, all had to be talked over again. The names of all were still upon the church record at Gai-kalee. Yet for three years the disaffected had never reported themselves to the church. Again, bad reports were in circulation about many of the lost members. Our first work was to have the Gai-kalee church erase these wanderers these, to them, lost members. This was done understandingly, though perhaps it was now done for the first time in Burmah. The church understood that they had cut off thirty members from all connection with them; that if these members were ever admitted into any church, it must be on experience, much as candidates for baptism are received.

Our next business was to go to the members thus cut off and see what could be done with them. Having called the elders of the neighboring churches, we went to Lah yo, the place where these irregular members reside. We found them in a beautiful place. They had built themselves a small chapel, and on our arrival they received us with great cordiality. At first nothing could be done, unless the once excluded preacher were acknowledged as their pastor. This we firmly resisted; but, after preaching and praying and a great deal of talking, all gave up their favorite preacher, and agreed to do as their brethren in Bassein thought they ought to do. They were willing to accept of another man as pastor.

Then we formed a kind of council of the elders in the vicinity who knew all about these scattered members. Out of about thirty, fourteen were found without fault. These wished to be constituted into a new church. After questioning them in regard to their belief and future intentions it was voted that they be a church of Christ in Lah yo. Then, from among themselves was found a very pleasing and worthy-appearing man, Too kyau, who was unar-

mously chosen as their minister. A deacon was not ready to be chosen just then, and the missionary told them that a church could exist without a deacon, at least, until such officers are needed.

Having thus formed a little church, and they having chosen their pastor, they proceeded to other acts of business. Three candidates for baptism were accepted, whom the church agreed to receive after baptism. Two more persons, whom no church had claimed for years, one for seven years, were received into the church on experience. Then we all went to the baptismal waters, and then, for the first time in Lah yo, we celebrated the dying love of Christ.

I was surprised to find that Lah yo was a place where reside many heathen Karens. Again, Too kyau seems to be pleased to labor among these heathen. Who knows but this little one is to become a thousand? These twenty poor disciples cannot yet support their preacher. But I have just received the good news that God has put it into the heart of a sister in Milesburg, Pa., to send, to be spent by me, \$25. This money shall be given to aid Too kyau, to preach the gospel among the heathen in Lah yo.

Signs of Christian Growth. From the trying scenes in Lah yo, we went on as far as we could before Sunday was upon us again. That was a precious Sabbath day. We spent it in two places, which were very near each other. We spent the day in worshipping God in His house. The "word of God was precious." In one place, Rev. Shah-Shu is pastor (ordained). Their chapel or meeting house is the very best I have yet seen in the jungles of Burmah. There and in Fan ku, it was very cheering to see the indications that there were stable, orderly, intelligent Christian men and women. There we held communion with each in the bonds of Christian love. The word of God has taken deep root in many villages. It will be sure to bear fruit to God's glory, and that for years to come. But we need a revival, O how much.

The Sabbath passed, we again directed our course where our help was needed.

Several members of this church, Ko Loh church, had been to me in the city, complaining that three ordained men and several elders had decided that one of their brethren, an elder of this church, was guilty of immorality. But they affirmed it was not so; and, to prove it, declared that the church in Ko Loh had not excluded the said elder. On arriving in this place, I found that nearly all the church believe the man guilty, but hardly dared to exclude him. They feared to act, and tried to hope that a quasi council was all sufficient to act for them. We tried to make the church feel that they must take action, act at once, act at all hazards.

I will not stop to tell how we passed up to the very end of the Shandoay river, trying to stir up other churches, until I reached another broad river to the northwest of Bassein city, and where, hearing of the cholera raging in town, and fearing lest the school might be scattered, I returned.

Mission to Assam.

LETTER FROM MR. STODDARD.

Reminiscences. Gawalpara, Nov. 3, 1867.—It is twenty years to-day since Mrs. S. and myself first sailed for India. Our missionary party consisted of eight souls, — four for Burmah, four for Assam.

As we cross this landmark in time, we look around for this little band. One, our beloved Danforth, is in heaven. Four are on heathen soil; three are in America. All have ever been true to the cause of missions, and daily pray, "Lord, send more laborers into the harvest. Thy will be done in earth as in heaven."

Two of this company were then returning to their fields in Burmah, — Simons and Brayton, — where they still continue in labors with almost uninterrupted good health.

But the rest of us, one by one, long since were obliged to flee the climate of India in search of health and a new lease of life, which has been granted to most in a large measure. Bless the Lord for his goodness to us.

One year has just passed since we left

your bright shores the second time for Assam. We thank the Lord Jesus for this inestimable privilege. It was a severe struggle and great sacrifice, (if we dare speak of such things for Christ,) to break away from so many tender relations after so long a residence at home. But how wonderfully has Jesus turned all these trials to our greater joy, and our misgivings to shame.

Arrival in Gowahati and Removal to Goualpara. Our journey to Gowahati was safely performed in about six months. Here, it was our pleasure to meet several native Christians, some of whom we had led to Christ and baptized in the first years of our missionary work. Our hearts were greatly rejoiced to find them steadfast in the Lord, though alone and sorely tempted.

During our stay of five months there, I had occasion to write from time to time of the state of the church, of the openings for missionary effort, and latterly of the influences that led to our removal to this place, the first of last month.

We were indeed sorry to break company so soon from our young and pleasant co-laborers, Mr. and Mrs. Comfort. But the path of duty seemed so plain that all the missionaries approved the step, and since our arrival we are more than ever convinced that it is of the Lord.

Visit from Garos. We had scarcely got settled, when a company of six or eight Garos, from twenty and thirty miles distant, came in upon us. Three were Christians. One a young man who has recently joined the church; the other two, Ramkhe and Rungkhu, were among the first Garo converts, and have been laboring as teachers and colporteurs. They seemed greatly delighted to find us here as *their* teachers and missionaries. Ramkhe was obliged to return in a day or two to his school at Damra, some twenty miles or a day's march.

I retained Rungkhu and one or two of the normal school boys, that we might at once make a beginning in the language, and also be learning something of this new people. It is yet quite too early to travel

in an unexplored country. In fact, the old residents tell us it is not safe to travel to the Garo hills before the first of January, by which time the marshy places will have become dry; also much of the rank jungle will have been burned, rendering it more safe on account of wild beasts.

The first of January I hope to be joined by Mr. Bronson for his anticipated visit to the Garo church, schools, and as many villages as strength and time will permit. I verily believe Christ has many souls in Garo land.

Character of the Garos. I had the pleasure of an interview with the Lieut. Governor of Bengal, as he was making his tour of inspection through Assam last September. He had but recently sanctioned a grant-in-aid for our Garo schools. He expressed himself gratified with an interview with one who was willing to attempt the reformation of "those blood-thirsty savages," as he termed them. He hoped the mission would succeed, in tones that indicated profound unbelief. He referred to the efforts of Government in their behalf for the last hundred years or more, to the fact that they had been for the last quarter of a century at least, entirely surrounded by British territory; the Karsias, their immediate neighbors and kin, had long since given themselves up peaceably to government rule. Surely the Garos were most desperate and incorrigible, to say the least.

I professed to him my utmost confidence in the religion of Jesus Christ for the most radical change in individuals or nations, however desperate in sin and villainy, without which there was no ground of hope even for the most enlightened. Our interview was pleasant and repeated.

In a note he adds, "If there is any thing which it may be in my power at any time to do, to further the good work which you and your colleagues have in view on behalf of the Garos, I shall be most happy to render you all the aid in my power."

Other Government officers also speak the encouraging word, and give monthly some of the needful to help on the good work.

Language Employed — Religious Exercises. Nov. 24. — We know very little of the Garos yet, still we are getting acquainted with them somewhat. The young men have been coming in to see us and to learn the Roman letters, (for all the books in Garo are to be Romanized,) until Mrs. Stoddard has a class of eight or ten. Some are sepoys, from the lines in the station, but most are from the Damra school. Bengali alone has been taught in the Garo schools hitherto. Hence we talk with them and they with us in the Assamese and Bengali, which dialects have a strong resemblance. We are mutually delighted to be able to understand each other. We read and sing together in the Assamese Testament and Hymn book; and in our Bible class lesson, I have Rungkhu go over the leading points in Garo, at the close. Their language seems entirely different in sound and construction, so far as we can judge, from the languages of the plains; still many have for generations spoken the language of the people of the plains, in their constant intercourse in trade.

Garo Prayer Meeting. We read and sing and pray together in Assamese, our common language, every evening. Occasionally a prayer is offered in English or Garo. Sabbath evenings we spend in prayer, singing and conference, and I confess to emotions of soul such as I seldom have experienced in Assam.

I have just come from such a scene. I wish you could have looked in upon us. Though you might not have understood a word, yet you would have felt the unction, as when you heard the good and great Oncken pray in German, at that great meeting in Hamburg.

Bura Kandura, whose name appears in the last annual report, leads in prayer. He is old, nearly blind, and lame; but having found Christ at last, his soul has put on eternal youth and vigor. His orthodoxy may be inferred from one expression in every prayer, — "O Lord, just like a decayed, rotten, stinking thing, utterly worthless, so am I before Thee. Save, Lord, or I perish."

We sing a verse, and Nauan, a young

Christian, is on his feet. He has just returned to us from a visit home. He says, "Brothers, pray for my parents; it is not yet two weeks since they decided to be Christ's disciples. I am very glad. How they opposed me a few months ago! Now all the village is angry with them, and threaten to stone them from the place if they do not turn back to devil worship."

Chejing then prays. He is not a Christian, but desires to be, and seems in earnest. He uses this forcible language, — "Pity me, O Lord. If you don't save, no one can. I have one leg in hell now." We sing the penitent thief. Bongkill at once speaks. He has but recently come among us. He talks in Garo. We don't understand a word; but Rungkhu, who is also noticed in the last annual report, is our interpreter. We learn that this young man lives near the Garo church, that he is a relative of the Christians, but that he has been a bitter opposer till now. This is his first confession for Christ; he says he has stopped his fight, and all the devil-worship with it. He will now serve and obey Christ.

And before I can strike a tune, Rudram is on his feet, — a tall honest looking young man; he speaks out very earnestly, and you feel that he means all he says. "I have not been baptized, but I love Christ. I am a Christian at all hazards; nothing shall turn me from this new religion. I am happy. My parents are among tigers, because they have recently professed Christ. Pray for me and them."

We feel greatly interested in this young man, though he has been with us only three weeks. He talks and prays and acts like a child of grace. What a wonder of wonders is this Christian religion!

Rudram and his mother came to us in one day on foot from their village, a distance of twenty-five or more miles. She is a tall, strong, noble-looking woman. She said to Mrs. Stoddard, "This is my only son and child. I bring him to you that he may learn all wisdom. We Garos know nothing, not even God, only devils." When asked to remain a few days, she said, "By no means; my husband is lame and cannot wait on himself much. Nobody now in our village will even cook

rice for him; for we have ceased the worship of the demons and worship Christ the Lord, and receive great abuse from our neighbors and friends;" and she was up and away at the early dawn.

Is it indeed so, that the Spirit of the Living God is moving upon these "dry bones," so long, and, humanly speaking, so hopelessly, dead? These are strange sounds that come to the ears of those who have spent many years in this valley of Hindu superstition and priestcraft.

Garos Worshippers Multiplied. We hear that many in various places have commenced the worship of Christ. They are asking for the missionary to come and see them. I have been petitioned by some of them to call on government to stop the persecution that meets every one as soon as he decides for the new religion. Wherefore persecuted? Because they cease to pay the customary tax for sacrifices to the demons or devils.

Mr. Bronson has now in press a Garo primer and reading book, of some sixty pages. Also, the first Catechism. So that a good beginning has been made in this direction.

Everybody in authority in this country advocates Romanizing the language of all hill-people who are without letters. This plan seems to have worked admirably with the Welsh Presbyterian Mission among the Karsias.

SIAM.

Chinese Mission of Bangkok.

LETTER FROM DR. DEAN.

A Dream and its Fulfilment. I had a dream, and in my dream went to Banplasoi, and from the hills behind the town, dug golden bricks. These bricks were of the usual size and form, and covered with mud and sand, and small sea-shells, forming a hard crust. On breaking the crust, the pure gold appeared.

I thought nothing more of the dream till a few days ago, being at Banplasoi, and seeing the Chinese one after another receiving Christ and giving proof of the

power of the Holy Spirit in their hearts, found the interpretation of my dream. These men are of humble pretensions, and by occupation are gardeners, shop-keepers and fishermen, covered with mud and sea shells, but under this incrustation, shine the precious metal.

After spending a few days among them with Mrs. Dean and Fred., we met a company on Saturday at the house of Chek ki and listened to a recital of their faith in Christ, and their request for baptism. Among the number, twelve men and three women were accepted by the brethren as candidates for baptism. On Sabbath morning we met them on the sandy beach under the shadow of the overhanging branches of a lofty tamarind tree, where Mrs. Dean had further conversation with the women, while Fred. told the story of Jesus Christ to a company of men and boys, as his father was making inquiries of others who there offered themselves to the Lord. The smooth waters of the sea lay at our feet, and were about to be consecrated as a baptismal font. When all were ready, Chin Heng offered prayer, we sang a hymn, and I baptized fifteen converts from heathenism to Christ, in the presence of a large company of spectators. After a short address and the benediction, the company returned to the house of Chek ki, where the right hand of fellowship was given to the converts just baptized and we sat down to the table of the Lord with twenty-five Chinese disciples living at Banplasoi, where a year ago there lived not a Christian.

Liberality of the Members. After the communion service, the brethren contributed seven ticals and three salungs for the poor, and forty-seven ticals for building the chapel. Others propose to give what were not prepared then. One man promised twenty ticals, and another man twelve. Others had given more than this in money, material and time, in preparing the house and placing its foundation. Men, now in their harvest season of the seas, when in single night and day, boats of one man come in with from 5000 to 70,000 herrings, were seen with half a dozen of their hiremen, bearing timbers on their shoulders.

fully helping to raise the House of

This house has been long in
tion, and it was a glad sight to see
olding erected and the foundations

atching these men in their earnest
tuitous work, the conviction came

o me, this is proof of the Holy
power. Unrenewed man is selfish,

Chinese so above all others. He
s gold as a Supreme God, and

poner sacrifice life than his wealth.

re are Chinese entirely indepen-
us, and expecting from this service

hly gain, cheerfully giving their
and money to build the House of

Why is not this as satisfactory proof
as penitence or prayer, since all

ed by one and the same Spirit?
ople are awakened and prepared

Lord to hear the word, and cast
eir idols, and accept the only sal-

We want another family to sta-
e and gather in the harvest.

Helpers Needed. We left a native
r, and, with a less perilous passage

had in going, reached home last
eady to resume our work at Bang-

We want also a family at Leng-kia
ere we have now a native preacher

ew members. You know not the
of the claims of this people, nor

erest and promise of laboring for
vation, or we should not long wait

ers from our native land.

CHINA.

The Chiu Mission.

LETTER FROM MR. ASHMORE.

of for Assistants. Swatow, Dec.

The assistants now helping me
new men and need much and con-
struction in the line of their par-
calling.

med imperative to have some sys-
instruction which would enable

learn, and yet not interfere seri-
ith their work at the outstations.

has been put in operation with

gratifying success already. Our commun-

ion seasons occur once in two months.

The arrangement is for the assistants to
come in one full week previous to the

time, and spend the interval in studying
the word of God. This will give them

six weeks' theological instruction each
year, and if desirable another week subse-

quent to the Lord's Supper can be in-
cluded, so as to extend the time of instruc-

tion to twelve weeks yearly.

At our last communion we took up the
Book of Leviticus, selecting especially

such portions as set forth the nature and
design of the tabernacle and the Levitical

sacrifices, as typical of Christ. The need
of this has long been felt. Not only the

epistle to the Hebrews, but other parts of
the New Testament can be understood

only by familiarity with the Mosaic ritual,
and they are continually preaching from

these very passages.

It is most refreshing to see how light
breaks in upon them about the way of re-

conciliation with God, while threading the
Levitical rites and ceremonies. Surely no

community could ever be made "Uni-
tarian," and be led to deny the vicarious

sufferings of Christ, if they have been
well instructed in the mysteries of those

sacrifices and offerings. If I were again
a Sunday-school teacher at home, I would

labor with might and main, with models
and diagrams, to set the whole subject be-

fore the minds of the pupils, explaining
in connection therewith every passage in

the New Testament that derives signifi-
cance from them. I would preach a cru-

cified and atoning Saviour from the blood
and smoke of Aaron's altar, and should

confidently expect as a result to see them
prepared to reject many of the pestilen-

tial heresies of those who "deny the Lord
that bought them."

Significance of all Scripture. How often
am I reminded of the declaration, "All

Scripture is given by inspiration of God,
and is profitable," &c. There is not a list

of names even that has not in it something
instructive, admonitory or comforting.

Oftentimes I used to skip them, but do not
do so now. The genealogies in Matthew

and Luke, so often looked upon as dry

though important details, have an interest peculiarly their own. They are like vertebrated columns of bones, but the bones are full of marrow. Christ comes to be the kinsman Redeemer. We are not Jews, but Gentiles. We trace up the genealogy of Christ beyond the days of Abraham to whom the promise was made. And we know that at some point beyond the father of the faithful, our ancestral line blends with that of our Redeemer. We are sons of Adam, and He too is "the son of Adam, who was the son of God." He is the "next of kin," our kinsman, yes, my kinsman, and we may look to Him to fill the kinsman's place, and act the kinsman's part in avenging our quarrel with the adversary, — redeeming our lost inheritance, and raising up spiritual seed unto God; for the law, the first husband, wherein we were held is dead through Him.

Chinese Regard for Antiquity. For another reason it does these Chinese converts good to be made familiar with these ancient records of the church in the wilderness. As a people the Chinese pride themselves upon their great antiquity. This makes them look with contempt upon every thing modern. They like not new things, for "the old is better." Every man feels he has something of a joint interest in this inheritance of time-honored and hoary-headed tradition. The "usage of antiquity" becomes indeed a motive power, like a head of water in a mill race, which puts forth strength in proportion to its height. Therefore one of the contemptuous things always said about Christianity is that it is a new religion, unknown to their fathers, and that Confucius taught his doctrines before Christ was born into the world.

Indeed the Chinese argue sometimes in a way quite analogous to that of the Jews, who upbraided their believing countrymen with having forsaken the venerable system of Moses, with its long line of priests and prophets, to follow the guidance of One whose origin was but recent. So say the literary men, the "scribes" of China, "You have forsaken Confucius and Mencius, who were born before Christ.

You sever your relation to these illustrious and ancient teachers; you follow new and unheard of ways. You are deceived by new inventions and ear-tickling notions brought from England and the United States, — nations that in years are mere boys in comparison with China."

Now it does the converts good to be led back up the stream of Sacred History, above the rise of the United States, above the rise of England, above the birth of Confucius, above the earliest reliable record of their own ancient state, and to find in the remote depths of antiquity, in the wilderness of Sinai, the prophetic and symbolic setting forth of this same plan of salvation. So that it is not new truth, but old truth, some of which had been known to their early ancestors, but by them and by Confucius had been held in unrighteousness, and they feel that, if cut off from the associations of one line of antiquity, they become heirs to all the great and grand and holy associations of another. Then instead of being the head, Confucius becomes the tail; instead of being an expounder of great first truths, he is seen to be one who has "turned aside like a deceitful bow," one who lived in the days when men as yet "knew God," but who, together with the rest of them, "glorified Him not as God." A blind leader of the blind, he fell into the ditch; and so likewise all that followed him.

Do not, I beg you, misunderstand me in all this. We are not leaving the substance to go back to the shadows. But "the law is good if a man use it lawfully." Two concave mirrors mutually intensify each other's light.



LETTER FROM MR. JOHNSON.

Visit to Ko-tung. Swatow, Dec. 24, 1867. — Since November, I have made a trip in the country as far as Ko-tung, and visited several towns and villages. I found the people generally kindly disposed and willing to listen to the truth.

I spent two Sundays with the church in Tang Leng, which I feel was to my own profit, and I trust to the profit of the church also.

A Sun and the brethren and sisters were very anxious that I should be with them this time as there were some to be baptized; the first since the church was organized. They were anxious and timid about it, fearing if the baptism was in public, there would be a great commotion and turmoil among the people at the water-side. They had written to me, wishing to have a baptistery made in the chapel or chapel yard. I feel it important however that this, the first observance of the ordinance, should be as public as possible, that the multitude might see what it is, and that no opportunity should be given for misrepresentation. There were three candidates for baptism, one man and two women, all in advanced life, the man seventy-five years old and the women seventy and seventy-two. Three more hale and robust persons of their age, I never saw. They were bold too, in their faith and ready to confess their Saviour anywhere. They had all been "sifted as wheat." The two aged sisters have been especially tried. Both of them have been for more than two years believers, and have triumphed over difficulties and opposition such as are known only in a heathen land. One is from Chung Lim, the other from Tang Leng, a village a few miles from Tang Leng, where two members of the church reside.

The man is from Chui-che, a village joining to Tang Leng, and between this place and Chung Lim. This is the place where we had a chapel torn down by a mob two or three years ago. I visited the ruins, which remain as the mob left them, and felt there to thank God that he had so signally overruled that exhibition of wrath for the wider spread of the truth and its firmer establishment. We have now a better house in an every way better location, and the first member that comes offering himself to this infant church, is from among those who so violently opposed its beginning. This aged brother's experience was very interesting and satisfactory. They all came before the church on Saturday forenoon, and were unanimously received, and it was decided that they should be baptized in the afternoon in a public pond near the chapel.

Baptizing of Converts in a New Place.

It soon got bruited abroad that there was to be a "Jesus doctrine ceremony," as some called it, in the pond, and a large crowd had collected around the pond before the candidates came out. As A Sun led them down into the water, I could scarcely restrain myself from shouting aloud, at this first sanctification of the waters of Tang Leng. May these three, who there have first put on Christ in this precious ordinance, be but the first fruits of a plentiful harvest. I believe they are. In Tang Leng, Chung Lim and the other outposts of this station there are eight or ten inquirers, several of whom have applied for baptism. The crowd witnessing the baptism behaved, on the whole, very well, and I have no doubt a good impression was made. I noticed tears in the eyes of more than one person who stood near to me. When the owner of the pond was told that three persons had been baptized in it, he remarked, "I wish there had been three hundred; for all who enter Jesus' doctrine become better people."

Bread Cast upon the Waters. This man, now the acting chief magistrate of Tang Leng, I found to be an old acquaintance. When I arrived he was in Chung Lim, on business connected with his predecessor's affairs, but sent a message of welcome to me, and after I returned from Ko-tung called twice upon me at the chapel. He had called upon us in Hongkong, some twelve years ago, when on business to that place, and seems to cherish particularly a grateful remembrance of Mrs. Johnson's reception and treatment of him at that time. He urged me to bring Mrs. Johnson with me when I came again, promising that she should not be annoyed by the people. Referring to his visit to Hongkong, he said, "I came a stranger, and the teacheress received me as a friend. I wish to show her I have not forgotten it."

It is pleasant and encouraging thus to find again the "bread" so long ago "cast upon the waters," and long since forgotten. But our Heavenly Father never forgets. The most trivial act done in His name and for His glory, we shall meet again, and so also of other acts. O that this thought

might more possess our hearts and minds, and that we too might remember always that kind words and kind deeds may make an impression where great truths and wonderful works may fail.

In the afternoon, after the baptism, the church held a conference meeting. Several strangers were in. The baptism had passed off so pleasantly that all seem encouraged and strengthened. Many tears were shed, but they were all tears of joy and gratitude. Three or four new cases arose and asked to be prayed for. The original owner of the house was present, and seemed to feel deeply. So fearful was he when the house was procured, that he inserted a clause in the agreement, that no foreigner should come to the house. Now none gave me a more hearty welcome.

How Attention was Secured. Sunday was a busy and an exciting day. A report of the baptism had spread throughout the town, and in the morning a large crowd collected, filling the chapel and yard. The roofs of the adjoining houses that commanded a view of the yard were also covered with people. The mass were probably more anxious to see than to hear. So great was the hubbub, that neither A Sun nor myself could speak so as to be heard. They would not be quiet, till I went out into the court that all might see me. I stood upon a table and told the people that I would stand perfectly quiet for a while, that they could all see what manner of man I was, &c. After gratifying their curiosity, I said to the crowd, as I now had stood quietly for some time, for them to look at me, it would only be politeness for them to remain quiet while I spoke to them; for I had an important message for them. And I had very good attention while I endeavored to make known to them, "the grace of God that bringeth salvation." A few ugly fellows at first were disposed to be noisy, but a few kind words and an appeal to the crowd put them to shame and quiet.

After the crowd dispersed we again met in the chapel, a goodly number of outsiders, besides the members of the church, assembling. I spoke from Matthew 28: 18-20, explaining this, the last command of

our Lord to His disciples in all time, in obedience to which we were here, and what it is to believe, and to be baptized.

In the afternoon I again spoke from 1 Cor. 11: 23-26, — the Lord's Supper, its institution and design, &c. A Sun then gave the right hand of fellowship, and charge to those he had baptized, and the church partook of the Holy Supper. There were twenty-two communicants, and the Master was present. It was a precious season.

On Tuesday, I went to Ko-tung, the home of our aged brother Choi-it-pea. Toa-Ti-sau, his employer, the chief man of the place, had sent a message to me, inviting me when I came to be his guest. I spent three days in Ko-tung, and had good opportunities every evening to explain the Scriptures and preach the gospel. Several literary men and students connected with a school of young men, on the premises of Toa-Ti-sau, studying for literary honors, were present every evening.

I also visited several towns and villages in the vicinity. A large number have heard the truth. May the seed of the kingdom there sown bear fruit unto eternal life. I believe it will. God's word will not return unto Him void.

Change in the People. That whole region, lovely beyond any thing I have yet seen in China, is to become more lovely still; for the Lord is there, and his glory is breaking forth on the right hand and on the left. Rich and beautiful with God's good gifts, it has long lain a moral desert. It is now beginning spiritually to "rejoice and blossom as the rose, it shall blossom abundantly and rejoice, even with joy and singing." A great change has already come over the people through all that region of country, but a little while ago so turbulent and so hostile.

In Tang Leng and vicinity especially the progress of the truth is most marked. I expected much, but my expectations were more than realized. I hope too, a brighter day is dawning for Tat-hau-po. Mrs. Johnson is spending a few days there just now, with the sister from Tang Leng who has been so useful among the females

hat place. She seems very much engaged. They are going from house to house, and are having too a large number of women daily at the chapel to listen to the truth. I hope for much from this.

hope. It seems as though we never felt the need of help in prayer for special cases from Christians as now. Prayer for missions is often too general.

Mission to Sweden.

INDOSTAN — MADRAS PRESIDENCY.

LETTER FROM MR. BROADY.

Teloogoo Mission.

LETTER FROM MRS. JEWETT.

Progress in the Work. Nellore, Oct. 1867. — The Lord is working in this part of the vineyard. Mr. Jewett, with his assistant, Kanakaya, is now at Caratoor, one of our new outstations, fifteen miles distant. Their object is to examine the new school house, built by the heathen themselves, visit for a few days adjacent villages, and baptize such as they may be fit subjects. Two of those desiring baptism in that village came in with the teacher and spent the last Sabbath with us, and also the following day, which we observed in fasting and prayer. There is a revival of prayer among us, and we are holding meetings every evening; as also at Caratoor. A few here have asked for baptism, and there is a spirit of inquiry in many of the villages around us. The chapel is still kept open for daily visitors, an increasing number of whom purchase portions of Scripture. We have recently enlarged the chapel, the attendance on the Sabbath having been so much larger in this than in any previous year.

Boarding School — Need of Prayer.

Our compound day-school numbers forty pupils. But as most of them, being poor, cannot remain very long with us, our principal hope of help for the mission is from ten whom we are able to board. We find it difficult to obtain funds for this most important department. I daily spend three or four hours a day with the pupils, giving the greatest prominence to Scripture instruction. I have for a few months past been assisted in the school a part of the day by a young man, for whose conversion and that of his cousins we have great reason to

Death of Gustavus Palmquist. Stockholm, Jan. 11, 1868. — Scarcely had Dr. Warren passed the boundaries of Sweden, before Gustavus Palmquist had passed the boundaries of the visible world. His journey was the happier of the two; because while yours led to other scenes of toil and trial, his was the end of toil and the beginning of everlasting joy. He has joined the cloud of witnesses, and his memory is pleasant to my heart. I talked with him two days before he breathed his last, and he referred to his late journeying with you, your person, and to what you said and did, with the warmest feelings of affection and esteem. His departure has left a place vacant in our fields of labor, and as yet I do not see any one exactly to fill it. But the Lord sees further and better than we. He holds the reins, and all that happens must subserve His eternal purposes and establish His glory.

Labors of the Theological Students. We closed the school on the 16th ult., to give our young brethren an opportunity to go out and preach during the holidays, to return to their studies again by the 20th inst. They of course labor as well during their time of study, devoting every Sabbath in various places to the gospel; but the present is perhaps the most convenient season in the year to reach the rural population with the Word of life. I have already received information from several of them, that the Spirit of God is blessing their labors. One, who attended our colporteur class last fall, and who is now working in the northern part of Sweden, writes me, that on one evening thirteen souls were awakened and two came to Him who is "the way, the truth and the life." He also states that the prejudices against the school in that part of

the country are beginning to disappear, and that the current of opinion is gradually turning in our favor. I feel confident that in proportion as the Lord shall be pleased to own the labors of the brethren who go out from us, in that proportion will also the school gain the confidence, sympathy and support of our churches as a whole. Meanwhile it is good and assuring to know that all rests with God.

The Colporteur School. The term just closed has been one of unusual interest and profit to us. The exegetical studies have taken the lead, and it would have gladdened your heart to witness from day to day the eagerness and delight with which the precious truths imbedded in the Word have been received. The number of scholars present at the close was eleven. I believe there were twelve when you were here, but two of them, finding it their duty to go out and preach again, staid with us but for a short time. Instead of these two we received a new scholar, the son of a deceased wealthy farmer. He is a fine young man, of much promise, and seems desirous of devoting his life to the service of the gospel. Two of those who have been with us from the beginning, are not expected to return next term. One of them, br. Backman, could no longer withstand the urgent demands to resume his labors with the church in Gefle, to which he has been ministering for some years; the other, br. Larsson, the youngest of our scholars, must leave because his father has failed in business, and thus left him without means of support. His own mind is not yet settled as to whether or not he is called to preach, although he mentioned, towards the last, that the more he thought of it, the more he felt drawn towards that service. But being only about sixteen years of age, he is too young to be supported by us; and, as he belongs to br. Backman's charge, two, three or four more years of development under this brother's watch-care, will show br. L. and us what the Lord's purpose is concerning his future.

The Spring term for the colporteur school will begin on the 3d of February, and will continue three months. The

Fall term begins with the month of August, also to continue three months. There were nine pupils present during the last term. This school has been created by a want felt by most of our country preachers, who have neither the means nor the time to attend the Seminary, to receive at least some instruction, in the rudimentary as well as in such theological branches as most directly concern their sphere of labor. But we desire also to make this school at the same time a kind of preparatory department for those younger brethren whom the Lord shall be pleased to call to the work, and whose duty it might be to go through the course of instruction furnished in the Seminary. Our teaching will probably for the most part consist of lectures. Br. G. Palmquist's death throws the whole care of this colporteur school on the teachers of the Seminary, who will all take a part. And I indulge strong hopes that even this little side branch of instruction will, with the blessing of God, also prove very useful in the cause of Christ.

Day School for Children. Besides these two, we have begun another incipient little department, — a day school for the children of the church members. The teacher is an intelligent married young brother from the north of Sweden, who held a similar situation in a Lutheran State school, but who, on receiving baptism, was obliged to give up his place. The parents whose children he instructs, help to support him. But it is yet a question whether this school will prove a success, because both suitable rooms as well as materials and means, are wanted. Last term there were only a dozen children in attendance, and it is not likely there will be many more this term, which is to open the 13th inst. That we very much need such a school is evident, because the whole force of Lutheran antagonism, bigotry, errorism, and infidelity is brought to bear on our children in the State schools, to alienate their hearts from their parents and their minds from the truth. But the brethren cannot help themselves; the heavy debt on the chapel is a dead weight; it ties their hands, and prevents the execution of many a needful measure.

bath Services in Stockholm. Our sabbath services in the chapel on Lord's day evening, continue as usual, and the preaching of the word is not without fruit. Much interest has been rather on the increase since the winter began, and the power of God is applying the gospel with effect to many a heart. Scarcely a week without my being permitted either to see or hear of souls touched by the Spirit.

Some are born again, others renewed. The number thus affected does not seem to be large at any one time; but all the work goes steadily on, and my heart thanks and blesses the Lord. During the holidays just passed, the chapel at times been more than crowded. The congregation is a perfect democracy, embracing all classes and conditions of society, from the Minister and Counsellor down to the coachman and the street pedlar in the market. And it is a delight to one's soul to notice with what eagerness the multitude listen to and receive the Word.

On last Lord's day evening I preached on the subject of baptism, Matt. 3: 1-7. It was the text for the day, that was appointed for the Lutheran churches throughout the land. I thought I would embrace the opportunity, and make it also my subject for the day; and accordingly gave notice from the pulpit one week previous. The house was thronged, and though I spoke for about an hour, patience reigned throughout. At times I might almost have heard a pin drop. I mention only to show how far liberal speech has advanced even among the people, who only a very few years ago manifested their deep-seated prejudice and narrow bigotry by open acts of intolerance and terrorism. That the Spirit of God rested over the meetings and accompanied the Word with an unusual display of power, others interested as well as myself could not help noticing. Of this we have also received more than one testimony during the week.

Sown for a Future Harvest. It is that comparatively very few join

our communion; but is it wrong for me to indulge the hope that a thousand fold more good is actually accomplished,—and this in God's own way,—than comes within the reach of our short-sighted vision? The truth as it is in Jesus cannot be preached from Sabbath to Sabbath to thousands after thousands, without its working as a mighty leaven among these masses, the blessed results of which may be left only for coming generations to reap, and, many, many a seed must now be sown, whose sprouts and blossoms we might not be permitted to see before we reach eternity. Meanwhile it ought not to be wondered at, if comparatively only a few join us, and if these few belong to the less influential classes in society, when we take into consideration that, becoming a Baptist, a Swede is compelled to renounce many of his civil, and nearly all his social and political, privileges. This accounts also for the fact that none of the educated and influential and converted priests in the State church, who, we know, from time to time have had their eyes opened to the truth, have come out and owned us; why none of the students at Upsala University who a few years ago became converted and convinced as to baptism, did not come out and put on Christ by following Him in the grave.

Last Sabbath evening, for instance, when I got through preaching on this subject, an intelligent and fine appearing priest came up to me, and taking my hand most cordially, thanked me in words partly choked with tears, for the truths, he said, he had "been permitted to listen to that evening and on some previous Sabbaths successively." Well, the poor soul had been struck by the Spirit of God, and was hungering after light and life. It was so plain he said, that immersion alone is Scripture baptism, and he wondered how any intelligent theologian could dispute it. Well, when God shall be pleased to reveal Christ in this priest's heart, although he now seems to be so thoroughly convinced concerning this point, do you think that he will show courage enough to renounce his all in the world and in the State church, and come out and join himself to a poor and despised sect, for the sake of the truth and Christ? We will see; I

confess my hopes are faint. However, I leave all this to the Lord ; for with Him nothing is impossible. I only mention this little incident to illustrate more clearly how matters actually stand here. And from this you might easily infer, that our denomination, as regards its strength and growth, will yet for years to come have to depend mainly on the rural population. The sturdy and independent peasantry is even now to a great extent, and under God seems destined to be, — at least for the immediate future, — the bones and the marrow of the Baptists in Sweden.

Following a Good Example. I said in a previous letter, that our younger brethren in the church had formed a kind of Tract and Missionary Society, for the distribution of religious reading and other evangelical labors in the city. The Lutherans have followed the example, and also formed a Society somewhat similar, a kind of Young Men's Christian Association. I scarcely need say, that one of their objects must be, of course, to keep as many young men as possible from the reach of our influence. Well, they may do it, if thereby only the cause of Christ be subserved and souls saved.

When br. G. Palmquist died, br. Edgren took the pastoral charge of the second church, and our services in the hall where br. E. used to preach, were transferred to the care of one of the elder brethren in the Seminary, whose labors there have since been owned and blessed by the Lord. The meetings have increased in interest, the house filled, and souls have been awakened and saved. Although br. E. has taken the pastoral charge of the second church, still he is not able to preach to them more than once on the Sabbath. They requested me, when br. P. died, to help br. E. and to preach in the morning to them, to which I consented. You might hereby be able to judge that my time is pretty well occupied. The Lord is pleased to add a soul every now and then to this little flock.

Baptist Magazine Noticed by the Press. The beginning of this year witnessed the enlargement of the "Evangelist," by the

addition of an appendix of half its containing the most important news of the fortnight previous. This is made to partly a want long felt among the people in the country, many of whom never read a newspaper, and consequently are in utter ignorance of what is going on in the world. Almost the entire secular press of the city has taken notice of the fact, and speaks of it in terms of high commendation and encouragement. This favor was noticed by the leading secular press, and the Baptist enterprise on so small a scale is one of the signs of the times of no small significance to us, because it clearly points out whither the current of popular thought and feeling is setting.

Another significant sign of the times is that our leading daily, the Evening News, not long since, in two different numbers, contained able leaders, which after advocating civil marriage and religious liberty, maintained in strong and positive terms the rights of the Baptists in Sweden as a denomination. The significance of this event will be seen, when I state that this paper is the "London Times" of Sweden, the organ of the intelligent and educated classes, and is perhaps the great moulder of public sentiment within as well as outside of the halls of the Swedish Congress. Thus we see how surely the Lord reigns, and how by Him all things are made to work together for the advancement of the truth, and for good to those who love God. And what can we do but to praise and adore Him !

The Famine in Sweden. The result has no doubt, already been informed of, the great failure of the crops, of the entire stagnation of all kinds of labor and business, and consequently of the unprecedented poverty and distress with which our land is at present afflicted. The cost of living was unusually high last winter, but this season it is about twice as high, and since scarcely any kind of labor is to be had for the great mass of the poor, who depend on their daily toil for support, suffering has increased to a fearful extent. Your heart would ache to witness such men and women with the pale hue, quivering lip, and sunken eyes and cheeks.

tiping hunger gives, come to your
y after day and pitiingly beg for
ful to soothe the painful craving

You would weep of sadness to
w one and now another tell you
air, that he sees no relief from
rings save by making an end to
rable life. Much of course is being

alleviate as far as possible this
d state of things; but you might
nceive that still much will be left

Our hope and prayer is that the
ght mercifully interpose, and make
ction a means for the salvation of



LETTER FROM DR. WARREN.

*J. N. Murdock, Home Secretary of the
M. U.*

Prussia, September 15, 1867. —

transferred in person from the
the south side of the Baltic Sea,
ughts still linger in Sweden. I
leave that country without indicat-
fly some of the general features of
k of grace going forward there.

plain from some facts already
out in this correspondence, that
it of God had been at work in the
of the people before the Baptist
ent commenced. We have seen
es of this as far back as 1820, and
s of genuine conversion probably
before that time. From that date
, the number of devout, prayerful
increased in different parts of the
n, and, though met with no favor
part of the Church and State au-
s, these persons did not put their
under a bushel." In various ways
naged to diffuse their sentiments,
reby the good seed of the kingdom
t into ground where a harvest has
een gathered. Of this class are the
ists, Wiberg, Drake and many
now included in the Baptist
es. God's own time to bless the
had come; and that the blessing
emain with them and go down with
rom generation to generation, He
t in and set up a spiritual church, to
ne place of forms and ceremonies.
urchianity he substituted *Christian-*

ity. This preparatory work accounts, in
part, to my mind, for the rapidity of the
Baptist movement. We may not recognize
the fact, but a herald always goes before
the Christ of God, and reformers always
precede a reformation. God works by
agencies, and we may be sure they exist,
though hidden from our sight.

As a result of the foregoing statement,
the Baptist movement in Sweden has from
the first been wonderfully free and spon-
taneous, breaking out at one and the same
moment in different localities, and depen-
dent for its support and progress upon no
set of men or of measures. It has had life
in itself, and gone on its way unbidden
and uncontrolled. There has been at
work a power above man and indepen-
dent of man. God has been in it, and
what is for our strength and joy, He is
still in it. So far as human agency is
concerned, there are many leaders and
fathers, and not one only. At Gotten-
burg in the West, where Nilson has been
a prominent actor, we see one centre of
influence; at Stockholm in the East, with
Wiberg and his fellow laborers, we see
another; at Mellosa in Central Sweden,
where John Palmquist has stood since
1834, a witness for Jesus, we find another;
in the South and in the North, we find
still others. These are not all equally
important; but each has a life of its own,
quite distinct from, and independent of
the others, while all rejoice in a common
origin and a common end, members of one
family. In this respect there is a wide
difference from what we see in Germany,
where almost every thing, at the begin-
ning, and in the development till now,
can be traced to the influence and control-
ling power of one person. With the one
have many actors been associated, each
and all of whom have been free, and yet
all have felt the inspiring influence of the
one.

In another respect the movement in
Sweden differs from that in Germany. It
is not so widely diffused; it does not cover
so wide a territory; it has not to do with
a population so vast; it numbers to-day
half as many church-members, in all about
8000 against 16,000. And yet the work
in Sweden is more intense, more pervad-

ing, takes a much stronger hold on the people as a whole, and has shaken more sensibly the old foundations of society and sentiment. It has a more ready access to the people, it draws the multitude after it. No such congregations can be gathered in Germany at present as are gathered in Stockholm. Among four millions of Swedes, all told, we have at the end of fifteen years, eight thousand church-members. Among more than forty millions of Germans, we have at the end of thirty years, sixteen thousand church-members. This tells the story as to the comparative rapidity and pervasiveness of the movement in the two countries.

I cannot help thinking and saying that the work in Sweden is more advanced than in Germany. Partly for the want of funds, and partly, it may be, from fear of an educated ministry without piety, the great curse of the Lutheran church everywhere in Europe, our German brethren have not to this day established a seminary for training preachers and pastors. The need of one is now almost universally regarded as urgent. The Swedes, by the assistance of the Missionary Union, have such a school in successful operation. Twenty pupils are under a course of instruction, and the teachers assure us the number could be doubled at once, if the means of supporting them could be secured.

The zeal and success of the Baptists have provoked the Lutheran church, or I had better say, the evangelical members of that church, to good works. The motive may not always have been the best. A mere desire to counteract the influence of the Baptists and prevent a division in congregations may have often been at the bottom of their efforts. Still, so far as the results are good, all lovers of God and of men will therein rejoice. These efforts have taken four prominent forms. In parishes where our people were getting strong hold, and securing many converts, the priest of no faith and no spiritual warmth has been replaced by a pious man, so that those inclined to piety might be retained. Pious laymen, to the number of nearly a hundred, have been taken up by a society organized for that pur-

pose, and sent through the country to pray and exhort, after the manner of our colporteurs. Seminary buildings have been erected near Stockholm, within the last year, by private subscriptions, to be used for training a pious ministry. None but persons giving evidence of a change of heart are received to this school. In the city of Stockholm, also, within the last year, a chapel has been erected after the general style of Mr. Spurgeon's in London, at a cost of \$100,000, all given by the people. This enterprise has been undertaken and so far completed, under the influence of Pastor Biskow, a very popular evangelical Lutheran preacher, as an offset to the Baptist chapel, and in the hope of turning public attention away from it. In these and other ways, is the new life which God is pouring into Sweden through the Baptist churches and preachers, making itself felt in the ranks of the Lutherans.

In my next I shall give you some account of what I have seen and heard in this city.

J. G. WARREN,
For. Sec. A. B. M. U.

Mission to Germany.

LETTER FROM DR. WARREN.

To Rev. J. N. Murdock, Home Secretary of the A. B. M. U.

Berlin, Prussia, Sept. 20, 1867.—I have now been nearly a week in this city, having, on the morning of the 13th, crossed the Baltic from Ystad, (Estad,) South Sweden, to Stralsund, Germany, and thence by railway, reaching here at sundown. I am stopping at the "Victoria Hotel," a home-like place, the resort of many English-speaking people. Dr. Robinson, of the Rochester Theological Seminary, with his family, came in upon me at the end of my third day's sojourn, and contributed not a little to my enjoyment. Only those who are far from home and country, moving among a strange people, of a strange tongue, can understand the refreshing such companionship imparts. We talked fast and long on topics concerning kindred and country, America

and Europe, (over here, "America" is the one term everywhere used to designate the United States,) the Papacy and Protestantism, High Church and Low Church, and above all, the Baptists of our native land, of Europe and all the world besides. On this last theme, our opinions were as nearly alike as if they had been "run in the same mould," and we parted with the fixed purpose of standing by them to the last. The war is not yet ended, as any one instinctively feels, who opens his eyes but once on the state of society in this land.

On touching Germany, at Stralsund, and at every subsequent step of the way, I was amazed at the poverty of the soil on the one hand, and, on the other, the density of the population: everywhere wide plains of sand, and every few miles large towns crowded with people. The one question constantly recurring was, how in the world do these people subsist? When I reached this city, and found a population of seven hundred thousand set down in the midst of what among us would be left a barren waste, so thin is the soil, my wonder increased, and as you may well suppose, did not abate one jot, when told that what I had seen and was seeing, is of a piece with the whole country, from the Baltic to the Main, and from Hamburg to the Prussian frontiers. Rye is the principal product of the lands, and "black bread," which is made, I believe, of unbolted rye meal, is the main article of food with the peasants. There are spots of great fertility, but these are the exceptions. No mortal, I am sure, can tell why this should be selected as the site of a city, only that so it has come to pass in the course of human events. Rye bread has produced a sturdy race, and a sturdy race has built up here the capital of a great empire.

Stepping onto the street with me,—the Broadway of the town,—and a walk of five minutes brings you in the midst of the public buildings, the Royal Palace, the Museum, the Theatre, the Opera, the University, the Academy of Arts, and others. The palace is fine when seen after those at Copenhagen and Stockholm, not so fine, after you have seen what they

have at Paris. The equestrian statue of Frederick the Great is truly magnificent, said to be the best work of the kind in all Europe; and I saw nothing elsewhere to compare with it. But I must not go further in this direction, though I will just whisper to you that I have spent one half day in company with the Robinsons at Potsdam, the city of palaces. Man has done wonders there, but hundreds of spots in Massachusetts possess greater natural beauty. I would not exchange "Prospect Hill," "Crowl Hill," or "Pierce Hill," in my native town of Auburn, Worcester county, for the whole concern; for natural attraction, I mean.

Will you attend meeting with me at the Baptist chapel? Of course you will. The chapel is located nearer two miles than one from the heart of the city, in a neighborhood that has been entirely built up within the last twenty years. The lot was selected by Mr. Lehmann, because it could be had for a moderate price, compared with lots more centrally located, and because he anticipated the flow of population in that direction. What he foresaw and all he anticipated has taken place, and now the Baptist chapel stands on one of the most desirable sites in the city. It is in the midst of a well-to-do population with wholesome surroundings in all directions, so far as I could discover. The building is a plain, substantial, good-looking one, with the side on the street, an eligible entrance at either end, and a spacious opening in the rear used for a fruit and vegetable garden. The first story, basement, is cut up into small tenements; the second makes two very convenient homes, one of them occupied by the pastor and his family; the third is all taken up by the chapel proper and the conference room; while the fourth, the attic, is also used for tenements. This plan was chosen, not as being in itself the most desirable, but admissible on economical grounds. The property is held by an individual, for the use of the Baptist church, and is under an incumbrance of eight or ten thousand dollars, the interest being paid by the income from rents.

It is time for the morning service to commence. I should say, on a hasty esti-

mate, there are three hundred people present — a hundred and fifty more than could be seated. All seem at home. All act as if they were accustomed to this place, and these very seats they now occupy. Among them there can be not many strangers. In dress and general appearance they do not differ essentially from what you would see in the United States. The pastor, you observe, is in his pulpit, and at his side a German brother, from a distant point, who is to preach, Rev. J. Wiehler, (English, Wheeler,) pastor at Reetz, a flourishing country church near Stettin. The singing is by a well-trained choir, under the direction of Mr. Joseph Lehmann, a worthy son of a worthy sire, and in many ways rendering essential service to the cause. In the father's absence, he takes the place of pastor and preacher, to the acceptance and gratification of the entire flock, and at present is the responsible editor of the *Missions-blatt*, the monthly publication of our German brethren, and also of a weekly paper, whose name is gone from me. Young Lehmann has enjoyed the advantages of the German Universities, and also has spent some time in England, where he acquired a free use of the English language. Everything indicates for him a life of usefulness.

The preacher has opened the Bible and read his text: "And as Jesus passed forth from thence, He saw a man named Matthew, sitting at the receipt of custom; and He saith unto him, Follow me, and he arose and followed him." Young Lehmann is at my side, taking notes in English for my benefit, and through them I get the drift of the discourse, which proceeded on the following plan, very much after the manner of our Baptist fathers:—

God's Call to Man. I. Personal. He speaks to masses often; He speaks to individuals also.

II. External. God often speaks through objects we can see, or hear, or feel. He employs agencies external to ourselves.

III. Internal. He speaks within us, also, by the still voice of the Holy Spirit. He speaks directly to our spirits.

IV. Effectual. Man may speak to man,

and in such a way as to gain the assent of the judgment and the will, and yet not gain the affections and the life. When God speaks in accordance with his gracious purpose, He calls down deep in the heart, and secures obedience.

Reflections. 1. What a great mercy for God to call after us in our sins and unbelief.

2. What a measure and intensity of guilt must attach to him who turns away from the call of Heaven.

The manner of the speaker was simple and engaging, his utterance clear, and his style familiar and conversational. His appeals came from the overflowing fountain of the heart, and reached the hearts of all. Numbers were in tears before he was done, and I found he had been telling them about his own call of God to be a partaker of the grace that is in Christ Jesus; how, some years ago, when a thoughtless and frivolous young man, by what seemed to him a mere chance, he came, I think, to that chapel, and heard the word of God from the lips of their pastor; how, while listening, he was pierced with a sense of his sins, and went away thinking and saying to himself he was a greater sinner than any one of all the godless throng he met on the streets of Berlin; and how, after a terrible struggle, he found peace in the blood of atonement. I saw with my eyes that something remarkably good was going on, and could not help entering into the spirit of the movement. I am more than before a believer in the religion of the heart, and by all I see and hear over this side of the Atlantic, am convinced that our American preachers, Baptists not excluded, aim too exclusively at the head—at pure and simple intellect. The German Theologians have read and thought themselves out of all piety, most of them. God is about to restore piety to the masses of the people here, through the sympathies and affections, by begetting in them the love of the truth.

Immediately after the morning service, the circle of Tract Distributors was called together, under the supervision of the pastor, to report their experiences, pray together, and lay plans for the future. This

as the first or second meeting after a brief vacation, and only about two-thirds, eighteen or twenty members of the circle were present, and some of these were not yet quite in the harness. It was plain, however, that all were well disposed, and some were men, — all were males — of uncommon energy and persistency of purpose. The whole city is their field of labor, and all the country around for many miles away, and the afternoon of the Lord's day their chosen time of toil. They seek access to families, read and pray with them when possible, tell them the story of Christ crucified, invite them to the Sunday school and to the public worship of God, and by all means seek to win them to paths of piety. I think they practise, as a general thing, the plan of loaning the tracts instead of giving them, so as to have an occasion for calling again. This is one form of agency employed by this church for disseminating the truth, and a very effectual one it has proved. As often as every other week, and I think every week, these brethren meet to encourage and strengthen each other in their difficult, and often very trying work.

Early in the afternoon the Sunday school came together, and after that the people met again to hear the word of God. The Sunday school was made up of children from six to twelve or fifteen years of age, no infants, no adults. These were mostly children of the church members. It is found to be very difficult to secure the regular attendance of others, as the young people are swept away with the prevalent Continental custom of taking the afternoon of the Lord's day for amusements. The attendance on public worship was larger than in the morning, the seats being nearly all filled, larger, somewhat, I apprehend, than on ordinary occasions, as many were in from the outstations, and a "love feast" was expected in the evening. The preacher was Rev. J. L. Hendricks, of Elbing, who gave us a substantial doctrinal sermon.

The "love feast" was nothing more than a social, Christian gathering, the time being occupied with devotional exercises, conversation, a free interchange of friendly salutations, and partaking of some simple

refreshments. On this occasion a formal address of welcome was extended by the pastor to the delegate from the Missionary Union, to which he responded in such words as seemed fitting. Special pains had been taken to embellish the room with flowers, mottoes, transparencies, smiling faces of beautiful children, all vying with one another in expressions of good will and gratitude towards their benefactors, the Baptists of the United States. Time flew rapidly; late was the hour of separation.

J. G. WARREN,
For. Sec. A. B. M. U.

Mission to France.

LETTER FROM MR. CADOT.

Obstacles to the Work in Chauny.
Chauny (Aisne), Nov. 20, 1867. — Chauny is a small manufacturing centre, of about 10,000 inhabitants. The principal business is the polishing of glass and the production of various chemical substances. It is a place of much corruption, coupled with a great deal of Romish bigotry. This accounts for the persecutions which our brethren here suffered formerly, the closing of our chapel, and the imprisonment of br. Lepoids at the same time. It is also one of the reasons why the work of God among us advances very slowly. Besides, the workmen are obliged to labor on the Sabbath, which is a great hindrance to the progress of the truth. If they violate the rules, they lose their employment, and thus bread for their families. Now as they know our principles in this respect, and before they are converted they cannot decide to sacrifice their material interest, they are prevented from coming among us, because they are afraid lest they should be persuaded, and induced to keep holy the Sabbath rest. Many of them are with us in more respects than one; but perhaps for this reason they will never become members of the church. Hence though we have many men in the congregation, we have scarcely any but female members of the church.

When I first came here, our friends held their meetings in a very small room,

where they were much crowded and very uncomfortable. A portion of our brethren were obliged to remain outside when the weather permitted. This was unfavorable for our collections and for seasons of prayer, for the passers-by created confusion. When it became necessary on account of the cold to have the doors of the little room closed, the air became very unwholesome. Some of our sisters were often almost suffocated and compelled to go out. At the same time, just by the side of this room, in the same street was our own dear chapel, six times as large and well ventilated. But it was closed by the civil authority. It was impossible to enter it unless the mayor of the city should become favorable to us, and the Prefect of the Department should forget his prejudices against us, and the Minister of the Interior should recall the order he had given to close our chapel. Now here at Chauny there were prejudices against us, because the people did not come to hear us; the priests and the leading laymen of the Romish church were hostile to us; the assistant mayor hated us and laughed at our distress, saying that he would make our chapel a sheep fold and put his sheep into it. Very naturally the clergy of the Catholic church joined in with these insults. One of the priests, a man of power and destitute of any feeling of compassion for us, said that our chapel should remain closed as long as he lived. All these people were to us like the Samaritans to Nehemiah's workmen, when they were rebuilding the walls of Jerusalem. Indeed the cause of the gospel suffered greatly here during the twelve years that the chapel was closed.

Persevering Prayer Answered. After my arrival we held a special prayer-meeting for the reöpening of the chapel and the conversion of souls. We met regularly every Monday evening. For eighteen months we prayed, and labored with the authorities; but our efforts were without result; but we kept on praying. Some time afterwards we were informed by our landlord that the miserable little room which he rented to us was going to be demolished. Nevertheless, we had no inti-

mation that we could enter our chapel find another place to hold our meeting. But since we had made it a subject of prayer, it seemed to me that we ought to seek one, but rather to pray more earnestly. We did so, but those days were days of trial. The workmen began to pull down the buildings which stood next to our little room. Fortunately, the owner reserved that till the last; but up to this time, we had received no answer to our prayers. The last time we met in the humble room, the roof had been moved, the rain poured down through the openings, and the wind and rain seemed to utter their cries, in union with our prayers, and all ascended together to Heaven. This day, after worship our friends transferred their furniture and chairs to the chapel, and I carried in my little desk which served me for a pulpit. We repaired again to our God, pleading that we no longer had a place of worship and that we were dependent upon Him to open the doors of the chapel. Four or five Sabbaths we were obliged to meet at my house for worship, just in face of the Catholic church. The Lord was with us. Finally, on the 13th Feb. 1841 I received official notice of the reöpening of the chapel, and on the 17th the official certificate. The deputy of the mayor brought it to me and he had the air of a man astonished, stupified, confounded. It was a general surprise; even some of our friends could not believe it. My heart wept. Our brethren sung, and praised God. Some of our enemies, having learned the good news, said, "Why do they let these Protestants go back to their chapel?" They were thrown into consternation, when they learned that the authorization came from the Minister of the Interior. I know not what was said by our great enemy, the priest of whom I have spoken, the man who had always imprecated God's curse upon him. Many of his associates talked together; they were agitated, they were enraged when they looked in that direction, passing us face to face on the day when with official authority we entered our chapel. Doubtless they said that Dagon had fallen before the ark of the Lord. As to

assistant mayor, who proposed to use our chapel as a fold for his sheep, it was he who, in the absence of his colleague, was obliged, according to the order of the Prefect, to sign the certificate which authorized us to reënter our chapel. From that time, this man, our bitter enemy, lost his honorable post as assistant mayor, so that he will no more be able to harm us as before. The mayor, who is also representative from our department, is now very favorable to us. From that time we have had no opposition to meet. We have repaired our chapel, to which nothing had been done for thirteen or fourteen years. It is now in good condition, and heated by a furnace which we have put in. Since the reöpening of the temple, many more strangers attend than before. The work of the Lord seems more promising than it has done for many years. And as we continue to have prayer meetings for the conversion of souls, we rejoice in hope, because I believe God will soon grant us an answer to our prayers.

Baptism — A Painful Recital. The third Sabbath in October we had a baptism here in presence of a very numerous assembly. This ceremony always attracts many spectators, and strangers who come from curiosity generally go away more serious than they came. We were to have had six candidates instead of five; but one of our sisters was prevented from coming by her husband. If I could give all the moving details of the conversion of these candidates, you would see from my humble recital that the gospel is no less powerful to convert sinners like Mary Magdalene and Zaccheus, than it was in the days of our Saviour. One of the number, after passing through convictions of sin and mental anguish which I should in vain attempt to describe, at last found peace by trusting in Christ, who died for her sins. She did not seem to me very desirous to be baptized, which gave me much anxiety. But I did not know the cause. There was a reason, but she did not dare to tell me of it. I was far from suspecting any evil of this poor woman, so upright and irreproachable was all her conduct. As to her husband, I knew that

he had been in prison, and that he had forsaken his wife and two children of tender age. But this poor sister, bathed in tears, told me that while she was alone, without support and without any help to bring up her two children, — her husband being in prison, — she had allowed herself to be enticed into immorality for the sake of getting bread for her beloved babes. But her sin was followed by natural consequences, which rendered it impossible for her long to conceal her deeds of darkness. Then, abandoned by her friends, driven from her father's house, she had resolved to commit suicide. In fact, for this purpose she repaired to a neighboring pond, determined to sink in its depths her chagrin and her shame with her. But her little boy who had followed her soon came up with her on the brink of the pond, and taking her fingers in his little hand said to her, "Come, mamma, come." The poor child evidently did not know what he was doing, as he drew his mother away from the edge of the abyss. Hearing the request of the little boy, and seeing his earnestness to draw her away from the pond, she had no longer any strength to accomplish her purpose. Like a true mother she could not find it in her heart to resist the appeals of her child. She returned with him, and with God's help escaped the temptation. She determined to live, to bring up the dear little boy and his sister, younger than himself.

But what was to become of the fruit of her sin? Bethinking herself of the home for foundlings, she betook herself to the hospital of Chaffieu, where she gave birth to another little boy, leaving him to the care of public charity. Afterwards, difficulties of every kind and painful apprehensions had prevented her from going back after her child. At the period of the baptism above referred to, this child, if living, was ten years old. She did not know where he was, nor whether he was still alive. This is what stood in the way of her being baptized. Before submitting to the ordinance, that she might have no burden upon her heart, she was desirous of finding the poor little waif; but in accomplishing this, she would run the risk of arousing the anger of her husband, the

enmity of her parents, and the opposition of her children. She must also bring her sin to the knowledge of the world. Nevertheless she had resolved to do it before she offered herself for baptism. When she told me of these circumstances, I wrote to Laon (the seat of Chafieu) and received from the director of the hospital the intelligence that the child had died eleven months after his birth.

Of the four other sisters who were baptized with this poor woman, there are two who, I hope, will be Priscillas to the church by their zeal. The other two are less intelligent. They cannot preach by their words, but their life is a testimony to the gospel among all who know them.

The ordinance produced an excellent impression on the hearts of our young women. The Lord used the public profession of one of them and her zealous obedience in following the example of Christ, to touch the hearts of many. One of them began to reproach herself for the little progress she had made, since she first heard the word of God. This feeling led to still deeper conviction of sin. Tears of penitence began to flow down her cheeks, and fervent entreaties for forgiveness were poured forth from her heart. A sister of hers was nearly at the same time impressed and convinced; and three days afterwards, two others were seeking reconciliation with God. The fifth was touched by the Holy Spirit on the following Sabbath. One after another, these five young women, from seventeen to twenty-two years of age, after passing through the experience of the prodigal son in the parable, found peace in believing. The last of them rejoiced our hearts night before last at our prayer meeting, by thanking God for the peace He had shed abroad in her heart. It does one good to see how happy these young women are.

Other Interesting Cases. There are two other young persons who seem to have been wrought upon by the Holy Spirit, as a result of conversations with their companions, at the close of worship on the Sabbath a fortnight ago. But as they reside more than three leagues away, I have not yet been able to go and see

them. There is also another at Sinceny, whom I hope to see to-morrow; stormy weather prevented her from coming last Sabbath. There is, besides, a man, the husband of the poor Mary Magdalene spoken of above, who seems to me to have been hopefully converted since our baptisms; and still another who has for some time attended our meetings and appears well disposed. He endures the jibes and mockery of his fellow workmen, and is very fervent in prayer. His young wife is one of the number just baptized.

At Caillonel, two leagues from Chauny, there is a woman who seems to have been lately converted, and several other persons who hear us with interest. I will tell you how I became acquainted with these friends. At the beginning of the present year, I saw a strange man enter the chapel in company with two females. They took their seats and gave attention to the worship. At the close, all three, having also a young child with them, remained until I was at liberty, so that they could speak to me. By the advice of one of our sisters, I drew near to them. The strangers told me that they wished to have their child baptized, and begged me to perform the ceremony. The mother of the child was a Protestant, of whom I had no knowledge. She had come to the chapel with the god-father and god-mother of her child (or those who were to be so), thinking that she had come to the National worship which was to be performed that day at Chauny. The father of the child had spoken to the Reformed pastor some weeks before; but as he was unable to accompany his wife on this occasion, she had made a mistake and come to the Baptists, thinking that she had come to the Nationals. I then told them that we did not baptize infants; that the Lord Jesus had not commanded it, &c., that if she desired, we would pray for her child and for her, but that we could not baptize him. As it was too late to go to the other pastor, she consented. Then I prayed for the child, and the mother left, with the god-father and godmother, both greatly disappointed.

The same week I sent our colporteur to this woman, that I might learn the effect

ords and my prayer. She replied Ferret, our colporteur, that as for him of the child, she should never im to any other pastor, that the I had offered was all-sufficient.

time afterwards another young this family died, and the father and begged me to officiate at the

I went. It was on the Sabbath. ather was charming. As a Prot- ineral had never occurred in the I had a considerable auditory in n air. Almost everybody in the was present at the cemetery. My discourse enlightened some souls, or since have taken to reading the

I was soon invited to hold meet- ere during the week, and some ago I think the woman who her child to me to be baptized a converted person. Others ap- ll disposed.

uts, four leagues from Chauny, meetings are also held, another as just found peace. In this last here are some souls who give me oy and hope, and who seem "not the kingdom of God." Two per- ve found the Saviour since my last n all these cases the work is wholly d's. My sermons have no more their hearts, than they have re- our chapel. It is nothing but an to prayer. It is the Lord that has all, that man may be humbled, t He alone may be exalted. Glory od alone.

Obstacles to the Work. Feb. 7, 1868. Notwithstanding the encouragements we receive from God, the work advances among us in the midst of obstacles and struggles. I refer not so much to the systematic opposition of the priests, who no longer have it in their power to harm us now that our place of worship is restored to us, — as to the spirit of infidelity and indifference which is almost everywhere prevalent. There is also much religious ignorance in all classes of society. Besides, if any one inclines to listen to us, they are often led away and turned back by the question of Sunday labor — so that many, many efforts are required to bring to Jesus a single soul.

Success Granted. Evidently if we compare our success with the efforts put forth, we should have reason to be discouraged. But we ought not to be disheartened when we remember that a single soul is worth more than the whole world. In this point of view, I bless God that He has given us five new members in the year 1867, and I also bless Him for those whom we are soon, D. V., to baptize. Surely, all our pains, and toils, and tears are no great matter; but the faithful souls who have joined us are of great price in the sight of God, since He gave His dearly beloved Son to die for them that they might be saved. Notwithstanding our indifferent success, we mean to labor all the same, certain that we shall not spend our strength for nought.

MISCELLANY.

EXPERIENCES IN BURMAH.

a visit of two years to her friends atives in the United States, Mrs. as recently returned to the East ore, taking with her as an assistant est-spirited young lady, Miss Rosa- adams, a cousin of the American ador at St. James', and a grand- f the celebrated John Quincy On her way back to Burmah,

Mrs. Ingalls spent some time with her English friends, and greatly interested those who had the privilege of her company by her graphic narratives of her experiences in promulgating the Gospel in the districts which form her own mission field. Of some of these conversations we have penned the following particulars.

One of Mrs. Ingalls's most successful evangelizing journeys in Burmah originated in a visit of two natives from an in-

land district to Rangoon, the principal port of Pegu, situated near the mouth of the great river Irrawadi. These men, having heard of the Christian teachers, attended several of the services conducted by the missionaries at Rangoon, and were so much impressed by the striking facts of redemption as preached through our Lord Jesus Christ, that they urgently implored that a missionary might be sent to their part of the country. When reminded that they might themselves become the messengers of the Gospel, they replied that not only were they too ignorant as yet to teach others, but that news so strange as the revelations of immortality and of a Saviour's love would not be believed by their neighbors if only vouched for by themselves. They, therefore, perseveringly renewed their requests for a teacher.

At that time the mission staff at Rangoon did not permit of the departure of any of the regular missionaries, nor could any be obtained from Calcutta. Hence Mrs. Ingalls resolved to attempt, with God's blessing and protection, the work of instructing the particular district for which help was so earnestly implored. The natives promised every assistance in conveying her to her destination, a place situated one hundred and forty miles from Rangoon. The journey occupied nearly three weeks, in consequence of the dense jungles, swamps, tidal rivers, and other obstacles intervening.

On arriving at her destination the natives gave her a cordial reception, speedily provided a house for her accommodation, and manifested great eagerness to receive her teachings. They were especially delighted with the prospects of a happy immortality held out by the religion and resurrection of the Lord Jesus, in contradistinction to the cheerless annihilation, or at best degrading transmigration into brute forms, taught by the Buddhist priests as the destination of mankind after this life. The privilege and efficacy of prayer were also greatly appreciated by these simple mountaineers. As an illustration, Mrs. Ingalls mentioned that the chief food which the district afforded was such as she could not habitually partake of without

serious injury to her health, and little of any other kind could be procured. She was under the necessity of depending mainly on supplies of seamen's biscuits, forwarded at uncertain intervals, at much difficulty and expense, from the nearest European settlements on the coast. Under these circumstances it was deemed necessary for her to return to Bhamo and with the further prospect of being banished from Burmah altogether. Great was the grief and consternation of her converts. When they found they were likely to lose their beloved teacher. After vainly trying many expedients to prevent this, she resolved, unknown to Mrs. Ingalls, to call a meeting for united supplication. The Lord would grant her "a new state" that she might be enabled to do good to the food of their district, and so to minister amongst them. Having thus fervently prayed, they felt sure that their requests would be granted.

Inasmuch, however, as no immediate and direct change took place in Mrs. Ingalls's state, she became very apprehensive not only that her departure must be speedily solved upon, but also that the faith of the young and recent converts might be shaken in consequence of what might appear to their childlike minds a denial of their prayer by the Lord. Her own prayers for assistance and guidance became very earnest. But after some time her supplies of food from the European settlements or otherwise became more regular and suitable, so that she was enabled to pursue the pleasure of calling her people together of informing them that their prayers had been heard, at least in so far as their stay amongst them might be still prolonged. This announcement was received with universal satisfaction.

Many circumstances had previously indicated the providential care of God for His feeble servant in her isolation. Before the supply of suitable food became settled on a regular basis, the manner in which unexpected provisions and special comforts and of native delicacies had repeatedly been brought to her assistance was very striking. Indeed, her faithful Burmese attendant used to late upon such supplies as a man

Whenever the home-stock wanted more. He would station himself at the door and look out patiently for the presents. By and by he was pretty sure to exclaim, "Here it comes! The boat again sent us some more!" The regular recurrence of these supplies was wonderful.

After Mrs. Ingalls had entered the school-house, vines of wood raised above the roof on poles, and thatched thickly with palm leaves, a large and deadly serpent was abode in the roof. On account of the extremely venomous nature of its bite, it seemed prudent not to disturb the serpent in that position, where only a part of it was exposed to view at times, the remaining coils being concealed amid the leafage and boughs. Notwithstanding the danger, Mrs. Ingalls was enabled to pursue her usual mode of life, relying on the faith that whilst in the school-house he would protect her. As the serpent continued its tarry on her roof, until one day, when it was discovered to have crawled down and coiled outside the house; then some of the natives were instantly summoned, and the serpent was killed.

Mrs. Ingalls found much difficulty at first in gaining the native children. In singing was found to be of inestimable value. When the little wild folks were indulging in all manner of playful and even riotous behavior, the verses of a Christian hymn sung sweetly by the white lady would usually secure attention, and a command to "make that noise again." By the use of other expedients, united with patience, prayer, and tact, a school was gradually gathered and brought into order. During the first months of its existence it was conducted in the open air on the dry warm ground beneath the shade of the foliage of a majestic tree. As the year advanced, and the rainy season drew near, Mrs. Ingalls became anxious to have a school-house, capable of affording shelter in unfavorable weather. On account of the children's parents, they showed a good-humored indifference, idleness, and procrastination being their besetting weaknesses. Again and again the good lady sought to rouse

them to the effort of building; but her efforts continued to be unsuccessful. At length she asked for materials only, which were readily granted. The first person she applied to pointed out some large bamboo poles under his own house, which he was willing to contribute towards the new erection. Other persons offered more poles, planks, and material. When a sufficient quantity was secured, Mrs. Ingalls appealed to her pupils to help in the matter themselves. They were pleased with the proposal, and entered with youthful zeal upon the work. Forming themselves into parties, they dragged the poles, &c., from various places to the site of the intended erection. When all the materials were thus collected, Mrs. Ingalls caused the public gong to be rung, which was only sounded in general on special occasions, such as for local events, fires, or alarms. Hearing this, the neighbors speedily assembled, when they were addressed by the lady, who used all her powers of persuasion to induce them to render aid in raising the school-house, so important to the welfare of their offspring. At length a number of the men present threw aside their turbans (the usual preliminary to active exertion), and finally commenced driving in the large corner poles of the structure. From this moment the work went on steadily till it was brought to a successful termination. Meanwhile the women had coöperated by preparing rice and other refreshments for the laborers.

Notwithstanding the indolence of the Burmese, they possess some excellent qualities. Unlike the Hindus, they are remarkably free from bigotry. There is no caste or Brahminism amongst them to offer almost insuperable obstacles to the Gospel. The converted Burmese, especially the Karen tribes of the mountains and inland valleys, are distinguished by their strong faith in the reality of Christ's promises, and by their love of prayer. Some of the native teachers have been eminently blessed in their efforts to extend the Gospel amongst their brethren; and altogether the progress of the good work in that land is most cheering.

Mrs. Ingalls returns to her labors with

renewed health and encouragement. Some Christian friends have availed themselves of the opportunity to supply her with useful and interesting appliances for amusing her younger pupils, as, for instance, a large magic-lantern, with slides illustrating scenes in the Bible and in the "Pilgrim's Progress." We hope the future accounts from this esteemed lady will be as satisfactory as those which have been thus far received. — *Christian Work*.



A HOME QUESTION.

A FEW years ago, in one of the beautiful islands of Micronesia, a young girl was sitting at the feet of a missionary. A little time before that she was a wild, rude creature, as all the heathen children around her were; wearing almost no clothes, and likely to grow up a corrupt and vicious woman, like the other natives of the island. But the missionaries who had come there to live had taken her into their family. There she had learned something about God, and she tried to pray to him. She had put on American clothes, and at the time of which I speak, she was helping the missionary to turn the Gospel of Mark into the language of the islanders. At last they came to a passage

which said something about believing Christ. She stopped a moment, as if to be thinking very hard about some-thing and then looked up into her teacher's face and said: "Missionary, what is it to believe in Jesus?" He had tried to explain it to her before, and now he tried again. At last she seemed to understand it, and to receive it into her heart as if it were meant for her. But just as she was beginning to feel glad that Jesus had forgiven her sins and was her Saviour, a very different thought came to her, and she looked into the teacher's face again and said: "Missionary, where are my father and mother? Why did you not come to tell us this before?" Her father and mother had died before the missionary came, without ever hearing of Jesus or the Gospel of salvation. "Then I felt," said the missionary, "as the tears rolled down my cheeks, that if I could only speak to the Christians and the Sabbath-schools in my native land, I would tell them to hasten and send out more missionaries as fast as they could; for thousands and thousands of heathen fathers and mothers, boys and girls too, are passing away every year without so much as knowing that Jesus died to save them." — *Missionary Herald*.

AMERICAN BAPTIST MISSIONARY UNION.

ANNUAL MEETINGS.

The fifty-fourth annual meeting of the American Baptist Missionary Union will be held in the First Baptist Mariners' church, Oliver St., New York city, on Thursday, May 21, 1868, at 10 o'clock, A. M. The annual sermon will be preached by Thomas Armitage, D. D., of N. Y., or by Rev. W. W. Evarts, D. D., of Illinois, to alternate.

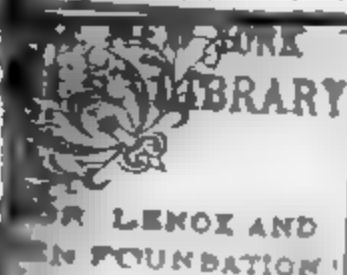
G. W. BOSWORTH, *Rec. Sec.*

Lawrence, Mass., March 16th, 1868.

In accordance with a provision of the Constitution, the fifty-fourth annual meeting of the Board of Managers of the A. B. M. Union will be held in the First Baptist Mariners' church, Oliver St., New York city, immediately after the final adjournment of the meeting of the Union, which convenes on Thursday, May 21.

G. J. JOHNSON, *Rec. Sec.*

Burlington, Iowa, March 16th, 1868.



THE

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JUNE, 1868.

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THE MISSIONARY MAGAZINE.

VOL. XLVIII. — JUNE, 1868. — No. VI.

AMERICAN BAPTIST MISSIONARY UNION.

THE LIGHT OF NATURE.

BY REV. W. ASHMORE, SWATOW, CHINA.

“As certain also of your own poets have said.”

It is profoundly interesting to mark the scattered rays of light that are manifest in the dense darkness of heathenism. Whence came they? And of what value are they?

Some of them are the teachings of nature. Some arise from the conscience. Some have been handed down by tradition, and some of them again seem faint, refracted rays of the light that shone in the wilderness in the days of Moses, a thousand years before Confucius was born.

It is an insufficient light, but it cannot be set down as of no value. No missionary who studies heathen character from the standpoint of the second chapter of Romans and the seventeenth of the Acts, will despise it. It is enough that even this twilight proves the existence of sunshine; but men will not ask where the sunshine is, nor of what orb all this twilight is an adumbration.

The speculative question is sometimes put, “Will not the heathen be saved if they live up to the light they have?” The inquiry is unpractical and irrelevant. They do not live up to the light they have, faint as it is. No such man has been seen or heard of. The heathen themselves are their own judges. They affirm that no one does as well as he knows how.

Accustomed as we are to the clear blaze of inspired revelation, we hold in light esteem many teachings in repute among them, because they are vague and misty. It is true they are such. But it is also true that these same glimmerings of truth carry with them to their consciences a power of condemnatory conviction that we need to reflect upon before we can comprehend.

As bearing upon this point, I send a translation of a short paper presented by an aged literary graduate now here as an inquirer. He has been for three months a diligent student of Christian books, and this paper he hastily drew up to indicate in a general way to some of his friends the position his mind had assumed.

“The ancients laid down principles of instruction to this effect, that the matter of the first importance was the attainment of virtue; the cultivation of the understanding was next in order, while the acquisition of a name was last of all.

Jesus, the Saviour, willingly gave his body as a sin-atonement for men. His fixed purpose was directed to make all men in the world strive earnestly for a good con-

science, and reverently serve and worship the most holy Supreme Ruler and thus attain unto virtue. Therefore His body was nailed to the cross, and he made intercession for men that they might walk in the heavenly path. Nor can any words be found to express the fervor of His heart of love for this purpose.

The ancient record says, 'In days of old many wise men were sent by Heaven.' Also it says, 'If faithfully you serve the Supreme, many will be the blessings that will follow.'

Also it says, 'Heaven guides the understanding.' And again it says, 'Tremble before the majesty of Heaven.'

Confucius says, 'If sin is committed against Heaven, there is no means of intercession.'

Again he says, 'Heaven will take away my knowledge if I do not obey.'

Mencius says, 'That I did not meet the king of Lu, was because of the decree of Heaven.'

Again he says, 'How does Heaven speak to men? By the recurrence of the seasons and the productions of nature.'

Confucius says, 'O that Heaven would spare me a little longer, that I may study the T Keng and not be found too deficient.'

Also he says, 'Fear the decree of Heaven.'

Ng Hong Tin says, 'Heaven will make Confucius a pattern for imitation.'

Mencius says, 'He that obeys Heaven will live, he that disobeys Heaven will perish.'

Again he says, 'Heaven will yet commit a great trust to some human being.'

Again he says, 'Heaven bestows wisdom, Heaven gives posterity.'

Again he says, 'Heaven can see, Heaven can hear.'

The book Hak-Tong says, 'Behold Heaven, the sun, moon and stars are all dependent upon it.'

And again 'That which Heaven decrees is called nature.'

And again, 'Higher than the highest is high Heaven.'

And again, 'The bounty of Heaven is by Heaven's bestowal.'

The ode says, 'Heaven gives birth to the good and all things needed.'

And again, 'Most illustrious is high Heaven.'

The T Keng says, 'Heaven makes known the doctrine of Heaven, by the rotation of the seasons.'

The book of rites says, 'Of all the living, there is not one whose fate is not dependent upon Heaven.'

And also 'The Lord is Heaven inspired.'

All the testimony that is contained in the classics and the rites cannot be written out in full. But as Tnia Chu sums it up, 'The first principles of truth are from Heaven.' And the truth is that whereby Heaven rules the world and therefore the doctrine has power to work change in men beyond what any one can conceive. Man has a body and faculties whereby he may study and search, and he should diligently apply himself morning and evening to learn and to know. Nor should any business be allowed to interfere therewith, nor should he for a moment depart from the way.

Alas, why does not man worship the true God, the Heavenly Father, instead of being deluded by the vanities of graven images? It is needful at once to repent, and to follow and worship the Supreme God, the Saviour, and then the Heavenly Father will preserve us, and the Saviour will shelter us under overshadowing wings. Hereafter we will ascend to heaven to enjoy extatic bliss, instead of sinking into the eternal pain of hell. This is truth."

To the minds of most persons the above will appear to be a confused medley of heathenism and Christianity. Such a view is partially correct; but to a much less

degree than you would suppose. If the paper was the expression of opinion of a person who had been educated in the truth, and had subsequently been enamored of the Confucian classics, it would be a dismal confession of faith. But instead of being a segment of Chinese mysticism, this is the declaration of a man who, having been blind, begins to see, and thus far sees "men as trees walking." Blessed be the Saviour for one touch of His fingers; another touch, and he will behold clearly. It is in this gradual way, touch after touch, that light usually dawns on men's understanding.

But, as I have intimated, he is more in the light than the paper would indicate. Long conversation on the subject shows that there is more iron than clay in the image.

His experience, as he tells it, is this. Some few months ago he got hold of some Christian books. The teachings of Jesus struck him with admiration, and he at once began to compare them with the teachings of the Chinese sages.

I ought to observe here that for Confucius particularly he cherished a profound and honest reverence, and regarded him as a person specially endowed by Heaven to guide the minds of his countrymen.

When he read the Scriptures, new light broke in upon him. The first question was, What becomes of the old light? And what were the relations of the two lights to each other? Was the old one all a delusion? He could not think so. Were they in conflict with each other? He was not willing to adopt that conclusion either.

He went to work again over his well-thumbed classics to gather out and concentrate all the scattered rays of truth he could find there, to see what bearing they would have on the teaching of Jesus.

To his delight he found they contained abundant evidence that the sages of old recognized the existence of something higher and nobler than themselves, and something immeasurably more lofty than the conceptions entertained of the multitude of gods worshipped among the mass of the people. He saw also that the sages did not comprehend this Supreme Power, and expressed themselves but vaguely about it.

But the name by which it was designated was simply "Heaven," or "High Heaven." You will observe this word running through his quotations. In conversation he specifies a multitude of other instances in which the word is used by the sages, to designate that which lies back of everything and above all things created. It appeared to him then that the sages were good so far as they went. They told what they knew, but they knew but little. At this point the Scriptures came in like a lens, to concentrate these fragmentary rays, in the first place, and in the second place, to supply all that had been wanting in the ages past. He says, in the very style of Paul on Mars Hill, "That which we revered in ignorance, is now made clear to us by the teaching of Jesus Christ." And again, the very thought, though not the words, of the apostle, "The times of darkness have gone, and true light now shines."

He affirmed his strong conviction that when the sages used the words Tien, Heaven, and Tau, Doctrine or Word, they must have referred to the true God, but whose name and doctrine they did not then understand. He even admits that some previous generation, near the first one of all, must have had this knowledge of the Living God, but through some means lost it.

In all this study, he had a practical end in view. To satisfy his own mind and to be able to answer the charge of turning his back upon the sages by becoming a disciple of Christ.

With respect to the first, his mind is at rest. He says he is not disregarding the sages, but taking their advice, and but following their own premises to a legitimate conclusion. And in a sorrowful tone of reverence for his old guide, Confucius, he said, "Had Confucius lived in this day, he surely would have been a follower of Christ."

In answering the charges of others, he uses the sages as a two-edged sword upon

those who follow none but the sages. He says he does nothing else but what the sages all said ought to be done. "He trembles before the majesty of High Heaven," and that High Heaven is the living God, the Father of spirits. He has already learned to handle effectually one apostolic argument, when he says, "As certain also of your own sages have said."

Our first endeavor with this interesting inquirer has been to point out the differences between inspired and uninspired truth, and more especially to exalt the former to its proper authority over the latter. But we humbly pray for him, and devoutly hope he is under infinitely better teaching than ours can be, and shall look to see "judgment led forth to victory."

The best proof of his sincerity is the earnestness with which he is breaking off from the use of opium, which he has used for thirty years. The native preacher who visited him at his house two months ago, told him he must break the habit if he would hope to be received into the church. He began at once to diminish the quantity. His children and grand children expostulated, saying it would kill him, as he had been in the habit of using it so long, to forego its use now. He said, NO. He would cast off the chain as fast as he could break the links.

He has asked for baptism, but we think it well to delay, in order that he may be better instructed, and until he can say he has ceased from the drug entirely.

LETTERS FROM THE MISSIONS.

BURMAH.

Mission to the Shans.

LETTER FROM MR. BIXBY.

Baptisms — Tour to the Mountains. Toungoo, Jan. 13, 1868. — If I have written less within the year, I have labored no less, nor have I been less conscious of the Master's blessing. In September I baptized eight Europeans, and with the number my dear daughter, who is now twelve years old, speaks and reads Burmese fluently, and loves to tell the little heathen children of the great love of Jesus. She is therefore already a missionary. I have since baptized three non-commissioned officers. These Europeans form a branch of the Toungoo town church, which is made up of representatives of several nationalities. We try to preach the gospel to "every creature," and some are given us from all the races and tribes to whom we have had access.

I have just returned from nearly a month's tour on the mountains, in the course of which I visited six chapels and several other villages, preaching the gospel, confirming the churches, counselling

the assistants, and baptizing believers. I baptized thirteen at Kyah Maing, among them the chief of the Kyah Maing district, and the chief of the Kyah Maing village. The Lapet Ing people are building a new chapel, and there are several candidates for baptism. The same is true of Shway-nau-ghyee.

Welcome of a Harshwie Chief. Old MOUNG DOO, the marauding Harshwie chief whom I visited in December last year, dreamed that the teacher had come, and came down to meet me a full day's journey, arriving just at sunset. Seizing me by each shoulder with his long brawny arms, he shook me back and forth for some time, exclaiming with expressions of gladness, Ro-ro-ro-ro-ro-ro; that is, good, good, good, good, good. Of course, I joined in the shake, and the Ro-ro-ro, as heartily as he did, and this was repeated three or four times in the course of the evening, much to the amusement of the people. Last year he received me with great kindness, killing for the benefit of our company one buffalo, two hogs and about thirty fowls.

About one hundred people, including eight chiefs, fell in with my company to visit this powerful chief, and if possible enter into treaty with him. After much talk and effort on my part, he "drank truth," that is, made a treaty with all but one, who refused to join because Moungh Doo had not given him satisfaction. This treaty of friendship, while it pledged the chiefs to fight no more, one with another, pledged me also their protection and coöperation in going to and from the Shan country in the work of evangelization. The Harshwies are close to the Shans. Ngua doungh, a large Shan town, is only one day's journey from Moungh Doo. North of the Harshwies are the Padoungs, whose territory also joins Shan territory, and they speak the Shan language on one side and the Geckho language on the other.

We have assistants already in the field who speak Geckho, Harshwie, Padoung, Shan and Burmese, and one of them speaks all the languages named except Geckho.

I have never wavered in my belief that it is God's purpose to introduce the gospel to the Shan tribes through these mountaineers. The light which God gives me upon this path is too clear and positive to allow me to waver. Every year the work advances, and bids fair to get a foothold in the Shan territory.

Our aim should be the evangelization of the Shan country, not simply the Shan race, — for the tribes are many. Already we are working beyond the English frontier; and, if there were a Burman missionary to take charge of the Burmese department at Tounghoo, I would at once move on to the frontier, where the tribes are ready to receive us with open arms.

I do not mean by this that they are ready to become Christians. They do not know the truth well enough for that yet; but they are ready to receive teachers and help support them, and they are ready to aid us in going to "the regions beyond."

Obstacles and Openings. Mobyae is a good deal disturbed by the presence of the Mengoon Men-tha, the prince who

made such havoc at Mandelay, on the Karennee frontier, and there are four or five thousand Burman troops kept there to watch him.

There are many bands of robbers in that section of country, which keep the entire population in constant fear; but these obstacles are only temporary, and will soon pass away, — quite as soon as the intermediate work is done, and we are prepared for an advance. There may be, indeed, I think there will be, other openings to the Shan country, and I look for the results of br. Cushing's journey in upper Burmah, with the deepest interest; but if there should be other openings, and good openings, it would not prove that this first great opening ought to be abandoned. It would rather indicate that there ought to be such an increase of laborers as would enable us to enter the Shan country from all quarters wherever there is an opening. I shall not be easily turned from the route which I am pursuing; for I have followed it these years from earnest convictions that it is the path of duty. I thank God for so many generous sympathizers and friends in the work.

But we have not failed to labor to the extent of our ability for the inhabitants of the plains, the Burmans and Shans about Tounghoo.

Before going to the mountains, for about two months after the waters began to dry up, we visited the villages round about Tounghoo. There are many inquirers, some of whom I expect soon to baptize. I go again to the mountains to-morrow, where I left Miss Gage and my daughter Jennie engaged in teaching and in the work of selecting pupils for the girls' school, which is now in Mrs. Bixby's charge.

After about two months more of labor on the mountains, in which I hope to push the work into Shan territory, we hope to resume the work of visiting the villages of the Great Tounghoo plain, and continue it until prevented by the rains. To give you some idea of the work in town while I am absent on the mountains, I make some extracts from Mrs. Bixby's letter to me dated Tounghoo, Dec. 22, 1867.

Letter from Mrs. Bixby. We had a very nice day yesterday at our Burman worship. Twenty females were present, one more than we have ever had before. Moungh Pho Moungh preached very well. . . I have been just as busy as possible since you left, and as for being lonely by day, I have no time to think of that, and by night, with eight girls sleeping in the room with me, how can I be lonely?

"I like to have them with me, for I have a quiet time with them in the evening. They are just as teachable and as easily influenced by the truth as girls at home. We have just as much reason to expect their conversion, if we can have them with us wholly, as we should have of any children at home. I am very glad to have this opportunity of being with them so much. I am not glad to have you absent ever; but for the work's sake, my heart consents to these absences when duty requires them. When you are away, the interruptions I am accustomed to have from the multitude who come to see you, are removed, and I can attend more to the work in hand. There is no work that I love more than I do real missionary work, and I have never enjoyed that more than I do now. To have the women and children about me, with time to interest myself in them and for them, and to read and talk and pray with them, is delightful.

"When Miss Gage has free use of the language, it seems to me she may be almost as happy as the angels."

Referring to my letter to her, she says, "You are quite right in thinking that we have not prayed enough, both for ourselves and the native preachers. We are strong for God only when we are often in prayer. It is vain to think we can have a spirit of prayer without seasons of prayer.

"Tell Miss Gage I wish she could hear 'above the clouds,' just what I hear now. It would not sound very harmonious to your ears; but to hers as well as mine, it would be very sweet, viz., Mah Shway Ghyee teaching singing! And really she is quite successful.

"I am becoming every day more and more attached to Shway Kin. She listens with great eagerness to every thing I tell her about the Bible. She is sure to get

as close to me as possible when I read it, and to-night she reproved Henrietta for lying down instead of taking the attitude of prayer at worship. With her will in subjection to Christ, what an efficient Christian she would be! Mah Shway Ghyee is also a great comfort and help to me [a woman who had been very wicked]. She goes home to cook rice, but is all the rest of the time with me, ready to do anything, to work or teach, and she is just like a mother to the girls, patient, gentle, and faithful.

"So if you have occasion for joy on the mountains, I am also rejoicing in the plain."

To give new testimony to the work going on among the mountain tribes on the borders of Shan land, I give an extract from a late letter from Miss Gage, who is now on the mountains, to Mrs. Bixby, in Toungoo.

The Work on the Mountains. "I cannot tell you how much I am enjoying this tour among the mountain tribes. Much as I had been told and much as I thought I knew of Mr. Bixby's work on the mountains, I am overwhelmed with surprise at every village we visit. Our visit at Quatsau-blow, [a wild Saukoo village.] has been one of the most interesting. To see those wild looking people come in until the chapel was as full as it could hold, and sit quietly for an hour to listen to the preaching of the truth, and then bow themselves reverently in prayer, — to say nothing of the singing, in which the young and old join, — was surely enough to make one rejoice.

"I think it is so delightful, this working on from village to village, getting a foothold for the truth in each, winning the hearts of the people as the missionary does, and then turning them whithersoever he will. We had a most interesting Sabbath at Shway-nau-ghyee.

"Mr. Bixby preached three hours during the several services, and the people listened as I never saw a congregation listen before. The old chief sat motionless, with his eyes fixed on the preacher, his countenance varying in expression as some new truth was pressed on the conscience."

ie and I invited the little girls to
for a Sabbath school. We began
little girls, but soon almost the
lage came in and engaged in the

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tarry, wait for it."

of Native Preachers. We are
afflicted in the loss by death of
O, one of our best Burman
s. First MOUNG ONG, then MOUNG
yat, and then MOUNG O, were
their reward,—three good men
ful preachers. They all were
unto death, and their examples
before the churches while they
eir crowns. We mourn our loss,
ce in their gain.

he Lord of the harvest to "send
re laborers."

me, and it was a time of sorrow; but God
sent me the comforting influences of the
Holy Spirit. They told me of some who
had gone astray, and then, I could see the
wisdom and mercy of God. These ten
were examples,—those who walked in
God's way and those whose names are
unsullied in our church records. They
were fit for heaven and God took them.
The wandering ones have been spared;
time has been given them for repentance.
If they had been taken, we should have
been in hopeless sorrow; but we know it
is well with those who have gone. One
of the churches by this bereavement has
been left without a guide. A new man
is now with them, and as the church came
together confessing their sins, the Lord
was with us, and there were tears and
words of deep penitence.

Desire for Schools. I have not time
to tell of all these meetings; but I trust
they have been for the good of the
churches. Some of the orphan children
were in the hands of the heathen priests,
and others under strong heathen influ-
ences. As far as we have been able, we
have arranged for the Christian education
of these. Miss Adams was received with
great joy, and if she ever has a school as
large in number as the children who were
presented, she will need other helpers in
the work. She is hard at work at the
language, and will soon be able to do
something. The people are very anxious
for the establishment of schools. One
heathen man offered to build a large
timber school house, if we would locate in
his place. At one place they brought in
sixty names, and said they had sixty more
for us if we would only remain. At some
of the meetings they had twelve applicants
for baptism; but we wait for more acquaint-
ance with their inner life.

Joyful Occasions. We had the joy of
seeing two females baptized. It was in a
large town where we have only seven
Christians, and the occasion called out
many hundreds. The meetings of two
days in that place were largely attended
by the heathen.

At one of the evening meetings Miss

Rangoon Mission.

LETTER FROM MRS. INGALLS.

to Thongzai. Rangoon, Jan. 25,
I have just returned from a trip
weeks among my jungle homes.
on kindly took us on his elephant,
ve had the joy of meeting many
aren Christians. Saw a number
hapels and stations, and I rejoice
he progress. We left Rangoon,
, and reached Thongzai on the
Ve had kind greetings from the
and Christians, and I felt that
indeed my home. But we had
ars with our greetings, for God
d away ten of our Christian band
eft, and these ten were our pillars
ungle churches. Three of these
d during the last six weeks.

had written to me, and had great
working for the Lord; but their
work is done.

idows and orphans gathered about

Adams and myself could not get away till 12 o'clock; but the conversations were continued, and parties of readers and inquirers were not wearied, and on, on, went the work till the morning light dawned, warning the Christians that they must prepare the Sabbath breakfast. The Buddhist religion is now divided into sects, and this seems the great time to pour in the truth while they are seeking for light.

Change in Buddhist Priests. I see a great change in the minds of some of the Buddhist priests. A number sent me very kind invitations to visit them, and I found them secretly longing for light, but ashamed to come out in the presence of their people. O that more of our young men from Rochester, Hamilton, Alton, Chicago, Brown, Newton and Lewisburg, would be willing to come and enter into this work. It is not the work for two women, but the work for an army of strong men. You have the very kind of men, if they would only be willing to come. Sound it loud in their ears, and dare them to refuse. All Burmah seems now open to us; but how few to go forth! Where are the prayers which have gone forth for an entrance to Ava? God heard, and God has answered, and the golden city is now accessible, and now where are the sons and daughters of those who prayed? I must not dwell on this subject, for it is mine to work.

The Thongzai Chapel. The Thongzai chapel is nearly completed. The people have done well, though they still stop and weep over the desolate place of their former temple. They are very thankful for the aid I have brought them, and they are now using it for the completion of their doors and windows. I shall write to the dear friends who have sent this aid, when it is completed.

We need more Burman tracts. I never had better opportunities of giving books, and I never had more demand for them in so short a time; but I was obliged to refuse, as the suitable Burman tracts are out of print. We are workmen without tools. I was so anxious to have that little catechism of our religion, that I was

obliged to borrow one from Mr. Hancock. It was one he took home with him twenty years ago. I had not even one of the Creation. I am delighted to find the new edition of the Burman Testament, but we need the smaller tracts. I have not yet fixed our location, on account of the change which will be made by the absence of br. Crawley. I have enough to do all about me, but shall soon make our home when a little more light dawns.

Pray that the Holy Spirit may be poured out upon Burmah, upon all of us.

Bassein Mission.

LETTER FROM MR. THOMAS.

Visit to Churches North of Bassein. Bassein, Jan. 8, 1868. — I communicated about two weeks ago an account of a tour among the churches of this district, lying to the south and west of this city. After writing that letter I started to the jungles again, and have but just returned. This trip has been among the churches up the Bassein river to the north. Let me say a very few words as to what I have seen and heard.

I have seen many professed Christians. But many of them have a wild heathenish appearance; this is especially true of the women. The fact is, the members of these churches read but little. When I first reached Bassein last year, there were less than fifty Karen newspapers taken and read in Bassein, among 6,000 Christians. There are now over three hundred taken, but they are read by only a few of these professed Christians. There are but few Bibles in Bassein. I have already furnished one for every church in this district; a few private members have received the same great blessing. But this precious book looks too large for this people to undertake to read. They are absorbed in their paddy fields. They admire fine guns, and also cattle to cultivate their fields. But to read the word of God, why, there is but little disposition for this. They do like to hear read the items of news in the monthly paper. But as they can get these items of news from their pastors, they decline, as a body, to pur-

case, — as you say, “take the paper” for themselves.

I have found schools, though just now not in operation, as it is harvest time; but these schools mostly are held in the most indifferent places, in buildings with only an indifferent floor, and a roof, no walls. All seems so cheerless and so destitute of all that is adapted to interest children, that one is led to doubt if education can be maintained among any people in this way.

Discouragements. The women of this district are in a worse state than are the men. These women work in the fields with their husbands; they are careworn, with children clinging to them every moment in the day. No child here can be left alone for a few moments, shut up in a room, while the parents attend to their household affairs. Here, in these Karen houses, there is no room into which to put these children. They must be held by might and main to keep them from falling through these bamboo floors, or over the edges of the verandahs, on which are no protection. Hence women grow old here while very young; they are without nearly all the privileges enjoyed by women in New England. They seldom attend meeting, or only with a child or children, too troublesome to admit of the mothers' hearing God's Word.

The missionary's wife is in the city; but there is not more than one Karen woman in a hundred who ever goes to these good missionary women; and alas, there is no female missionary to go to these Karens; all are away, or worn out with years of toil.

I have only written a few of the disheartening things which have pressed themselves upon my attention during the past two weeks. I am oppressed with a burden upon my soul, — a burden which no human hand has placed there, and which no hand but that of our gracious God can relieve. I bless God that I have been permitted to preach the gospel to so many and with such freedom here in Bassein. But my strength is nearly gone. But there must be hard, persevering,

earnest preaching of the gospel here. There must be work done.

Henthada Mission.

LETTER FROM MR. DOUGLASS.

Labors in Myanounng. Henthada, Jan. 2, 1868. — My wife and I, with two of the native preachers, have labored the past three weeks in Myanounng, fifty miles north of Henthada, and seven other towns on the river in that part of the district. There are in each of those towns from two to nine thousand inhabitants. Our reception and work in each place was quite similar. Many of the people, especially the women and children, had never before seen a white female, so that on entering the town we at once had a crowd of men, women and children around us; but in all cases they were civil and respectful. In each place we found a zayat or house in a central position, where we could rest and eat while in the place.

The towns are usually narrow and stretch a considerable distance along the bank of the river. In each place we commenced work at one end of the town, and went leisurely along the principal street to the other end, which in some places required three or four days. As we advanced along we would stop under a large tree, a mandat, or the verandah of a house before which there was a large open space where a crowd could assemble. I usually commenced by reading a passage of Scripture, a few questions and answers from one of the catechisms, or a passage from a tract. In a few minutes a congregation of from fifty to two or three hundred would assemble. When I would commence speaking, all would at once become quiet, amazed to hear a foreigner speak their language, and equally so at the character of the message presented. After speaking half or three quarters of an hour, and presenting some of the elementary and fundamental truths of the Bible, I would allow any who wished to ask questions, which some of the men were always eager to do; but as soon as

they commenced, I usually stepped back and called on one of the native preachers to answer the questions. An animated discussion would then commence, which in some instances lasted two or three hours. I was much pleased on several occasions to see the native preachers, especially the younger one who was with us, on perceiving the strength and subtlety of his interrogator, turn the subject from the abstruse metaphysical dogmas of Buddhism to the practical influence of the gospel of Christ upon the heart and life, take the initiative and relate his Christian experience. As he narrated how the truth was brought to him and opened up to his mind, how old things passed away, and new views, feelings, hopes and aims were imparted, he secured undivided attention, and evidently on some minds left a deep impression. At the close of each such service, tracts and portions of Scripture were given away in considerable numbers, but given only to those who could read, and who manifested a desire to know what the tracts and books contain.

Doubtless curiosity brought the multitude about us, and we see as yet but little fruit from the seed sown and the labor performed in that part of the field ; but it was curiosity that caused Zaccheus to climb the sycamore tree, from which Jesus called him down and told him, " the Son of man is come to seek and to save that which was lost." So also I hope that some of those who heard the truth, though attracted to the place by curiosity, will eventually " receive Him joyfully."

Narrative of a Blind Man. A conversation that I had this evening with Oo Shway Goe, an old blind man (he has been blind four years), a member of the Henthada church, encourages me much to scatter abroad the truth in every way possible, whether we see immediate fruit or not.

Oo Shway Goe was born near Ava and lived about fifty years in a village a few miles east of that city. He says that about thirty years since a man came along one evening, stopped at his house and showed him a book that he received from a foreign teacher when in the city. (The

foreign teacher was, I suppose, br. Kincaid.) He read a little in the book, then bought it from the man for annas, twenty-four cents. The Bible then been printed in Burmese and bound in four volumes, and the book Oo Shway Goe thus purchased, was a volume of the Old Testament, containing the Psalms and a part of the Prophets. He says he had not finished reading the Psalms, when he cast away idolatry, and believed in the existence of a living God, the Creator, preserver, and the judge of men ; that from that time until the present he has believed, worshipped and daily prayed to the eternal God. He committed to memory the prayers in the Psalms, and repeated them, especially the prayer of the fifty-first Psalm.

For twenty years he thus lived, doing only what he learned from the law of the Old Testament. He says that for twenty years he believed in the existence of a living God, worshipped, and daily prayed to the eternal God, before he ever heard of Christ and atonement. About ten years since he came down to Prome ; and, while engaged in business, learned that a foreign teacher resided in that city. He went to the house and from br. Kincaid there received a copy of the New Testament. He says that if a man should walk by star light, having never once seen the sun, and the sun should then rise and shine on him in all its glory, he thinks it would produce about such a change on his mind and vision, as reading the Gospel by the light of the Holy Spirit produced on his mind ; that the long night of praying to God and waiting for mercy without a Mediator or atonement, came to an end ; that the past years his hope has been firmly fixed on Christ, and there it rests.

Toungoo Mission.

LETTER FROM MR. BUNKER.

Visit east of Toungoo — The Blessed. Toungoo, Jan. 7, 1881. There is a tract of country on the

oo, between the water-shed range
mountains and the country of the Red
to which much interest attaches
ust now. The Holy Spirit seems
t work here and among neighbor-
ages; for a new zeal for the things
ist is manifest.

visit this region, six days' journey
om Toungoo, was our object, as we
towards the jungle on the 16th ult.
ars' travel brought us to Shwata, the
aren village in our course. Here
pt, and on the morrow went for-
so day after day we went forward
llage to village, endeavoring to do
k of the missionary as we had op-
ty. To preach Christ bears its
t blessing here in these jungles, just
ne as at home, whether our audi-
e one or hundreds.

all the villages visited, we were
and cordially received and listened
good attention, though our Karen
must have been clumsy and halt-
At some villages, the churches ap-
to be in a comparatively healthy
In others, intoxicating drinks and
g had done their work of destruc-
Villages which come into contact
urmans to any considerable degree,
st quickly tempted to desert their
e and thus fall into vice and ruin.

Incisces of New England. The
day we very unexpectedly encoun-
smart rain-storm, which rendered
ng in a dense forest anything but
t. On the fourth day, we reached
of the highest range of mountains
n the Toungoo and Salwen rivers;
e going nearly east. I had often
upon this lofty range, which seemed,
approached it, to pierce the clouds
us, with strong desires to see the
of the Karens beyond. Now we
l the summit, which is nearly 5,000
ove our house at Toungoo. The
, like a map, lay spread out at our
d was truly a scene full of interest,
the missionary and the lover of

Tumbling mountains, as if they
come suddenly fixed in their places
n a frolic with each other, rolled
rom our feet in every direction.

These were covered with pines, among
which appeared numerous Karen villages.
Yes, we were not deceived. They were
real pines, to all appearances just like the
New England pine. And that evening,
as we gathered together in the chapel at
Kwankee, and read the Bible by the light
of pitch pine knots, I thought of the early
days, the large fire-place, the pine knot
candle and great Bible of my grand-
father — a Karen and a New England vil-
lage, joined as it were by the pine knot
candle, the hymn book, the Bible, and
the evening prayer.

Besides the pine, we found other old
friends as we rode along, in the raspberry,
hanging over our path, and in various
kinds of flowers, which put up their tiny
heads to bid us a good morning.

For a brief season, we gave ourselves up
to our new found New England friends,
oblivious to the heathenism and heathen
strangers about us, till we reached the
foot of a very high mountain, up which we
must climb if we would see the long-look-
ed-for Red Karen country. After a hard
climb we reached its rock-pointed summit,
upwards of 5,000 feet above the sea, and
seated ourselves there, and so, brother,
as there is plenty of room for you, come
and sit with us as we look about.

The Wide, Wide Field. You exclaim
at once, How much this Karen nest in the
mountains reminds one of the descriptions
of the home of the Waldenses in the Alps!
As you look to the north and east, you see
the country of the Red Karens. That vil-
lage, on yonder mountain slope, is the
only village in sight, built after the custom
of this people. As you see, it looks some-
thing like a distant village among pines in
our land. Now turn to the east, and you
can see six or eight large villages, only
two or three of which have the gospel of
Jesus. The rest are in the shadow of
death. So if you turn your eyes to the
west, and follow along the eastern slope of
the water-shed till your gaze falls on the
foot hills of the great Thautheko in the
south, which mountain is the centre of
many Karen traditions, you will see many
villages, but very few of which have yet
learned of Jesus. Well may you look and

wonder how all this vast field is to be reaped, when there are so very few to handle the sickle. More will your wonder increase, if you look again to the north. Looking through the mountain notch yonder, as it were through a window, your gaze meets a vast expanse of mountain and ravine, till lost in the distant horizon. "Through all these mountains," says the Karen at our side, "are many different tribes of Karens, but few of whom have yet become disciples." We go down from this mountain with the profound impression of the immense extent of this harvest field, and a painful sense of the fewness of the reapers. A territory larger than Massachusetts, with here and there a single reaper.

One thing greatly encourages us here in these more distant parts of the field ; villages from many quarters are anxious to have teachers come to them, that they may learn to read. As an illustration, take the following, out of many cases. On our return, we meet on the way three wild looking men from a village far to the north on the watershed. Their answers to our questions were in part as follows : — "In the beginning, nearly all of our village became disciples and worshipped God. But the teacher has not visited us for a long time, and now we have no chapel, no teacher. Only two worship God truly ; the rest follow their own hearts. We want a teacher ; we will build up our chapel again. Send us one to help us learn of God." When told that we would come to them, and help them as soon as we could, it was truly pleasant to see their dark faces light up with joy.

A Touching Scene. I cannot better close this letter than by noticing a little incident full of joy in itself, and of prophecy for the future. One day, after climbing a steep mountain for several hours, we reached its top. Being somewhat in advance of our party of Karens, I was most pleasantly surprised to hear their voices ringing out the strains of Ortonville, which made sweet music on the clear mountain air. As the long train wound around the mountain spurs, or in and out among the defiles, the music swelled aloud or died away to

a breath ; and while we listened we could not but repeat, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth." Yes the day will come, when such praise shall ascend to God from all this land of hill and vale.

May thy kingdom come.

The Work Needed. Jan. 10. I have written a brief account of my trip to the borders of Karennee. I hope to be able to write of a trip through the Red Karen country next year, if it be God's will. I have preached at every village I visited save two or three and at some places several times. All this has helped me greatly in the language. I am satisfied by my experience in the two journeys which I have made alone this year, that the great thing needed just now is continued visitation among the churches, that the scattered may be gathered together, that the people may be encouraged and united in something worthy. This work I shall take up and execute to the best of my strength.

I hope hereafter we shall have only good news to send home. It is a great and noble work in which the Union is engaged, and it grows upon my sight year by year. I hope God will enable us at this station to be faithful, wise, and effective in our discharge of that part of the work of the Union entrusted to our care.

Mission to Assam.

LETTER FROM MR. COMFORT.

Meeting of Friends. Gowahati, Feb. 19, 1868.—It was recently our privilege to welcome our friends the Scotts, on their way to Nowgong. I speak of them as friends ; for though our previous acquaintance had been very brief, yet missionaries seem near to each other. Our common work and, in this case, a common field bind us closely together in the bonds of a Christian friendship, and a sworn sympathy. The steamer on which they came from Kooshtea was here over night and

part of the previous day. We had them dinner with us and also spent a pleasant evening together. Our delight was also enhanced by the presence of br. Ward, when on his return from his visit to Gowalpara. Such reunions among us here, you all know, must be rare, and they are as precious as they are rare.

Joyful Tidings. Br. Bronson is now among the Garos, and Mrs. B. is stopping with Mrs. Stoddard at Gowalpara. We had a delightful three days' visit with them on their way down, while waiting here for the steamer. It has now been our privilege to meet all our Assam missionaries except Mrs. Ward. This evening I received a short note from br. Stoddard, dated at Ragsinda, the Chu village. The word he sends is most cheering. The friends of missions will find the accounts which the brethren will be able to give most encouraging, wondrous, glorious.

Br. S. writes that on Monday, Feb. 10, he had the unspeakable pleasure of baptizing thirteen in a village, where less than a year ago br. Bronson met with buse. In the Chu village seventeen more had been examined and received for baptism. It was the expectation to baptize them on Sabbath, Feb. 16th. Still others were asking for baptism. As br. S. says, "This is the Lord's work and wondrous in our eyes." But these brethren will tell their own joyous story of what they saw and experienced. Perhaps I ought not to anticipate them with even his brief statement; but I could hardly refrain from giving you something of the glorious and cheering intelligence which awaits you from our field. I know it will be to your own heart a source of as glad a joy as we are feeling, and a cause of as earnest a thanksgiving to God for His goodness and mercy toward lost men as will ascend from missionary hearts in Gowahati to-night. Bless the Lord, O my soul!

I had somewhat calculated upon spending a few days with these brethren during this trip. I should have gone from Gowahati direct to the Chu village. It would have shown how accessible the Garos are from Gowahati. When br. Ward

was at Gowalpara, he and br. S. made a flying visit to them, greatly to his delight. When he was here on his return, he advised me to go out from here. He thought three days would bring me to Ragsinda, and that I would pass many Garo villages on the way. The eastern part of the field is doubtless quite accessible from this place. I waited to hear the plans of the brethren at Gowalpara. But the coolies whom Kandura engaged failed to come, and I could not get a boat so as to go down the river and meet the brethren at Rongjuli Hat; so I gave up the matter. But their detentions were much longer than they had calculated upon, and I should have had much more time during which I could have joined them at the said place than was mentioned when they wrote of their arrangements. But though now feeling a little regret that I could not have shared in such joyous scenes as they have witnessed, yet circumstances have occurred here which make me feel that it was doubtless wisely ordered. I trust, however, if life and health are spared me, to make a long tour among this increasingly interesting people another cool season.

Mr. Comfort's First Baptism. I have had my first baptism. It was Gudam, one of the Mikir young men who used to visit us, and with whom Mrs. C. read, sang and talked. I think I have before referred to their coming. This Gudam had been in the school at Nowgong, and so was acquainted with Christianity. He says it was since coming here, that he found the peace of heart which follows forgiveness, and that he came to the point of asking baptism. Frequently when Mrs. C. read to him, he would listen in wonder seemingly at the gracious words of the gospel; his eyes would fill with tears, and he would ask if this was true. At last he said he wished to be baptized. He gave to us every indication of being one whose heart the Lord had opened. But I arranged to have him here when br. Bronson came, so that he might talk fully with him. He did so, and said he gave every evidence of sincerity, and advised his baptism. Accordingly on Sabbath afternoon, Feb. 2, a little band of us gathered at the chapel and

went to the river, where I had the satisfaction of baptizing him. Thus early apparently are our hearts made glad from what has followed our imperfect labors. Our work is growing more and more interesting.

A sister of br. Kandura and the wife of Bhopatty also desire baptism. They seem worthy, and they may soon receive it. There is labor here for us, and there is also reward. May we be fitted for the first, and may God glorify Himself in giving us the last. The Hill men importune us for a school, assuring us that numbers will come if one is established.

SIAM.

Siamese Mission.

LETTER FROM MR. S. J. SMITH.

Visit to Raheng — Preaching by the Way. Feb. 10, 1868.—I have had a pleasant trip to Raheng and back. I purposed going to Chiengmai; but an attack of fever at Raheng hastened my return home. I am thoroughly recovered, and have had no symptoms of it since leaving Raheng. All along the route I had opportunities of preaching two or three times nearly every day. When we stopped to cook and eat our meals, I invited the villagers and the boatmen I met, to attend a religious service. Generally the people gladly availed themselves of the opportunity. I was often recognized by persons who had heard me at Bangkok, and I hope that when these people visit Bangkok hereafter, they will call to see me, and I shall have again opportunities of telling them of the precious Saviour. The banks of the principal streams of Siam are studded with villages, each of them containing a small population indeed, compared with the aggregate masses of Bangkok. They are however, deserving of Christian care, sympathy, and toil.

Relations of Siam to Burmah. The provinces Uthaitani, Kampeny and Raheng join the British possessions of Burmah. Each of them have Karen villages. The journey from Raheng to

Maulmain, the Siamese say, can be formed in eight days; from Kamp Maulmain, in seven. From Utha Maulmain is a trifle more than eight though the real distance is less than either of the above places. The tains and jungle embarrass the trade and make it more tedious, inconvenient and long.

I met Laos people daily. The the inhabitants of Chiengmai, La Thoen, and Lakaun. All I met stood Siamese thoroughly, and their people understood the Siamese they spoke, though the Siamese as a general thing did not understand them. I met on my journey a brother of the of Lakaun and a son of the Chao of Chiengmai. These and their friends are interesting men, and the acquaintance with which they listened to the preaching was gratifying.

On inquiry I was informed that the Burmans call the Laos, who are to be found to Siam, Shan Lau, and they call the Siamese, Shan Ayudia.

Baptism of a Siamese. Sunday last a Siamese woman was baptized and received into the church. Others are waiting for baptism, and we hope some of them at least will show a sincerity, and a grace that will justify their being baptized. We have much to do, and we love the work. May God sanctify us and our efforts, and honor us in our efforts to save souls.

We pray that God will direct us in all our movements, and overrule all things here to the furtherance of the Gospel.

Chinese Mission of Bangkok.

LETTER FROM DR. DEAN.

Pastoral Labors. Bangkok, Jan. 1867.—Last Sabbath Mr. Parslow, first officer of an English ship, called at my study to a few seamen assembled at my study to a few seamen assembled and to-day, at the recess between Chinese services, I met a similar congregation and read to them the word of God and addressed them a word of exhortation. One of their number led us in

joined in singing. One captain and his wife were among the number.

Worship at Wat-Ko was opened by singing and explaining the last verses of the Gospel, closing with the words, "For ye have bought with a price." At the after-vice we had with us a brother Anplasoï, who reports pleasing service at that station, and they hope to have a chapel ready to dedicate before the Chinese New Year, Jan. 23d. At the after-vice about a dozen Chinese addressed a few words to the assembly.

At this service I held a conversation with one of the members regarding some delinquencies, which he acknowledged with a contrite heart and a prayer for improvement. He is one of the older members, an active man and a sort of Apollos, and shows some signs of desiring the work of being a bishop. But already one bishop in the church, he reminds him that just now we did not require another. He received the exhortation with marks of meekness, and said that in most of the particulars well merited; but assured me that not from his wish to furnish an example of insubordination. Another member then called in on the charge of fornication and immorality. The channels of thought among the heathen are so clogged with superstition, and the channels of life are so overflowing with corruption, that we need an improved moral sewerage to save the converts from contamination. Indeed nothing but the power of the Gospel and rough faith can keep them untroubled.

Review of the Year. Dec. 31. — Another year has ended, — a year of mercies and loved memories. Souls converted from heathenism, on pagan soil, have been dedicated to the Living God. Songs of praise have broken the silence of this waste, and amid the discord of cities of idolatry have been heard the echoes of gospel harmony and songs of praise with the music of heaven. And these hands have led forty, out of four hundred millions of Chinese, to baptismal waters, and to taste of

the cup of salvation. Forty voices, saved from the wailings of endless woe and tuned to the songs of everlasting joy. Forty souls, saved from the sufferings of hell, and secured a share in the inheritance of glory "that passeth not away." This is the Lord's doing, and it is marvellous in our eyes.

The temples raised here are not of marble, with spires lifting high towards the skies and finished with architectural beauty; but on these rough walls is inscribed, "HOLINESS TO THE LORD," and under their thatch-covered roofs sit companies of devout worshippers of the true God; and from these humble houses go up prayers which the Spirit inspires and God listens to. Who will say there is not a grandeur and glory connected with these wooden and bamboo temples, far transcending the mere architectural greatness of "St. Paul's" or "St. Peter's?" Solomon's temple with all its beauty, without the Divine glory symbolized by the Shekinah, would offer little attraction, compared with the Hebrew tent which covered the ark of the covenant with the cloud of Divinity hanging over it.

CHINA.

Ningpo Mission.

LETTER FROM MR. KNOWLTON.

Visit to other Stations. Ningpo, Jan. 23, 1868. — I returned from Kinghwa on the 16th inst. by way of Hangchau and Shanghai. I found the Kreyers well, and diligently at work.

The work at Tong-pah is very interesting. Br. Kreyer had already baptized four persons there.

Ordination in Shanghai. At Shanghai, on the 12th inst., I assisted Rev. M. T. Yates, of the Southern Baptist Board, in ordaining a native preacher. The occasion was one of special interest to me, as it was the first native assistant that I had assisted to ordain, and, I think, the third Baptist native preacher ordained in China. The chapel was filled with an attentive and solemn congregation of natives, chiefly

Christians. Dr. Macgowan and Mrs. Knowlton were also present.

Dr. Macgowan is practising medicine at Shanghai, and conducts a dispensary.

State of the Church in Kinghwa. I found the church in Kinghwa in a much better state than I feared, from what I had heard.* From conversing with them I found that none had expressed any doubt of the truth of Christianity; that most of them maintained prayers in their families; and, though they did not meet in the chapel on the Sabbath, they had worship at their own houses. Nor could I learn that any of them had worshipped ancestors.

I called a meeting of the church, and without the least objection they all came together, with two exceptions, one living about thirty miles away who received no notice of the meeting; the other, absent on business. At the meeting they each expressed the determination to adhere to Christ, to maintain daily morning and evening prayer, and strive to live Christian lives. I was much pleased and encouraged by the spirit manifested at that meeting. One, who through fear had allowed his name to go before the official as having renounced Christianity, said he had had no peace of mind since he had done that; that he felt he had greatly sinned and deserved to be excluded; but if the church could forgive him, he hoped they would do so, that he could not give up the Saviour, &c. He is the most able and influential member of the church.

The members there are timid and weak, and as I have repeatedly remarked before, a resident missionary is required there.

My desire is to leave all in the hand of the Lord, to lay myself wholly on His altar, to be guided myself, and to have my colleagues, and the Secretaries and the Executive Committee all guided by the Spirit and counsel of God in all things.

O, may He pity our poor, fallen, sinful world, and cause His kingdom soon to come in all its power, and fulness and blessedness.

Week of Prayer Appointed. The con-

* See Mag. for March, pp. 79-82.

dition of this mission, the low state of the piety of the native members and native preachers, has constrained me to appoint a week of special prayer for the descent of the Holy Spirit, for all the native Christians of the three churches of which I have charge, — to be held the first week of the Chinese New Year, commencing Jan. 26. The native members seem to enter into the arrangement heartily, and I trust it will not be in vain.

Last Sabbath I attended the communion at Jih-z-kong; and one man, forty-six years of age, a very interesting case, whose statements of his Christian experience were unusually satisfactory, was baptized.

Mission to France.

LETTER FROM MR. VERON.

Doors Opened — Personal Experience. Soissons, Feb. 12, 1868. — At fifteen villages around Soissons doors are open to me, where I meet people who are disposed to listen to the message of salvation. Some among the number appear eager for religious knowledge.

In the present communication, I will speak only of the work in Soissons, where the Lord is blessing us notwithstanding numerous obstacles. Mr. J—, who has long been acquainted with the gospel, is at last converted. He was a hard drinker without being actually a drunkard. One fact is sufficient to show the reality of his change. Some time ago a woman came to Mrs. J— and said, "They tell me Mr. J— used to be a hard drinker, but that he is so no longer. Tell me, if you please, what means you employed to bring about such a change. For I am made unspeakably miserable by the misconduct of my husband." It is useless for me to tell you the answer of our sister, Mrs. J— It was worthy of an enlightened Christian.

He now desires to be admitted to the church by baptism, but trembles in view of his weakness and ardently longs to be strengthened.

I related last year the experiences of a family who were beginning to walk in the narrow way, — how the Lord took from

hem a cherished child nine years of age. This child however, like a cord, bound hem to popery, attending, as he did, a school of friars. When the child died, they whispered into the ears of his parents that God had chastised them on account of the Protestants with whom they mingled, and that their remaining child would also be taken away if they continued to listen to them. The wife was frightened by such words, and went so far as to abuse her husband, in order to prevent his coming to our meetings. Now the wife is converted and the husband will also soon be, if he is not already. The wife, who was quarrelsome and proud, is now gentle and meek as a lamb. The world itself bears this testimony concerning her.

I also spoke of some people residing in a little village near Soissons. They have now removed to Soissons, and are both converted, both husband and wife. The wife has also a married brother living there, whom I regard as a converted man. His wife likewise is well-disposed. All these persons attend our worship regularly. The woman of whom I last spoke has a brother who also attends worship with his wife, and they are both very attentive.

Advance in a Year. Thus while last year I had scarcely three families to visit, this year I can count ten. The horror with which Catholics regarded the Protestants is beginning to vanish away; for though the clergy are strong and influential, they are not esteemed very highly. Many are enslaved to them, without loving or respecting them.

New persons are constantly coming to our worship, generally however by night. Thus an agent often comes with his wife, but secretly. The wife said some time ago to one of our friends, "I should be most happy to go with you often; but I am afraid they would dismiss my little boy who is an errand-boy at the Hotel-Dieu; we enjoy many advantages on that account, and I am afraid they would be taken away from us. Hence I am afraid to go. Nevertheless," she added, "I know they preach the truth there." Many are in a similar situation. But God has al-

ready shown us that He is almighty to overturn the fortresses of opposition and to level obstacles. When I came to Soissons last year, there was but a single church member here. A second has been added, and I hope by the grace of God, six or eight will be baptized at the Passover season with those converted in the revival at St. Sauveur.

Mr. K——, the husband of the woman who has become a church member since I came to Soissons, feels more than ever the duty of giving himself to God. He also was intemperate, but now he is entirely sober. There is but one thing that keeps him back, to wit, Sabbath labor; but he is praying fervently to be released from this chain.

These results, though comparatively small, are nevertheless encouraging, especially considering the obstacles which surround us on every side.

Our friends are much disappointed that I am able to be with them only twice a month, on account of the revival at St. Sauveur. But I think the Lord will cause it to result in good; for many already feel it their duty to labor for the little flock. Thus on the fourth Lord's day in January, I engaged a brother of a neighboring church to take my place, but he was prevented by sickness. No one was aware of this fact; the assembly was larger than usual, and all passed off well, our friends all coming up to the exigency.

Thus, dear brethren in America, you see that if you aid us by your donations, we have no less need of the help of your prayers.

Mission to Sweden.

JOURNAL OF MR. WIBERG.

Missionary Tours. On the 22d of June, 1867, I travelled to the parish of Karsta, thirty miles north of Stockholm, to visit the Baptist church at that place, which has been in existence since 1860, and numbers about seventy members. It is one of the most flourishing and active churches in the country. They have procured a large frame-house, where they have a room for their meetings, a school-room, and dwell-

ing rooms for the pastor of the church. They have a day-school of upwards of seventy children, where the instruction is free of charge to all,—the school teacher being supported entirely by contributions from the church. This school has proved a great blessing ; many of the children have been converted. I addressed the church and congregation on Sunday morning, June 23d, a large assembly being in attendance. In the afternoon I addressed the Sunday-school. Forty children were present. Having heard that there had been a revival among the scholars, I asked those who had received peace in believing since last Christmas, to signify it by rising, when fifteen rose. The brethren testified to the genuineness of their conversion and to their Christian conduct. In the afternoon I preached again to a large congregation.

A Pastor poorly Supported. The following day I attended a meeting of the church. The main question was whether their pastor should be obliged to resign for want of sufficient means of support. Not being able to do his duties as pastor, and at the same time support himself by manual labor, the amount he required from the church being very small, he had almost come to the conclusion to emigrate to America. The church then resolved to try and increase his salary, and a request was made for aid from abroad, so that he might be able to remain and still take charge of the church. This brother has since received a little help from the American means, amounting to \$30 per year.

In a letter dated Nov. 18, 1867, this brother writes, "Many thanks for your kind letters which have come duly to hand. I also thank you much for your interest in securing aid for me, so that I can devote more time to serving my Lord. May I find grace rightly to use my time to the glory of the Lord, the salvation of souls, and the upbuilding of the church. The members of the church are widely scattered. This summer twenty-one have been added by baptism ; among them, seven scholars of the schools. The autumn term of the school is now closed. At the examination there were seventy-eight children who had

attended the school. Many of them have professed to have received peace with God through our Lord Jesus Christ.

Led by the Spirit. The same day I witnessed the reception into the church of a sister, who was baptized the day before. This was a remarkable case. She was from a neighboring parish, where there was no one known as a Christian besides herself, and she professed to have been converted and enlightened with regard to the Scripture doctrine of baptism without the aid of any human instrumentality, only by reading the Word of God. She was a very rejoicing Christian, and a remarkable instance of salvation by sovereign grace.

Meeting House Wanted. On the 28th of June I made a tour to the town of Gefle, one hundred miles north of Stockholm, in company with br. Nystrom, to attend the anniversary of the Gefle Mission Union. In this town is a church of sixty members, struggling with poverty and great opposition on the part of the reputedly pious Lutherans. They meet in an ill-famed room, the only large place which they have been able to rent. But they are obliged to give up that place next fall, after which they do not know where to find a place large enough for holding religious meetings. Under these circumstances, the question of trying to build a meeting-house has been seriously agitated. The members are all poor, and yet in their deep poverty they have collected among themselves about \$150. But they cannot go forward without help. They could put up a plain frame house for \$2,000. Gefle is one of our most important towns, being one of the principal places for the lumber trade in Sweden, and numbering 13,000 inhabitants. It is the centre of the religious movement of the Baptists in that part of the country. Br. Backman, whose labors have been greatly blessed in past years, and who is the pastor of the church, is now about returning there, after having gone through his third term in the Seminary at Stockholm. Hence a meeting-house in that place is greatly needed.

Preacher Ordained. Brother Nystrom

preached here in the morning to a large congregation, and I preached in the afternoon, the intervals of time being taken up with deliberations. The following day we had various meetings, at which br. Nas Per Pehrson and myself addressed the people. A brother Fritzell was set apart for the gospel ministry. The following day I left Gefle for Stockholm, after having taken a peep at the rooms in "the Gymnasium" (College) where I studied thirty-two years ago. O, what wonders the Lord has wrought, not only for me, but for His cause in Sweden, since I left that place of my early training.

Sundsvall Association. On the 4th of July I started on a tour to Norland in company with br. Broady, and the following day I arrived at the town of Sundsvall, a distance of 250 miles. Sundsvall is the centre of the religious movement as connected with the Baptists in the north of Sweden. The Sundsvall Association had just met when we arrived. We took part in their deliberations, and br. Broady preached in the evening. The following day I preached in the morning and br. Broady in the evening.

The intervals of time were taken up by discussing such questions as the following: What is the cause of the low state of the churches? What are the objects of the organization of Baptist churches? What has a church, destitute of a pastor, to do?

The following day, Sunday, I preached in the morning, after which we celebrated the Lord's Supper. I believe about 400 communicants were present.

The following day, Monday, July 8, the cause of education was brought before the brethren, after which several of the preachers, who had been laboring in connection with "the Sundsvall Mission Union," gave very interesting accounts of their labors. Br. Akerberg had labored in the parishes of Calix, Råneå, Luleå and Pitea, between 65 and 66 degrees, north latitude. Between forty and fifty had been converted since last fall, and thirteen baptized. Br. Ericsson had labored in the parish of Styrnas, province of Angermanland. About fifty had been hopefully converted since last winter through his la-

bors. Br. Alander had labored in the parish of Helgom, province of Angermanland. Through his labors about one hundred had been converted since New Year, of whom forty had been converted in six weeks. At these meetings thirty preachers and school-teachers were present, all supported and aided by the Sundsvall Mission Union. The school teachers are exerting a powerful influence among the rising generation. Indeed, I was constrained to exclaim, in parting with the brethren of Sundsvall, "the half has not been told."

On the 10th of July I started from Sundsvall on a tour to the province of Yemtland, situated about 400 miles north of Stockholm. In this province we have twelve churches, which are much neglected for want of suitable persons to take charge of them and feed them with the bread of life. On the way I stopped at two places in the province of Modelpad, where are Baptist churches. In the first place, called Grafte, parish of Stode, is a Baptist church numbering some eighty members. I preached in their meeting house to a congregation of from two to three hundred. The following day, July 12th, I visited the other church situated in the parish of Torp, and preached in the house of a sister, a farmer's widow, who is what we would call here, well off. She has probably, the best house in the parish, very nicely furnished. But what was best of all, she was adorned with the ornament of a meek and quiet spirit.

Favorable Offer. Travelling by day and night, I arrived at the parish of Rafsund, province of Yemtland, Sunday morning, July 14. There I was invited to put up at the house of a military officer, Mr. Kant, a distant relative of the renowned German philosopher of the same name. The wife of Mr. Kant was a converted woman and very friendly to the Baptists. Preached in the evening in a farmer's house. The following day I arrived at Kulstaberg, parish of Nas, where is a Baptist church. The history of this place would make an interesting chapter by itself.

STOCKHOLM, Dec. 28, 1867.

[To be continued.]

Mission to Germany.

LETTER FROM DR. WARREN.

To Rev. J. N. Murdock, Home Secretary of the A. B. M. U.

Berlin, Prussia, Sept. 20, 1867. — Before leaving this place I deem it worth while to give you a more definite and exact idea of the missionary work connected with this church. This I do, because what you see in this instance may be taken as a pattern of many other churches. The policy in Germany has been to plant churches in important centres, and thence work out in different directions, sometimes a hundred miles, more or less, distant, and connect all the converts with the central church.

The membership of the Berlin church was put down, at the close of 1866, at 707. Of these, less than three hundred are found in the city, all the remainder, more than one-half, living at points more or less remote, some of them within ten or fifteen miles of the town, in small groups of three, five, or ten in a place. At these points stated meetings are held, under the direction of brethren from the city, sometimes the pastor, G. W. Lehmann, sometimes his son, Joseph Lehmann; at others, this or that licentiate or deacon conducting the services. All the brethren who are able to read the Scripture, pray and exhort to the edification of the hearers, are brought out and enlisted in the good work, and, in this way, are being developed and trained for future teachers and pastors. The men now occupying the most important places in Germany came forward in this way. These country members, if not too far away, are expected to worship in the city at least once on the Lord's day. It is easy to see that, by-and-by, there will be a second, a third, and a fourth Baptist church in Berlin, with a circle of churches outside the town, thus repeating the history of the Baptists in the United States. A half-century more will develop wonders.

In a north-easterly direction, on the river Oder, fifty to a hundred miles distant from Berlin, in a district containing 200,000 inhabitants, you find 120 mem-

bers of this church. These are widely scattered and have been brought into life by the painstaking of Mr. Metzkw, now full twenty-five years in the service, a meek, quiet, good man, almost ready for his crown. Mr. Palm, a man of good promise, is coming forward to take his place, indeed, for some time past, has contributed much to the progress of the work. Ten years since he became a Christian, and, being placed in charge of some laborers in government employ, began to speak to them of Christ and his salvation, and with such effect that a goodly number believed. Encouraged by success he has used his gifts as he had opportunity, till now he gives his whole time to the work. I heard him preach, and could see that he has powers that will render him very useful. On this field, at a future day, there will be a group of churches.

In another direction, to the south-east of Berlin, about the same distance as before named, you find another portion of the church, 240 the number, having reached this figure in five years, from seventy. The preacher here is Mr. Jahr, a man of more than common powers, all of which he devotes, with untiring zeal and self-denial, to the Master's service, lives at Frankfort (Ford of the Franks) on the Oder, traverses a district of 140 German square miles — a German mile being equal to four English — has twenty-six stations where he holds stated meetings. Within his field are many large towns, and a population of 500,000. At one point, as I remember, there are a hundred or so members, who are, in fact, associated together as a church, and perform all the duties of a church, but prefer to hold a nominal connection still with Berlin. At many points are exhorters, and at many more worship is kept up on the Lord's day and at other times, each one, according to his ability, taking part. Here, too, an association of churches will certainly be seen at a future day. The beginnings are there.

In the opposite direction, to the south-west, some seventy-five miles, is found the remaining portion of the church, sixty-six members. These, too, are scattered

over a wide district, containing a large population, eight considerable cities, some of them having 25,000 inhabitants. The chief laborer here is Mr. Messing, who travels on foot and preaches till his means of support are exhausted, and then turns to his avocation, as Paul did, and makes *woolen shoes*. With his pocket replenished, and his wife and children cared for, he again goes everywhere preaching the word. God works with him. I saw the man and gave him the hand of fellowship as I did all the others, and wanted to give them all I had. "They are worthy." When I was with them and listened to their several stories—I took these facts from their lips—they were in poverty and want, and knew not which way to turn. Their hearts were intent on their work, they were anxious to go forward in it, but did not see how they could in justice to their families and creditors, the meat man and the baker. How I wished some of my rich brethren were at my side to see and hear what I did. Such inviting fields and such laborers, exactly the ones to labor in them, and only a few more dollars wanting!! A hundred dollars more apiece would aid them amazingly. "Men of Israel, help!"

Thus you see connected with the Berlin church, 707 members: 120 in the north-east, on the Oder; 240 in the south-east, also on the Oder; 66 in the south-west, and the remainder, 281, in and around Berlin. As my figures were taken from the brethren of the out-stations, they may be larger than those which went in to make up the aggregate 707 at the close of 1866, and so the membership in and around Berlin may be larger than appears by this reckoning. I did not get from the pastor the number as it now stands.

I have said this church, in its mode of working, is a pattern of many more. Take the following statements: The Templin church is located in a country district, to the north of this, west of the railway from Stralsund to this city. It was organized in 1845. Mr. Kemnitz is pastor, assisted by four other preachers, and I know not how many exhorters. They have fifty-three stations, the same as Berlin, where meetings are statedly

held, and the membership has risen to 606. At Stettin, near the mouth of the Oder, Mr. Schultz, pastor, with two other preachers, are 210 members and eighteen stations and out-stations. At Stralsund, on the Bay, a hundred miles or more below Stettin, are ninety-seven members and fourteen out-stations, at present but one preacher. At Elbing, further east, down towards the mouth of the Vistula, Mr. Hinrichs, pastor, are two preachers, besides himself, 173 members and fifteen preaching stations. On the Bay into which the Vistula flows, on an arm of the Baltic, at Königsburg, Mr. Berneike, pastor, and one assistant, are 685 members and thirty-three stations. The church was constituted as late as 1857. Still further to the east, and still on the Baltic, at Memel, on a small river of the same name, and only ten miles from the Russian frontier, is the largest church in all Germany, 1,109 members; 259 baptized the past year, 240 net increase. Here the pastor, Mr. Niemetz, has, nominally, but one assistant, Mr. Gärtner, but, in fact, there are four or five helpers. The number of stations is thirteen. These figures relate to the year 1866, since which, I am told, the work has advanced with wonderful rapidity, the number of members having gone up to 1,450. A very large part of these are persons living beyond the frontier, in Russia itself, and the truth is, spreading far and wide in all that region.

I might give other facts of the same sort, but these will serve to illustrate the mode of working. There is the best ground of expectation that, around all these centres, by the wonder-working power of the Holy Spirit, converts will be multiplied, churches gathered, and a great company of saints trained for "the resurrection of the just." The leaven is in the meal, and will work its way through.

In this respect the methods of the brethren in Germany differ from those of the brethren in Sweden. The Swedes multiply churches. At the end of 1866 they reported 183 churches, 6,875 members—at present the membership reaches nearly 8,000—many of the churches having no more than ten and some only

six members. Wherever God has given them a small group of believers, there they have recognized a separate and distinct church, in the hope and faith that it would live and grow. The Germans, with a membership of 15,229 at the end of 1866, now risen to full 16,000, reported eighty-seven churches only, some of which, even among ourselves, would be regarded as very large. Each plan has its advantages. Which will in the end bear the best fruit, and the most of it, will depend very much on the wisdom, zeal and fidelity of the leaders in Zion. The original plan of the Master had an eye on the early and rapid development of each member of the church, and, to this end, was intent on giving each something to do, with an ample field of operations. "Exercise thyself unto godliness" was the motto of an apostle. "Exercise" is what the churches of Christ need everywhere.

Hamburg, Sept. 24, 1867. — "Hitherto hath the Lord helped us." When on the night of August 10th, brother Osgood and myself were entering this city, at the termination of a journey of four thousand miles, we found our hearts ascending in thankfulness to God. "We sang a hymn." Being by ourselves in a compartment of the cars, and having no fear of molesting others by our devotions, we lifted up our voices in a song of praise, using for the purpose those "divine songs" taught us by our fathers and mothers in the nursery. It was an occasion for gratitude. We had escaped the perils of the deep, we had journeyed in safety a thousand miles by railway, we had seen many new and attractive sights, we were reaching our destination in good time, we were full of the most delightful anticipations for the next and following days. Our cup was full to the brim, why should it not run over?

Of all this I am reminded as I return to this place from an additional journey of two thousand miles, more or less, through Denmark, Sweden and northern Germany. I have met the best of weather, the best of conveyances, the best of friends, the best of travelling companions, the best of everything, and what more could I ask?

A large part of the way I have travelled *alone*, that is to say, without the company of one who could be "mouth" for me to the people. I entered on this dispensation when I left Copenhagen and entered Sweden, and am not ashamed to say that I did it with a little misgiving. At the end of an hour's ride, in silence on my part, I was astonished to find, on dropping a word of English, that I was sitting beside a Swede, who had been a prominent officer in our late war, commencing his career among us as Colonel of the 10th New York Regiment, and receiving promotion from time to time for meritorious conduct. He belonged to the National army, and had obtained leave of absence on purpose to "help us out in our fight against slavery;" was well versed in political affairs, seemed at home in the general drift of European movements, knew Sweden "like a book;" and I need not add that we filled every moment with conversation, till he reached his destination. Of course, I could not do less than reveal to him in part, the object of my visit, and through the name of Colonel Broady, link myself to him by a living bond. He "knew Colonel Broady well," was with him through the Peninsular Campaign under McClellan, "regarded him as a capital officer," and sent him, by me, the "soldier's greeting." No sooner had I lost the companionship of this gentleman, than another one, also an officer in the Swedish army, seeing my pitiable state volunteered his services, through the few words of English at his command, so dissipating the last uncomfortable emotion from my bosom, and assuring me safe pilotage to my journey's end. Have I not a right to be thankful?

I am here to close up some matters left unfinished when I set out for the North. After the close of the German Conference, I had a long interview with the Missionary Committee, composed of Oncken, Lehmann, Köbner, Schauflier, and Braun, on the state and prospects of the mission, with the view of getting at facts and opinions that should be serviceable at the Rooms in Boston, in time to come. I succeeded in a good degree, and am to have other statements made ready for me

at this time. They relate, in large part, to future expenditures, and will show our people for what objects their contributions will be needed.

1. The most pressing want of the mission, it was agreed on all hands, is funds to increase the compensation of the preachers and missionaries already in the service, and especially of those who act as explorers in new and destitute fields. The salary of these men was originally fixed at \$150 per year, and has never been formally raised. In some instances, perhaps, special grants have been made to meet cases of peculiar hardship, but nothing has been done at all adequate to the demand. The expense of living has been constantly increasing; the men are, almost all of them, without means of their own, some of them have large families to care for, while others have parents dependent, in a measure, on them for support; and unless their salaries are made greater they must turn their attention to secular callings. One instance was cited of a man, more than twenty years in the service, faithful, laborious, and very efficient through all this period, who has ten children to care for, and who at the present moment is in positive suffering. Twenty-five to fifty per cent. was mentioned as the least addition that could be thought of, as in any sense adequate to the urgency of the case.

2. Funds are also demanded to support laborers in new fields constantly opening in all directions. The most inviting of these fields just now are found in East Prussia, in localities bordering on Russia, and even in the Russian dominions, for the most part among Germans recently settled there. This movement, wherever seen, is one and the same, characterized in all cases by the same general features, but it takes three directions. In the North we see it around and beyond Memel, penetrating East and North towards Petersburg, where hundreds have been baptized within a twelvemonth. At the centre, we see it in Poland, where Alf and Penski are at work, and still farther East, where are thousands of emigrants, with Ondra striving to meet their urgent necessities. More workmen are demanded

to gather in the harvest and take care of it when gathered. At a more southern point, we hear of a great movement in the mountains of Bulgaria, and further on at Odessa and the out-lying regions, where the Mennonites are calling for such religious books as the mission furnishes. To meet these pressing calls, it was said, that in different parts of the field, twenty new men, of various degrees of qualifications, were offering themselves, many of whom might profitably be taken up at once.

3. Something more formal and systematic, it was conceded on all hands, ought to be undertaken for training preachers and pastors for their work. Something of this sort is needed for colporteurs and missionaries, who do not expect to remain long in one place, and who will not be called upon to "bring out things new and old" for the same people. A course of instruction more extended and thorough, is demanded for that class who must become pastors of churches, of whom there are already nearly seventy, and the number is constantly increasing. Many of the churches are large, are located in the midst of growing communities, in fact, in the chief cities and towns of Germany. They will need and must have, well furnished men to take the oversight of them, and break to them the bread of life. We speak of the future. The present necessity is met by the men now in charge, but these are mortal and will pass away. Permanent congregations must have a permanent ministry, and a ministry to be permanent, must be well furnished. The classes gathered at Hamburg in times past, for six months, under the care of our leading brethren, derived signal advantages. Even so brief a term has left its mark on the mission. The time draws near when a liberal outlay must be made for a "school of the prophets." I wish some of our wealthy brethren, or even one of them, would turn his thoughts into that channel. Twenty thousand dollars as a sinking fund, two thousand to be used annually, would accomplish wonders. That would, in my judgment, work better than a permanent fund. It takes a robust piety to stand the test of large permanent funds.

4. There is also a demand for chapels at the centres of population and influence. The mission has in all, I know not how many chapels, perhaps thirty, possibly more. The precise number I did not learn, nor could I ascertain the amount which has been invested in them. Some of them are of good size, well suited to their purpose; and situated in such places as Memel, Berlin, Hamburg and Copenhagen. Most of them, however, are at points of less population. Some of them are held by the churches, or by trustees, for the use and benefit of the churches. Most, however, are in the hands of individuals, the churches, as such, having no legal claim to them. In many large towns, like Cologne on the Rhine, Hanover, capital of the late kingdom of Hanover, Königsburg on the Baltic, and many more, good, substantial houses of worship would at once double the means and facilities of the churches at these points, for doing good. The members are all poor; the authorities, for municipal rea-

sons, will not suffer them to put up such light, wooden structures as might be erected for a few hundred dollars, and such as the people might build for themselves, after the manner of our fathers in our own country. Some plan must be adopted by which the contributions of all Germany and of the Missionary Union, can be combined, for a given year, on one or more localities, to the amount of \$10,000; and such a plan vigorously carried out for a few years, would show great results. Otherwise, long time will pass away, and the great want still remain.

Preliminary to this, or at least going along side by side with it, must be an effort to secure to these people such recognition by the government as will allow the churches to hold real estate. Till that time comes, as brother Oncken said, "We are all afloat on this subject. We must agitate and continue to agitate, till we get our rights."

J. G. WARREN,
For. Sec. A. B. M. U.

DONATIONS RECEIVED IN MARCH, 1868.

MAINE.

No. Livermore, ch. 15; Lebanon, ch. 2.60; West Waterville, ch., of wh. 50 cts. is fr. Asa and Mary Kelton, 21.20; Kennebunkport, ch., Oliver Huff tr., 86; Hallowell, ch. & soc. 60; Saco, ch., H. R. Colby tr., 49.88; Auburn, Spring st. ch., H. R. Smith tr., 51.20; Lebanon, Miriam B. Goodwin 4.75; Lewiston, Samuel Boothby 2; Bluehill, 1st ch. 10; Biddeford, ch. 90; Skowhegan, Charles Miller & wife 10; Lisbon Falls, ch. & soc. 8; Brunswick, ch. 10; Springvale, ch. 81.56; Jefferson, ch. & soc. 5; Lewiston, 1st ch., P. N. Dexter tr., 50; Fort Fairfield, J. F. & Mrs. Susan Hopkinson, 1 each, 2; Calais, 2d ch., Wm. Woods tr., to const. Geo. G. King H. L. M., 100; Baring, ch. 80; Damariscotta, ch. 76.50; Camden, 2d ch. 18; Lisbon Falls, Mrs. S. T. 1; Augusta, Military Asylum, Rev. M. J. Kelley 10; Skowhegan, ch. 135.96; Corinna, David Steward 5; Cherryfield, ch. 22; So. Berwick Village, ch. 83.70; Portland, 1st ch. & soc. 340; Calais, 1st ch. 20; Freeport, ch. 6; Portland, Free st. ch., N. D. Curtis tr., 700; Livermore Falls, ch. 18; Warren, Ladies' For. Miss. soc., Eliza A. Richardson tr., 24; Penobscot Asso., J. C. White tr., Bangor, 1st ch. 225; 2d ch.

\$2,058 85

102; East Corinth, ch. and soc. 15; Corinna, Rev. D. Steward 5; Etna, J. C. Friend 15; Charleston, estate of Rev. Chas. Millet 3; 385 00
Bowdoinham Asso., J. E. Brainard tr., East Winthrop, ch. & soc., to const. Edwin S. Briggs H. L. M., 100 00
Oxford Asso., S. D. Andrews tr., 86 64 2,605 49

NEW HAMPSHIRE.

Coos, E. A. Baldwin 1; East Northwood, John L. Crockett, Nancy Crockett and Richard Hoyt, 5 each 15; Exeter, 1st ch. 40; Lebanon, ch., tow. sup. of Mounge Shay Whow, nat. pr., care Rev. E. O. Stevens, Prome, Burmah, 46; Claremont, ch. 80; Hill, a friend 11.25; Keene, ch. 70; Brentwood, ch. 17.25; Stratham, Rev. Jacob Tuck 5; New London, ch. to const. Ephraim Knight H. L. M., 100; Deerfield, ch. 25; Newport, ch. 10.75; East Weare, Rev. J. W. Searlis 2; Fisherville, 1st ch., Sab. sch., for sup. of nat. pr., care Rev. C. T. Kreyer, Ningpo, China, 50; Mason Village, Rev. E. J. Emery 2; Rev. L. C. Stevens 5; Stratham, Fred and Mary Smith 5; Hanover, ch. 8; Dover, Franklin st. ch. 90; West Swanzey, ch. 13; Nashua, 1st ch. 184.55; Concord, 1st ch., Dea. Isaac Elwell tr., 300; 1,030 80

so., N. T. Greenwood

19 67 1,060 47

VERMONT.

Is, ch. 12; Jamaica, St. Albans, ch., S. S. tr., 37.50; Brandon, Windsor, ch. 10; Bur- ch. 100 of wh. is fr. is, 152.59; Saxton's of wh. 16.52 is fr. , tow. sup. of a pupil among the heathen, ainfield, H. B. Cham- Ira Stone, 10 ea., 20; y, ch., Norman Bot- 20.50; Ludlow, ch. 40; irfax, ch. 5; Jericho, ; West Dummerston shend, ch., 40 of wh. & Mrs. Mark Carpen- 5; Poultney, West . 50; Londonderry, A. Rugg 5; East Wal- ch. 3; Shaftsbury, n. H. Rugg 79.50; , ch. 20; Hinesburgh, ; North Bennington, Derby, ch. 10; North d, ch. 23.25; John- 6; Albany, ch. 30; on, ch. 77; West , ch., of wh. 5.88 is . sch., 25.33; Man- ch. 51.75; Richford, tland, ch. 40; Georgia A. Ladd tr., 30; Graf- 3.60; Essex, ch. 30; ic, ch. 5; Chester, ch. burgh, ch. 8 35; Ad- & soc. 10; Charlotte, indsor, ch. 20.50;

1,155 74

MASSACHUSETTS

; Haverhill, 1st ch., leton tr., 50; Newton ls, 2d ch. 20; Wales, rtridge 4; Weston, ch. k ch., Sab. sch., tow. t. pr., care Rev. J. N. Toungoo, Burmah, erling, ch. 5; West- day 15; Belchertown, iss Electa Goodrich 4; , Portland st. ch., Sab. Chelsea, Cary Av. ch., tr., 53.09; Union Tem- G. W. Chipman tr., huen, ch., L. Gage lamsfield, John Blain Framingham, ch., J. edy tr., 49.13; Aga- Sab. sch., for sup. of Rev. E. P. Scott, Go- Assam, 28.25; Cam- roadway ch. 138.26; lowdoin sq. ch. 100; ington, Z. P. Putnam rtown, ch., Samuel 153.61; Medford, ch., tow. sup. of child in ng's school, Toungoo, 18; West Boylston, const. Edwin Brom- M., 100; West Med- H. C. Messenger tr., i Dedham, ch., David 71.50; Sharon, ch. rleans, Rev. J. W. Amherst, ch., L. B. 20; Lynn, High st. Royalston, ch. 5; , 1st ch., T. F. Hast- , 59 33; Weymouth, ; Malden, ch., Dea. ner tr., 142 88; Sab. A. Waitt tr., 16.07; t ch., Ladies' For- , Ella M. Connor, tr., of girl in Miss Gage's

school, Toungoo, Burmah, 20; Boston, Charles st. ch. 328.60; Chicopee, Central ch. 30; Read- ing, ch. 17.06; Chelsea, Cary Av. ch., Sab. sch., for sup. of nat. pr., care Rev. D. A. W. Smith, Henthada, Burmah, 25 ingold, 84.56; Agawam, ch., L. C. Sheldon tr., 40; Raynham, a friend 5; Wales, E. Shaw 100; Manchaug, ch. 6; New Bed- ford, William st. ch., Luther G. Hewins tr., 120; Rowe, ch. 6; Bernardston 5; Shelburne Falls, a friend 8; Lowell, 1st ch., Dea. J. A. Brabrook tr., 191.50; Westfield, Central ch. & soc. 12.25; Worcester, Mrs. Lucy Wakefield 40; South Sud- bury, Dr. Levi Goodenough 10; Taunton, Winthrop st. ch. 320; Somerville, Perkins st. ch. 95; Newfield, ch., R. A. Bal- lett tr., 28; East Haverhill, ch., of wh. 5 is fr. Rev. A. Dunn, 16.40; Salem, Central ch., 150; Gloucester, ch., H. G. Sanford, for sup. of Kandura, nat. pr., care Rev. M. Bronson, Now- gong, Assam, 60; Hingham, ch. 80; North Cambridge, No. Avenue ch., D. H. Haywood tr., of wh. 250 is part of H. R. Glover's sub. to sup. nat. prs., care Rev. J. R. Goddard, Ning- po, China, and of Mrs. M. B. Ingalls, Thongzai, Burmah, (125 each,) 81.60, fr. Young People's Social Union, to be used by Mrs. Ingalls and 106.- 95 fr. mon. con., 765; Beverly, 1st ch. 218; Framingham, 1st ch. 17; Somerset, ch. 10; South Adams, ch. 19.25; Springfield, 1st ch. 219; Chic- opee Falls, ch. 165.82; Groton, 1st ch. 10; Raynham, ch., of wh. 12.37 is fr. Sab. sch., 54.87; Holyoke, 2d ch. 200 add'l; Webster, ch., of wh. 12.87 is fr. Sab. sch., for Rev. L. Jew- ett's sch., Nellore, India, 30; Boston, Baldwin Place ch., A. G. Stimson tr., 259.18; Hudson, ch., for sup. of "Aoo," nat. pr., care Rev. A. Bunker, Toungoo, Burmah, 35; Brews- ter, ch., Sab. sch. 5; Hanover, ch. 80; Greenfield, ch. & soc., of wh. 1 is fr. Mrs. B. H. Crane, 14.25; Fall River, 1st ch., 160 of wh. is fr. the "Mee Shwayee Soc.," for the sup. of sch. in Amherst, Burmah, 875.60; Au- burn, Mrs. D. Eddy 1; Wor- cester, Pleasant st. ch., G. E. Merrill tr., 150; Medford, 1st ch., A. E. Tainter tr., 23.01; Woburn, ch., Benj. Millett tr., 100 of wh. is for Swedish Mis- sion, 265; Hyde Park, ch., Rev. Amos Webster 20; South Read- ing, ch., A. G. Sweetser tr., 100; Worcester, Main st. ch., Ed- win Bemis tr., 237.21; South Groton, ch. 10; Tewkesbury, ch. 70; Dorchester, 1st ch. 65; West Dedham, ch. 82.10; Salls- bury and Amesbury, ch., Ste- phen Woodman tr., 50; Boston, 1st ch., Dea. Chas. A. Turner tr., 50 of wh. is fr. Sab. sch. Miss. Soc., W. H. Foster tr., 450; Dorchester, a friend 2; Wendell, Thos. E. Swain 2; Charlestown, Bunker Hill ch., L. R. Crown tr., 30; Fitch- burg, ch., Sab. sch., S. H. Whitney tr., for German Mis-

slon, 15; Waltham, ch., C. P. Harrington tr., to const. Rev. Albert M. Bacon H. L. M., 111.25; Lawrence, 1st ch., of wh. 65 is fr. Sab. sch., to be expended, under care of Mrs. Bixby, Toungoo, Burmah, 251.20; Natick, ch., add'l., 8.60; Worcester, Isaac Davis 200; North Dorchester, ch., Geo. Ellis tr., 80; Chelsea, 1st ch., C. M. Trufant tr., 404.17; Roxbury, Dudley st. ch., Dea. K. Brooks tr., 840; Clinton, ch. 10; Foxboro', ch., Sab. sch. 20; North Adams, 1st ch. 120; West Bridgewater, ch. 80.25; Newton Centre, ch. 1024.50; Boston, Rowe st. ch., L. J. Bradish tr., 1.687; Cambridge, 1st ch., R. O. Fuller tr., 800 of wh. is fr. Sab. sch., for sup. of Mounge Reuben, and 176.57 from mon. con., 2,827.58; Brookline, ch., 100 of wh. is for Bur. Miss., 1,578.52; Boston, Shawmut Av. ch., Dea. Benj. Smith tr., 159.52 previously reported, 1.955.90; 19,369 50
Miller's River Asso., G. W. Dexter tr., 43 50
Boston South Asso., Needham, ch., J. Burnham tr., 18 05 19,481 05

RHODE ISLAND.

Providence, 1st ch., a member, of wh. 50 is to be expended, under care of Rev. Mr. Bixby, Toungoo, Burmah, 10 under care of Rev. B. C. Thomas, Bassein, Bur., 10 care of Rev. M. Bronson, for the Garos, Assam, and 5 under care of Mrs. Wm. Lisle, Bangkok, Siam, 75; Newport, Central ch. 205; Westerly, 1st ch., J. A. Morgan tr., to const. John Loveland H. L. M., 100; East Providence, 1st ch. 47.65; Sab. sch. 88.45; two brethren 10; 2d ch. 5; Natick, ch. 20.50; Bristol, 1st ch., C. H. Spooner tr., 28.51; Providence, Brown University, Soc. of Missionary Inquiry 50; Providence, 1st ch., Young Ladies' Miss. Asso., Miss A. A. I. Douglass tr., to be expended, in care of Mrs. Wm. M. Lisle, Bangkok, Siam, 50.16; Brown st. ch., Sab. sch. 25; Stewart st. ch., Sab. sch., H. V. A. Joslin tr., to be expended care Rev. I. D. Colburn, Tavoy, Burmah, 50; Fourth ch., 78.25 of wh. is fr. Sab. sch., 270; Pawtucket, High st. ch., John H. Parmenter tr., 80.25; 1,005 52
Rhode Island State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 69.80 is fr. mon. con. 841.80; Friendship st. ch., J. S. Sibley tr., 100 of wh. is for Shan Miss. and 15 for girls in Mrs. Bixby's sch., Toungoo, Bur., 115; Central ch. 129.75; Sab. sch., 60 of wh. is for sup. of two orphans in Mrs. Bixby's sch., Toungoo, Bur., 221.25; 8d ch., Sab. sch., to const. Ellen M. Goddard H. L. M., 100; Lime Rock, Mrs. Waity Mowry 5; Pawtucket, 1st ch., James Olney tr., 100 of wh. is fr. Stephen Benedict, to const. Geo. Edwin Leeson, John Wadsworth, Edward Bramon H. L. M., 808.72; Warren, 1st ch., N. Drown tr., 241.88; 1,957 90 2,963 42

CONNECTICUT.

Wethersfield, Merit Butler & wife, for Bur. and Karen Miss., 100; Abigail Hurlburt 10; New Haven, 1st ch., G. O. Sumner tr., 25; Norwich, Central ch., L. A. Gallup tr., 100; Wallingford, ch. 12; Stratfield, ch. 18; North Stonington, 1st ch. 5; Suffield, 1st ch. 28; Preston, ch. 80; Noank, ch. 50; Essex, 1st ch., J. E. Redfield tr., 850; Yalesville, G. I. Mix 50; Putnam, ch. 220; Woodstock, 1st ch. 5; Norwich, Central ch., add'l., for sup. of nat. pr. among the Shans, Burmah, 85; Bridgeport, 1st ch. 106.60; Northford, J. H. Linsley 10; New Britain, ch. 37.10; New London, Mrs. W. A. Weaver 50; Louisa and Julia Weaver and James Newcomb, 5 ea., C. A. Weaver 2; W. P. Benjamin 3; Isaac Knowles, Charles Miner, 1 ea., P. C. Turner & wife 35; Coll. 25; Branford, ch. 11.50; Danbury, 2d ch., Jabez Amsbury tr., 60.80; South Colebrook, ch. 20; Suffield, 2d ch. 354.12; Andover, ch., Mrs. Nancy Chappell 5; Mrs. Mary Brown, Miss Delia Lyman, 1 ea.,

NEW YORK.

A friend 2; Ticonderoga, ch. 11.80; Higginsville, Rev. R. Z. Williams 7; New York, 16th ch., 25 of wh. is for sup. of a Bible reader, care Mrs. Van Meter, Bassein, Bur., 80; Mt. Vernon, C. W. Waterhouse 4; Morrisania, Bethel ch. 7.80; Emma Gayer 20 cts.; Butternuts, ch. 18; Buffalo, P. J. Feris 10; Unadilla, D. F. Leach 5; Cuba, ch. 60; Castle, ch., Miss M. E. Benedict 1; Rochester, 2d ch. Sab. sch., Wm. Richardson tr., to const. C. D. Tracy H. L. M., 100; Malone, ch., per Rev. F. A. Douglass, 15; Fredonia, ch. 110; Jay, ch. 15; Manchester, ch., N. H. Cole tr., 54; Massena, ch. 13.50; Hudson, ch. 8; Bedford, ch., of wh. 50 is fr. Conant Sanger, 59; Saratoga Springs, ch., Female Miss. Soc., Mrs. A. E. Wayland tr., 15; Georgetown, ch. 22; Auburn, ch., S. C. Lester tr., 110.86; Newfield, ch. 6.25; Skaneateles, Mrs. Almira Town 10; Utica, Tabernacle ch. 75; New York, John B. Trevor 1000; James B. Colgate 1000; Gouverneur, ch. 80; Hamilton, Madison University, a friend 1; Gloversville, ch. 180; Wheatland, ch. 11; Saratoga Springs, 1st ch., 5 of wh. is fr. Mrs. M. Waterbury, for German Miss., 70; New York, Mr. and Mrs. Nathan Bishop, a special donation for the probable deficiency, 1000; Albany, Calvary ch. 53.50; Chestertown, Robert and Ann Wood 1; Yates, ch. 34; Hartland, ch. 17.80; Rochester, Otis L. Leonard 2; Gaines and Murray, ch., 10 of wh. is fr. Sab. sch., 80; Waterville, ch. 13.55; Albion, 1st ch., 10 of wh. is fr. Mr. and Mrs. Getty, for German Miss., 200; Rochester, 2d ch. 182.67; 1st ch. 840.08; Bethany, Rev. Jesse Elliott 5; 4,936 46
Coll. per Rev. O. Dodge, Dist. Sec.,

, Stillwater, ch. 10;
 15 00
 o., Asheville, ch. 10;
 ch. 42; Busti, ch.
 East, ch. 15;
 68 83
 r Asso., East Cam-
 75; Woodhall, ch.
 25 00
 ., Townsend, ch.
 6 54
 r North Asso., Ido
 ch., tow. sup. of a
 rs. Haswell's sch.,
 Bur., 34.87; West
 26.75; Greenbush,
 ludson, ch. 72.84;
 Humphrey, 100;
 h., of wh. 25 is to
 in Mrs. Haswell's
 main, Bur., and 150
 Mounng Oung Men,
 Bur., 400; Schenec-
 ; Albany, Pearl st.
 roy, 5th st. ch., of
 is fr. Sab. sch.,
 iend 1;
 1,647 65
 Tioga Asso., Bing-
 h.
 100 75
 Union Asso., Adams-
 ; Fort Ann, ch. 60;
 ch. 8.13; Granville,
 156 18
 er Central Asso.,
 1. 244.37; Sing Sing,
 nale Miss. Soc. 70;
 e, ch. 100; Corn-
 4; Newburgh, ch.
 ill, bal. 10;
 558 87
 so., Elbridge, ch.
 eateles, ch. 32.05;
 , ch. 112.09; Sab.
 ip. of Shway Lung,
 care Mrs. Ingalls,
 Bur., 72.56; Syra-
 h. 54.48; East Gen-
 39.97;
 402 15
 Buffalo, Cedar st.
 ton, ch. 12; Spring-
 8.65; Mrs. Grinnell
 147 65
 r South Asso., Pil-
 00 of wh. is fr. Sab.
 ; New York, Ta-
 1,560.75; Yonkers,
 118; McDougall st.
 Stanton st. ch. 80
 . Female Miss. Soc.,
 t st. ch. 67.80; Be-
 7.23; J. E. Sheldon
 rk, South ch. 256.04;
 119.05; Madison Av.
 wh. is fr. Female
 and 100 fr. R. M.
 , for sup. of nat. pr.,
 /m. Dean, Bangkok,
 6.98; Calvary ch.
 annon st. ch. 52.76;
 hee 100; Amity st.
 arlem ch. 175; 6th
); a friend 25;
 8,748.64
 asso., Williamsburg,
 , bal. 22; Brooklyn,
 e ch. 30; Lee Av.
 reenport, ch. 47.60;
 Hanson Place ch.,
 100 is for Mrs. Van
 apel, Bassein, Bur.,
 Williamsburg, 1st ch.
 klyn, Central ch.
 ong Pl. ch., of wh.
 Dr. Dean's chapel,
 Siam, and 125 for
 b., 1,600; Washing-
 1,200; Tabernacle
 ; Pierrepont st. ch.
 5,129 88
 , Durhamville, ch.
 on, 1st ch. 33.18;
 , ch. 100;
 150 18
 so., New York, 5th

Av. ch. 504.88; Mariners' ch.
 90.70; Nyack, ch. 1.35; Pier-
 mont, ch. 2; New York, 1st ch.
 760.81; 5th Av. ch., Jas. L
 Jones 100;
 1,459 24
 Livingston Asso., Avon, ch. 5.25;
 Hemlock Lake, ch. 14; York,
 ch. 89; Lima, ch. 18.50;
 76 75
 Union Asso., J. G. Borden
 25 00
 Madison Asso., Hamilton, ch.
 130.70; Cazenovia, 1st ch. 89.50;
 Cazenovia Village 22; Dea. Goff
 1;
 193 20
 Worcester Asso., Summit, 1st ch.
 25.75; 2d ch. 6.65; Seward &
 Decatur 7; Westville 4.69;
 Middlefield 10.05; Westford,
 5.95; John Cook 15; N. Stoors
 5; J. Wade 3; J. Hayner 1;
 a friend 71 cts.;
 84 80
 Ontario Asso., Seneca Falls, ch. 20;
 Geneva, ch. 12; B. Bradley 2;
 34 00
 Chenango Asso., Bainbridge Cen-
 tre 2.50; New Berlin 24.15;
 26 65
 Chemung River Asso., Coopers
 Plains, ch.
 14 60
 Cortland Asso., Homer, ch.
 71 00
 Black River Asso., Adams Village,
 ch.
 25 00
 Otego Asso., Mr. Robinson tr.,
 45 00
 Monroe Asso., Dea. Mosley 5; W.
 F. Baslen 2;
 7 00
 Essex & Champlain Asso., a
 friend,
 2 05 24,152 52

NEW JERSEY.

Vineland, Rev. O. Wilbur 10;
 Newark, 1st German ch. 20;
 Somerville, ch. 88.89; Newark,
 1st ch., Nathaniel Andrews tr.,
 500; Holmdel, ch., to const.
 Chas. M. Taylor H. L. M.,
 186.80; Passaic, ch. 50; Pater-
 son, Alex. W. Rogers 50; Port
 Monmouth, ch. 15;
 865 19
 Coll. per Rev. O. Dodge, Dist. Sec.,
 East New Jersey Asso., Hoboken,
 1st ch. 74.75; Jersey City,
 Union ch. 121.98; Sab. sch. 20;
 East Orange, ch., Sab. sch. 80;
 Plainfield, 1st ch. 150; Millburn
 7.50; Newark, North ch. 110;
 5th ch. 20; North Orange, bal.
 1,521.30; Newark, South ch.
 687.39; Sab. sch. 100; Bloom-
 field, Mr. and Mrs. Jewett 175;
 Mrs. Jas. Johnston 60;
 8,077 87
 Coll. per Rev. J. V. Ambler, Dist.
 Sec.,
 West Jersey Asso., Marlton, ch.
 11.42; Bridgeton, Pearl st. ch.,
 bal. 19.25; Blackwoodtown, ch.,
 bal. 2.25; Moorestown, ch.,
 18.08; Rev. E. D. Fendall 5;
 Sab. sch., to sup. nat. pr., care
 Rev. B. C. Thomas, Bassein,
 Bur., 71.27; Pemberton, ch.
 45.65; Haddonfield, ch. 74.60;
 Vincentown, J. Lippincott 25;
 Allowaystown 10; Salem, ch.
 117; Camden, North ch., 12.50;
 2d ch. 24.25; Broadway ch.
 3.50;
 439 72
 Trenton Asso., Hamilton Square,
 ch. 34; Freehold, ch. 35.75;
 69 75
 Central Asso., Flemington, ch.
 274 43 4,726 96

PENNSYLVANIA.

Lewisburg, L. E. Smith 15; Al-
 leghany City, Sandusky st. ch.
 50; Kittanning, John H. Bur-
 leigh 5; Philadelphia, Mrs. C.
 A. L. 50; Scranton, ch., of wh.
 5 is from Rev. Isaac Bevan, for
 German Miss., 185.80; Upland,
 Robert H. Crozer 500; Miss
 Emma Crozer 500; Braintrim,
 S. J. and E. F. Sturdevant 10;
 Scott Valley, ch. 12.50;
 1,277 80

Coll. per Rev. J. V. Ambler, Dist. Sec.,

Philadelphia Asso., Philadelphia, Spruce st. ch., Miss C. Sheldon, A. D. Carroll, Mrs. Sarah Ashton, Judson Bible class, 20 each, Mrs. and Miss Anable 60; Mrs. J. V. Ambler, W. E. Garrett, 50 each, J. H. Cooke, R. Leonard, Miss E. M. Davis, 10 each, L. Shumway 12; Others 41; Lower Providence, ch. 28.90; Roxborough, ch. Ladies' Miss Soc. 28.25; Sab. sch. 74; Upland, ch. 98.87; J. Lewis Croser 250; Springfield, ch., Sab. sch. 8; Chester, ch. 11.60; Pottsville, ch. 21; Sab. sch. 25; Philadelphia, 4th ch. 110; Broad st. ch., Sab. sch., Ladies' Bible Class, to sup. nat. pr. 41.85; Great Valley, ch. 80; Chestnut Hill, ch. 27.07; Sab. sch. 7.87; Mount Zion, ch., Sab. sch. 18.18; Philadelphia, 12 ch., Sab. sch. 20; Tabernacle ch., Mrs. B. Griffith 200; Rev. W. H. Hansell 25; H. Cloakey 50; J. C. Dawson, 25; P. C. Hollis 25; Levi Knowles 20; O. Hales 10; K. R. Hembold, 10; P. H. Casady 20; Rev. Dr. Crewell 50; Others 55.65; 10th ch. 817; Germantown, 2d ch. 54.55; Sab. sch. 25; Lower Merion, ch. 87; Falls Schuylkill, ch. 84; Sab. sch. 20; Mrs. C. F. Abbott, 10 of wh. is for African Miss., 50;

2,144 79

North Philadelphia Asso., Philadelphia, North ch. 46.50; Olivet ch., Mrs. Ann Morton 2.25; Nnon ch. 9.14; Philadelphia, 1st ch., of wh. 100 is fr. Wm. H. Hansell, a memorial of the late Mrs. Ellen Hansell, and 400 fr. Sab. sch. Soc. of wh. 72 in gold is for sup. of nat. pr., care Rev. A. J. Smith, Bangkok, Siam, 1,578.18; Bridgeport, ch. 15; Wilkesville, ch. 10.02;

1,708 20

Pittsburg Asso., Pittsburg, 1st ch. 300; Washington, ch., Sab. sch. 7.10; Ladies' Miss. Soc. 8;

312 10

Monongahela Asso., Mount Merion, ch. 17.75; Mount Pleasant, ch. 43;

60 75

Centre Asso., Hollidaysburg, ch. 37.02; Mifflinburg, ch., Sab. sch. 4.50; Seneca Creek, 4.50;

66 02

Central Union Asso., Phoenixville, ch. 31.30; Sab. sch. 25;

56 50

Clearfield Asso., Upper Chest Creek, ch., Sab. sch. 2.51; Cocksomans, ch. 4;

6 51

Carbon Asso., Soldiers' Run, ch. 10 05; Verna Asso., Livingston, ch. 4.75; Mrs. C. P. and Mrs. E. Watrous 5; Mrs. M. Harvey 7; Sullivan, State Road, ch. 3.25;

15 00

Bridgewater Asso., Bridgewater, ch. 61.41; West Leona, ch. 2.50; Jackson & Gibson, ch. 30; New Milford, ch. 15;

170 21

Adington Asso., Adington, 1st ch., bal. 1.25; Blakely, ch., bal. 3; West Adington 15.25;

20 51

Wyoming Asso., Mechanic, ch. 5.20; Fortson, ch. 6.50;

11 70

Northumberland Asso., White Bear, ch., bal. 2.75; Mercersburg, ch. 40;

42 75

French Creek Asso., Rockdale, ch. 4; a friend 4;

8 00

NEWARK

Coll. per Rev. J. V. Ambler, Dist. Sec.,

Wilmington, Delaware Av. ch.

30

DISTRICT OF COLUMBIA.

Washington, W. Ruggles, for Bur. Miss., care Rev. J. L. Douglass, Henthada, Bur. 800; 1st ch., Edwin Young 10;

810

OHIO.

Wilkesville, a friend of Missions 1; Henrietta, ch. 9.74; Cheviot, ch. 5.80; Sister A. McFarland & family 12; Rev. Joseph Hildreth & family, 10 of wh. is fr. his son, G. C. Hildreth, late of U. S. Army, deceased, 15; Granville, 1st ch., R. Parsons tr., 164.18; Geneva, ch. 2; Kingsville, ch. 50; Warren, ch., J. S. Edwards tr., 61.75; Young People's Miss. Soc., Miss Kate Surtleff tr., to be expended care Mrs. M. B. Ingalls, Thongai, Bur., 45; Painsville, ch. 12;

877 92

Coll. per Rev. G. H. Brigham, Dist. Sec.,

Miami Union Asso., Springfield, 1st ch., Sab. sch., tow. sup. of a scholar in Mrs. Ingalls' sch., Thongai, Bur., 50; Dayton, Wayne st. ch., Sab. sch., Little Helpers 1;

51 00

Miami Asso., Pleasant Ridge, ch. 13; Cincinnati, 1st ch. 129.64; Sab. sch. 50; Ninth st. ch., Sab. sch., tow. sup. of Rev. Wm. Ashmore, 100; Dea. N. Goldsmith 50;

842 64

Wooster Asso., Wooster, ch. 20; Sab. sch., tow. sup. of "Loret" in Rev. E. P. Scott's sch., Nowgong, Assam, of wh. 2 is fr. the "Loret Class" and 10 fr. the "Little Workers," 80;

50 00

Mohican Asso., Bucyrus ch.

20 45

Huron Asso., North Fairfield, ch.

10 00

Cleveland Asso., Cleveland, 8d ch.

89 17

Mad River Asso., Bellefontaine, ch.,

6 50

Seneca Asso., Clyde, ch.

6 00

Clinton Asso., Little Miami, ch.

12 00

Columbus Asso., Granville, ch., Sab. sch.

54 00

Lorain Asso., Elyria, ch., of wh. 12.50 is fr. Sab. sch.,

30 00

Lawrenceville Asso., Clara Anna Daniels, fr. her Miss. box, 1.50; other little ones 50 cts.;

2 00

East Fork Asso., Georgetown, ch.

14 00

Meigs Creek Asso., McConnellsville, ch., of wh. 15.46 is fr. Sab. sch., 1 fr. Rev. A. Stevens and 1 fr. Mrs. Lydia Stevens, 55.07; North Madison, Rev. J. B. Sackett 1;

56 07

Miami Asso., Hamilton, ch. 67.20; Freeman, ch., a sister 25; Lebanon, East ch. 17.42; Sab. sch., for Karen Mission, 40; Columbia, ch. 12; Middletown, ch., in part, 45.05; Lockland, ch., to com. Mrs. Elizabeth Owen H. L. M. 100;

305 38

Central Asso., Kearsburg, ch.

11 00

Maumee Asso., Richfield, ch. 7;

Spencer, ch. 5; Mrs. E. S. Johnson 4; Mrs. F. S. Hall 1;

15 00

Mount Vernon Asso., Mt. Vernon, ch. 11.10; Sab. sch. 6.65;

17 75

Huron Asso., Auburn, ch. 5.50;

18 70

Chesland Asso., Chesland, Erie ch. 23.00 of wh. is tow. sup. of nat. pr., care Mrs. M. B. Ingalls, Thongai, Bur., 570; Surtleff, ch. 4;

350 00

Miami Union Asso., Piqua, ch. 26.40; Troy, teachers and scholars, West Jefferson, ch. 5.52; Sab. sch., of ch. 1.15 is fr.

Kennedy, deceased,	48 50	
Asso., Youngstown, ch.	20 00	
Martinsville, ch.	8 35	
Asso., Delaware, ch.	8 00	
so., Wilmington, ch.	5 00	
Asso., Thompson, ch.	18 00	
so., Wooster, ch.	4 75	
ion Asso., Osborn,		
; Dayton, 1st ch., of		
fr. Sab. sch., tow. sup.		
. Tah Boo, 523.86	525 86	
o., coll. at Asso. 20;		
, ch., of wh. 50 is fr.		
, tow. sup. of two		
in Mission sch., care		
alls, Thongzai, 149.33;		
ti, Ninth st. ch. 20;		
wn, ch. 40; Cincinnati,		
Emery 5; Miami, ch.	260 33	
Asso., Centerville, ch.		
od Hope, ch. 6.50;	7 75	
ion Asso., Mt. Vernon,		
	3 00	
o., Attica, ch.	7 00	
Asso., Delaware, a sis-		
	5 00	
Asso., Cleveland, 1st		
ng People's Miss. Soc.,		
of nat. pr., care Mrs.		
Thongzai, Bur.,	100 00	2,831 12

INDIANA.

A. L. Robinson 10;		
ton, 1st ch. 10.82;		
rt, ch. 42; Madison,		
of Missions 3;	65 82	
Rev. G. H. Brigham,		
Indiana Asso., South	40 00	
Asso., J. L. Thiebaud	10 00	
Asso., Bethel, ch.		
ernal. ch. 14.73;	29 81	
so., Mitchell, ch.	3 00	
so., Coll. 18; Eleanor	20 00	
; Week Asso., Rev. Wm.	8 50	
Asso. Greensburg,	5 00	
bie and Lizzie Craven		
Asso., Aurora, ch.		
nite 1; Lawrenceburg,	39 15	
Asso., Lafayette, ch	230 00	
so., Dover Hill, ch.	3 75	
er Asso., Oswego, ch.	4 40	
so., Madison, ch.	82 60	
Indiana Asso., South		
S. Dunbar 10; Peter	20 00	
Asso., Vevay, ch, Sab.		
s. J. L. Thiebaud's	3 00	
Asso., Indianapolis,		
5; Sab. sch., for sup.		
prs., care Rev. B. C.		
Bassein, Rev. J. M.		
Maulmain, Rev. M. H.		
ungoo, Bur., and nat.		
a Mikir sch., Assam,		
M. Bronson, 210.31;		
ion Sab. sch., for sup.		
e, nat. pr., care Rev.		
omas, Bassein, Bur.,		
en Mission Sab. sch.	968 16	
Asso., Lawrenceburg,		
ab. sch., of wh. 5.55		
ella Bond and class,		
e Bible to the heathen,	42 55	
so., Mitchell, ch., Sab.		
. sup. of scholar in		
, care Mrs. Ingalls,	7 00	
, Bur.,		
, Vincennes, ch.	11 50	

Elkhart River Asso., Warsaw, ch.	8 00	
Madison River Asso., North		
Madison, ch.	7 00	1,599 24
ILLINOIS.		
Jacksonville, ch., 100 of wh. is for		
sup. and education of two pu-		
pils in E. P. Scott's sch., Now-		
gong, Assam,	110 00	
Coll. per Rev. S. M. Osgood, Dist.		
Sec.,		
Bloomfield Asso., Bethel, ch.,		
Mrs. Mary R. Pratt	80 00	
Carrolton Asso., Girard, ch. 6.25;		
White Hall, ch. 4.25; Carrol-		
ton, ch. 100;	110 50	
Chicago Asso., Chicago, 2d ch., of		
wh. 126.17 is fr. Sab. sch., to		
sup. A To, nat. pr., care Rev. J.		
W. Johnson, Swatow, China,		
50 fr. Col. L. Bridge's class,		
tow. sup. of Mounng Tike, nat.		
pr., care Rev. J. L. Douglass,		
100 fr. Union Band Bible class,		
of wh. 50 is bal. of sup. of		
Mounng Tike and 27.32 fr. Dea.		
Albro's Bible class, 1,087.02;		
Chicago, 5th ch. 20.17; Crystal		
Lake, ch. 7.12; Elgin, ch. 80;		
St. Charles, ch. 13.70; Wheaton,		
ch. 7; Woodstock, ch., Sab.		
sch., tow. sup. of nat. pr., care		
Rev. J. E. Clough, Ongole, In-		
dia, 31.64;	1,146 65	
Dixon Asso., Bethel, ch. 6.50;		
Elkhorn Grove, ch. 18.50; Ga-		
lena, ch., tow. sup. of student		
in Rangoon Theo. Sem., of wh.		
6.02 is fr. Sab. sch., 16.34;		
Lyndon, J. M. Scott 5; Mt.		
Carroll, ch. 14.60; Ladies' Miss.		
Soc. 10.25; Mt. Carroll, Female		
Seminary Miss. Soc., tow. sup.		
of scholar in Rev. E. P. Scott's		
Mikir sch., Assam, 40; Nora,		
ch. 4; Sterling, ch. 25.75; York,		
ch., Rev. L. L. Lansing 5;	140 94	
Edwardsville Asso., Alton, 1st		
ch., of wh. 22.50 is fr. Sab.		
sch., for Rangoon Theo. Sem.,		
112.99; Bunker Hill, ch. 47.16;		
Upper Alton, Rev. J. Bulkley,		
to sup. boy in Rev. E. P. Scott's		
Mikir sch., Assam, 80; A. Dra-		
pper 5; Mrs. Eliza Day 5; Shurt-		
leff College, Miss. Soc. 17;	217 15	
Franklin Asso., Davis Prairie, ch.		
2.40; Herron's Prairie, ch. 15;		
Marion, ch. 9.60;	27 00	
Fox River Asso., Chicago, 1st ch.		
and Sab. sch. 706.48; Wabash		
Av. ch. 108; Union Park ch.		
170.50; Indiana Av. ch. 77.20;		
Chicago University, Christian		
Asso. 9.77; Aurora, 1st ch., of		
wh. 9.81 is fr. Sab. sch., 48.06;		
Union ch. 100; Big Rock, ch.		
20; Bristol, ch., of wh. 5 is		
fr. Z. Dixon, 23.83; Downer's		
Grove, ch. 5; Dwight, ch. 16;		
Evanston, ch. 135; Hadley, ch.		
16.20; Kaneville, ch. 27.10;		
Kankakee, ch. 12 25; Lockport,		
ch. 16; Mokena, ch. 11; Mor-		
ris, ch. 35; Plainfield, ch., tow.		
sup. of Shwa Ate, nat. pr., care		
Rev. D. L. Brayton, Rangoon,		
Bur., 26.15;	1,557 99	
Galesburg Asso., Avon, ch. 12;		
Galesburg, 1st ch., of wh. 50 is		
fr. Sab. sch., for sup. of preach-		
er among the Mikirs, care of		
Rev. E. P. Scott, Assam, 59;		
Oneida, ch. 7; Ontario, ch. 15;		
Oxford, United ch. 5.50;	98 50	
Illinois River Asso., Canton, ch.		
9.50; Kewanee, ch. 37; Lacon,		
ch. 15; Peoria, 1st ch. 26.50;		
Adams st. ch. 10; Steuben, ch.		
11.25; Toulon, ch. 12.25;	121 50	

Louisville Asso., Centralia, ch. 25; Edgewood, ch. 2.25;	27 25		
Mackinaw Asso., Delavan, ch., H. L. Fisher 5; Green Valley, ch. 11.75; Minouk, ch. 50.85; Metamora, ch. 20; Pontiac, ch. 20.50;	107 60		
McLean Asso., Bloomington, ch. 29.25; Normal, ch., of wh. 100 is fr. Mrs. Jane W. Barker, for Assam Miss., 125;	154 25		
Nine Mile Asso., Duquoin, ch. 11; Sparta, ch. 18; Tamaroa, ch., N. Holt 5;	29 00		
Olney Asso., Olney, Rev. T. R. Cressey & wife	1 00		
Ottawa Asso., Amboy, ch. 11; Buda, ch. 10; Dover, ch. 5.25; La Moille, ch. 19; Lостant, ch., of wh. 10 is fr. Rev. W. C. Pratt, 21.87; Mendota, ch., Sab. sch., for sup. of preacher among the Garos, care Rev. I. J. Stoddard, 50; North Prairie, ch. 29.60; Paw Paw, ch. 5; Princeton, ch. 10; Sublette, ch. 27.58; Tiskilwa, ch. 55; Tonica, ch. 57;	801 25		
Quincy Asso., Good Hope, ch. 1.90; Griggsville, ch., of wh. 40.80 is fr. Sab. sch., for sup. of scholar in Rev. E. P. Scott's Mikir Sch., Assam, 20 fr. J. Petrie, 14 fr. Rev. B. B. Carpenter, 10 each fr. C. Simons and L. McMahon, and 5 fr. Rev. L. C. Carr, 152.40; Payson, ch., of wh. 20.45 is fr. Sab. sch., tow. sup. of scholar in Rev. E. P. Scott's Mikir Sch., Assam, 57.75; Perry, ch., J. B. Cooper 4; Quincy, Vermont st. ch., of wh. 28 is fr. Sab. sch., 100; Rushville, ch. 16;	382 05		
Rock Island Asso., Cordova, ch. 34.80; Rock Island, ch. 50.81;	85.61		
Rock River Asso., Belvidere, 1st ch. 7; South ch. 17; Rockford, 1st ch. 100; Sycamore, ch. 5;	129 00		
Salem Asso., Bushnell, ch., of wh. 4 is fr. Sab. sch., for sup. of Aumal, care Rev. E. P. Scott, Assam, 10; Macomb, ch., M. T. Winslow 5; Plymouth, ch. 11;	26 00		
Springfield Asso., Decatur, ch., of wh. 25 is fr. D. W. Morgan and 20 fr. Sab. sch., tow. sup. of nat. pr., care Rev. D. A. W. Smith, Henthada, Burmah, 108.49; Springfield, 1st ch. 87.77; North ch., of wh. 20 is fr. Miss E. Hays & sisters, 10 fr. Rev. I. Clark, and 25 fr. Sab. sch., 98.55;	289 81	4,993 05	
MICHIGAN.			
Detroit, Lafayette st. ch., Solon Prentiss tr., 154.53; Mendon, Reuben D. Nichols 5;	159 53		
Wayne Baptist Asso., I. W. Lamb tr.,	75 28		
Coll. per Rev. S. M. Osgood, Dist. Sec.,			
Flint River Asso., Fenton, ch. 1; Flint, ch. 37.50; Genesee, ch. 18; Grand Blanc, ch. 18.13; Imlay, ch., Mrs. Amy S. Dancien 10; Mundy, ch. 1.25;	85 88		
7.20; 1 River Asso., Ada, ch. 5; Northumb. Rapids, 1st ch. 66; 2d Deer, ch. f wh. 83.20 is fr. Sab. burg, ch. & Mrs. Jewett's sch., French Creek ndla, 63.20; Ionia, ch. 4; a friend, ch. 88.64; Port-	270 84		
gard, ch. 6.75;	16 75		
• Coll. per Rev. J. V. An. ch., of wh. Sec.,			
20 is fr. Sab. sch., 37; Rives, ch. 5;	42 00		
Kalamazoo River Asso., Athens, ch. 7.25; Ceresco, ch. 5.85; Marshall, ch. 58.34; Kalamazoo, 1st ch., of wh. 17 is fr. Sab. sch., 74.54; Orangeville, ch. 10.15; Otsego, ch., of wh. 5 is fr. Sab. sch., 10; Paw Paw, ch., of wh. 7 is fr. Sab. sch., 37; Schoolcraft, ch. 2.50; Tekonsha, ch. 26; South Battle Creek, ch. 11.15;	242 28		
Lenawee Asso., Adrian, ch., of wh. 17.82 is fr. Sab. sch., tow. sup. nat. prs. in Nowgong, Assam, 40.82; Clayton, ch. 6; Fairfield, ch. 6.40; Rome, 1st ch. 5; Tecumseh, ch., of wh. 4 is fr. Mrs. J. I. Fulton, 2 fr. Mrs. A. D. George and 1 fr. T. J. Fulton, for Telooogo Miss., 26.80;	85 02		
Michigan Asso., Pontiac, ch. 29.28; Romeo, ch. 7; Detroit, 1st ch. 55;	91 28		
Shiawassee Asso., Owasso, ch. 21.58; St. Johns, ch. 7; Vernon, ch. 19;	47 58		
St. Joseph's River Asso., Carro- polis, ch. 6; Hartford, ch. 1; Niles, ch. 100.90;	107 90		
St. Joseph's Valley Asso., Centre- ville, ch. 25.50; Colon, G. S. Burnett 1; Porter, ch. 10; Three Rivers, ch. 58.20; White Pigeon, ch. 50;	189 70		
Washtenaw Asso., Ann Arbor, ch. 26 00	26 00		
Wayne Asso., Hartland, ch., of wh. 15 is fr. Miss Sarah P. Phil- lips, 21.50; Holly, ch. 17.10; White Lake, ch. 1.15;	39 75		
White River Asso., Flower Creek, ch. 1.50; Greenwood, ch. 7; White Lake, ch. 3.50;	12 00	1,440	
MISSOURI.			
St. Louis, 4th ch.	33 50		
Coll. per Rev. S. M. Osgood, Dist. Sec.,			
St. Louis, Beaumont st. ch., of wh. 100 is fr. B. Lynds, 128; 2d ch., of wh. 25 is fr. N. Cole, in part, 100; Springfield, ch. 34.80; Princeton, ch. 8;	280 80		
North Grand River Asso., A. J. Stewart tr.,	12 00	326	
IOWA.			
J. M. Wedgwood 15; Council Bluff, "Anon" 76 cts.; Jasper, a friend 2;	17 76		
Coll. per Rev. S. M. Osgood, Dist. Sec.,			
Burlington Asso., Burlington, 1st ch., for sup. of Rev. J. E. Clough, Ongole, of wh. 10 is fr. Rev. Morgan Edwards, 94; Danville, ch. 5; Huron, Ed- ward Cook 1; Mt. Pleasant, ch. 24;	124 00		
Cedar Valley Asso., Charles City, 1st ch. 18.20; Chickasaw, Mrs. L. Channer 2.50; Rock Grove City, ch. 4.10; Waverly, ch. 12;	35 80		
Central Iowa Asso., Des Moines, ch., Young People's Christian Asso. 61; Hartford, ch. 4; Monroe, ch., of wh. 10.70 is fr. Rev. J. Currier and family, 25; Newton, ch., of wh. 6 is fr. Rev. J. T. Aitchison, 15;	105 00		
Davenport Asso., Davenport, Cal- vary ch. 40.60; De Witt, ch. 5; Downing, ch. 2.50; Zion, ch. 15;	63 10		
Dubuque Asso., Cascade, ch. 23; Dubuque, 2d ch. 11.50; Man- chester, ch. 3.03;	37 55		
Fox River Asso., Mt. Pleasant, ch.	1 20		

Keokuk Asso., Denmark, ch., Sab. sch., tow. sup. of Ko Too, nat. pr., care Rev. E. A. Stevens, Rangoon, Bur., 20; Keokuk, ch., Rev. J. T. Westover 25; Mt. Zion, ch. 7;	52 00		Ongole, India, 68.62, Northfield, ch. 22; Saint Paul, 1st ch. 20 25;	180 87	
Linn Asso., Cedar Rapids, ch., of wh. 10 is fr. Rev. H. R. Wilbur and 5 fr. A. C. Churchill, 86.-30; Parker's Grove, ch. 7; Shellsburg, ch., of wh. 5 is fr. Rev. M. Hazen, 14; Vinton, ch., of wh. 25 is fr. Sab. sch., 55;	112 80		Minnesota Central Asso., Austin, ch., of wh. 3 is fr. Sab. sch. and 5 the bequest of Mrs. R. H. Parker, 23; Fairbault, John W. Griggs 10; Wasioja, ch. 6.40;	89 40	
Oskaloosa Asso., Oskaloosa, ch. 17 45	17 45		Northern Minnesota Asso., Maple Grove, ch. 4; Minneapolis, Union ch. 10.10;	14 10	
Lansing, Swede ch. 20.75; Swede Bend, Swede ch. 5.10;	25 85	598 02	Southern Minnesota Asso., Chatfield, ch. 5; Le Roy, ch. 8; Money Creek, W. F. Sinclair 11; James Noyes 6; Winona, ch. 100;	125 00	
WISCONSIN.			Zumbro Asso., Byron, ch. 15; Kasson, ch., 7.50	22 50	896 72
Columbus, ch.	28 10		MARYLAND.		
Coll. per Rev. S. M. Osgood, Dist. Sec.,			Baltimore, Charles Tyler,		100 00
Dane Asso., Astorian, ch. 8; Bird's Corners, ch., of wh. 12.85 is fr. Sab. sch., and of this 5.55 fr. Master Stephen H. W. Gilman, under 10 years of age, 40; Lodi, ch. 25; Madison, ch., of wh. 30 is fr. Sab. sch., to sup. a boy in Rev. M. H. Bixby's school, Tougoo, Burmah, 82; Windsor, ch. 2;	152 00		WEST VIRGINIA.		
Dodge Asso., Beaver Dam, ch. 40.67; Fox Lake, ch. 45.75; Westford, ch. 18;	99 42		Parkersburgh, ch., of wh. 50 is fr. Sab. sch., for sup. of Karen pr., care Rev. I. D. Colburn, Tavoy, Bur.,	100 00	
Janesville Asso., Janesville, ch. 251 88	251 88		Coll. per Rev. G. H. Brigham, Dist. Sec.,		
Lake Shore Asso., Kenosha, ch. 14.20; Merton, ch. 12; Racine, ch. 63.80; Raymond, ch. 7; Sheboygan Falls, ch. 35;	182 00		Union Asso., Webster, ch. 16.50; Grafton, ch. 8.50;	20 00	120 00
St. Croix Valley Asso., Menomonie, ch. 11.62; Wanbeek, ch. 8.38;	20 00		CALIFORNIA.		
Walworth Asso., Delavan, ch., Rev. J. E. Johnson	5 00		Coll. per Rev. S. M. Osgood, Dist. Sec.,		
Winnebago Asso., Appleton, ch. 55.50; Berlin, ch. 25.25; Green Bay, ch., of wh. 10 is fr. Miss Kittle Sensiba, 14.50; Ripon, ch., Sab. sch., tow. sup. of nat. prs. among the Garos, Assam, 20; Waupun, ch. 13.35;	128 60	816 45	San Francisco, Tabernacle ch.		65 00
MINNESOTA.			NEW BRUNSWICK.		
Swede Grove, ch.	5 35.		Kingsclear, S. R.		8 00
Coll. per Rev. S. M. Osgood, Dist. Sec.,			NEBRASKA.		
Minnesota Asso., Bell Plaine, Rev. E. Munger & wife 2; Leland and Lillie Munger, 25 cts. each; Castle Rock, ch. 8; Hastings, ch., of wh. 4.50 is fr. Sab. sch., 9; Minneapolis, 1st ch., Sab. sch., tow. sup. of Rungiah, nat. pr., care Rev. J. E. Clough,			Omaha, Roswell Smith,		10 00
			CANADA WEST.		
			Grovehill, ch., Sab. sch. 10.55; Eaton, ch. 5.10; Toronto, Bond st. ch., for sup. of Rev. A. V. Timpany, Ongole, India, 200;		215 65
			SWEDEN.		
			Baptist friends,		155 05
			LEGACIES.		
			Lima, O., Mrs. Nancy G. Moore, per Rev. J. L. Moore,	25 00	
			Holden, Ms., S. Brooks, bal., per S. F. Brown, Ex.,	188 50	
			Bristol, Ill., Dea. James McLellan, per Rev. J. Woodward,	101 67	280 17
					877,955 62
			Total from April 1, 1867, to March 31, 1868,	\$168,391.85.	

DONATIONS RECEIVED IN APRIL, 1868.

MAINE.			Timothy Hammond 100; Milford, ch. 84; Dover, Baptist ch., Jas. Brown tr., 14;	198 40	
Corinna Centre, Martha Young 5; Kennebunk port, ch., Oliver Huff tr., 20; Dexter, Elizabeth H. Whittemore 5; Waterville, Colby University, Boardman Miss. Soc., Wm. Libby tr., 10; Bowdoinham, ch. 13; Skowhegan, ch., of wh. 5 is fr. Sab. sch., 46; a friend 1; Damariscotta, Emily Day 1; Topsham, ch. 45;	146 00		MASSACHUSETTS.		
Coll. per Rev. J. V. Ambler, Dist. Sec.,			Fitchburg, ch.. L. H. Bradford tr., 169.57; Clinton, M. B. 5; Westminster, ch. 35.20; Thorndike, Eunice B. Durkes 2.50; Boston, a friend, for Scriptures, 5; Charles st. ch. 5; Conway, ch. 10; Cambridge, 2d ch. 78; Woburn, ch., Ladies' Miss. Soc., L. E. Porter tr., for sup. of student in Rangoon Theo. Sem., care Rev. C. H. Carpenter, 25; East Brookfield, ch. 15; Holiston, ch. 10; Charlestown, 1st		
Lee, Daniel Truworthy	1 00	147 00			
NEW HAMPSHIRE.					
Great Falls, ch. 50.40; Bow, Dea.					

ch., Judson Miss. Soc., M. E. Hopkins tr., 45; Plymouth, Miss Abigail Judson, for Burman Miss., 50; Lawrence, 2d ch. 41; Holden, ch. & soc. 15; Newton Corner, ch., Sab. sch., for sup. of Saw Pah Tay, nat. pr., care Rev. D. A. W. Smith, Henthada, Bur., 45; Indian Orchard, E. L. Angell 5; Worcester, Main st. ch., Edward Bemis tr., 9; Boston, a friend 5; a friend 5; Helen Minnie Stow, for African Miss., 1; Malden, Mattie Louisa Barnitz, for African Miss., 1; South Boston, South ch., N. P. Mann tr., to const. Mrs. Henrietta J. Mann H. L. M., 249.83; Chelsea, Rev. John Holbrook 1; Boston, a little child, per Editor of Christian Era, 1;

RHODE ISLAND.

Providence, Wm. H. Randall 20; Mrs. Mary Randall 75 cts.; Central Falls, ch., Sab. sch., for sup. of nat. pr., care Mrs. M. B. Ingalls, Thongzai, Burmah, 100; Providence, 1st ch., Young Ladies' Miss. Asso., Miss A. A. I. Douglass tr., 58 of wh. is for Rangoon Miss., care Mrs. Ingalls, and 58 for Shan Miss. care Mrs. J. N. Cushing, and 100 for debt, 216;

CONNECTICUT.

Hartford, Jefferson st. ch., Miss. Sch. 5; Stonington, 1st ch. 85; Willimantic, ch. 23.80; New Haven, a friend 5; Brookfield, ch. 7.60;

NEW YORK.

A friend of the Mission cause 10; Homer, ch., Sab. sch., Miss Lavinia S. Chittenden tr., for Telogoo Miss., 42; Pittsford, ch. 10; Wyoming, a friend 3.90; Unadilla, a friend 5; Westmoreland, 2d ch. 4.80; Syracuse, Isaac Bridgman 1;

Coll. per Rev. O. Dodge, Dist. Sec.,

Long Island Asso., Brooklyn, 1st ch. 100; Williamsburg, 1st ch. 50; Brooklyn, East ch. 26.09; Washington Av. ch., of wh. 200 is fr. Sab. sch., 75 being for sup. of Moung Tong Myat, care Rev. M. H. Bixby, Toungoo, Bur., and 35 for the education of a girl in Miss Gage's sch., 429.45;

Broome and Tioga Asso., Owego, ch.

Genesee Asso., Wyoming, ch.

Hudson River North Asso. Albany, Tabernacle ch. 75; Troy, 5th st. ch. 20, Greenbush, Sab. sch. 8

Rensselaerville Asso., Luman Rundall 25; Berne and Knox, ch. 6; Rensselaerville, ch. 10.95; Westerlo, Female Miss. Soc. 35.61;

Saratoga Asso., Stillwater, 2d ch.

Mohawk River Asso., Little Falls, ch. 6; Newport, ch. 2; Rev. L. Bolton 10;

Cortland Asso., Rev. I. P. Bates

Chemung River Asso., Elmira, Central ch.

Black River Asso., Watertown, ch. 90.76; Le Roy, ch. 11.97; Adams, ch. 19; A. Sheldon 5;

NEW JERSEY.

Coll. per Rev. O. Dodge, Dist. Sec.,

East New Jersey Asso., Key Port, ch., in part, Coll. per Rev. J. V. Ambler, Dist. Sec.,

Camden, North ch., Sab. sch., for sup. of nat. pr. in Burmah, 50; Frenchtown, ch. 85; Lambertville, ch. 50;

PENNSYLVANIA.

Falls Schuylkill, Mrs. C. F. Abbott, per Rev. J. V. Ambler, 10; Dyberry, "H" 2; Scranton, Rev. Isaac Bevan, for German Miss., 5; Philadelphia, Mrs. C. A. L. 50;

Coll. per Rev. J. V. Ambler, Dist. Sec.,

Lewisburg, Rev. S. W. Zeigler 5; Germantown, 1st ch., in part 81.50; Davisville, ch. 17; Little Kentucky, ch. 5.60; Ridley, ch. 15.50; West Philadelphia, Berean ch., Sab. sch., class No. 29, 6;

DELAWARE.

Coll. per Rev. J. V. Ambler, Dist. Sec.,

Wilmington, 2d ch., of wh. 11 is fr. Dr. Cornelius' Bible class, for Rev. E. O. Stevens, Prome, Burmah;

DISTRICT OF COLUMBIA.

Washington, Mr. and Mrs. S. B. Gregory 2; Clara Gregory 1; Miss Sarah Utley 1;

OHIO.

Jefferson, ch., B. F. Cushing tr., 7.90; Cincinnati, Ninth st. ch., Sab. sch., Excelsior Bible class, for sup. of Rev. A. T. Rose, Rangoon, Bur., 85.81; Pomeroy, ch. 20.25;

Coll. per Rev. G. H. Brigham, Dist. Sec.,

Miami Union Asso., Springfield, ch. 36.06; Pulpit supply 8;

Meigs Creek Asso., Marietta, ch. 74.48; Matamoras, ch. 3;

Lorain Asso., Elyria, ch.

Ohio Asso., Beulah, ch.

Maumee Asso., Mrs. Sarah C. Page

Mohican Asso., Mansfield, Central ch.

Clinton Asso., a friend of Jesus, to give Bible to the Telogooos,

East Fork Asso., Duck Creek, ch.

Cleveland Asso., Cleveland, 1st ch.

INDIANA.

Coll. per Rev. G. H. Brigham, Dist. Sec.,

Tippecanoe Asso., Crawfordville, ch.

Freedom Asso., Ladoga, ch.

Union Asso., Maria Creek, ch.

Laughery Asso., Ebenezer, ch.

CALIFORNIA.

Coll. per Rev. O. Dodge, Dist. Sec.

Santa Clara, ch.

CANADA EAST.

St. Armand, C. B. Hibbard, for debt,

CANADA.

Baptist friends, per T. S. Shenston tr.,

LEGACY.

Holden, Ms., S. Brooks, per S. F. Brown Ex.,

Total from April 1 to April 30, 1881,

18 85

185 00 153 1

67 00

80 60 147 6

56 6

4 6

68 46

44 06

77 48

5 00

15 00

3 00

21 43

40 00

12 00

645 51 926 9

10 25

10 25

10 00

12 85 42 1

6 5

5 0

378 7

34,445 9

25 6

34,470 9

833 66

836 75

76 40

76 70

605 54

50 00

15 63

98 00

77 56

40 00

18 00

5 00

19 03

126 73 1,182 19

NEW YORK
LENOX AND
TILDEN FOUNDATIONS



THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

American Baptist Missionary Union.

JULY, 1868.

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1868.

MISSIONARY MAGAZINE FOR 1868.

THE forty-eighth volume commenced with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

The Magazine will be furnished to subscribers on the following

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Correspondence of the Missionary Union.

THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the Rev. JONAH G. WARREN, Secretary for the Foreign Department, and Rev. J. N. MURDOCK, Secretary for the Home Department.

FREEMAN A. SMITH, Esq., is Treasurer, to whom communications containing moneys for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

The MISSIONARY ROOMS are at 12 Bedford Street, Boston.

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District Secretaries.

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THE MISSIONARY MAGAZINE.

VOL. XLVIII. — JULY, 1868. — No. VII.

AMERICAN BAPTIST MISSIONARY UNION.

FIFTY-FOURTH ANNUAL MEETING.

The fifty-fourth annual meeting of the American Baptist Missionary Union was held in the "First Baptist Mariners'" Meeting-house, New York, commencing Thursday, May 21, 1868.

After an interesting prayer-meeting for more than an hour, the Union was called to order at 10 o'clock, A. M.

The 288th hymn in the Psalmist was sung.

Prayer was offered by Rev. Dr. J. L. Hodge, the pastor of the church.

The Scriptures were read by Rev. Dr. Stow.

The President of the Union, Rev. Dr. Caswell, made an address concerning the nature and prospect of the work of Foreign Missions, and the specific duties now before the body.

A Committee of Arrangements was appointed, consisting of Drs. J. L. Hodge, T. D. Anderson, Mr. Smith Sheldon, and the Home Secretary. The Treasurer, Mr. F. A. Smith, read an abstract of his annual report.

Voted, That the Treasurer's report be accepted and laid on the table for future reference.

A Committee on the Roll was appointed, consisting of Rev. Messrs. W. H. Eaton, D. D., N. H., R. J. Adams, Ct., O. Dodge, N. Y., S. M. Osgood, Ill., G. H. Brigham, O., and J. V. Ambler, Pa.

This Committee subsequently made the following report which was adopted.

REPORT.

The Committee on Enrollment would respectfully submit the following report. The whole number of life members and delegates present at this meeting, so far as learned, 473. The States are represented as follows: — Maine, 4 l.m., 5 a.m.; New Hampshire, 10 l.m., 3 a.m.; Vermont, 9 l.m., 11 a.m.; Massachusetts, 70 l.m., 17 a.m.; Rhode Island, 16 l.m., 5 a.m.; Connecticut, 25 l.m., 8 a.m.; New York, 119 l.m., 48 a.m.; New Jersey, 41 l.m., 12 a.m.; Pennsylvania, 19 l.m., 6 a.m.; Delaware, 2 l.m.; Ohio, 13 l.m., 8 a.m.; Indiana, 1 a.m.; Illinois, 6 l.m., 1 a.m.; Michigan, 2 l.m.; Iowa, 1 a.m.; Minnesota, 2 l.m.; Missouri, 1 l.m.; Kansas, 1 l.m.; District of Columbia, 3 l.m.; Nebraska, 1 h.l.m.; Georgia, 1 l.m.

Visiting brethren:— Virginia, 3; South Carolina, 1; Georgia, 3; California Republic of Liberia, 1; Sweden, 1; Tennessee, 1; Italy, 1; W. Virginia, 2.

DELEGATES.

MAINE.

B. F. Bradbury, L. M.	Bangor.
Charles A. Cooke,	Durham.
T. W. Emerson,	Farmington.
W. O. Holman,	Rockland.
R. J. Langridge,	New Gloucester.

NEW HAMPSHIRE.

W. A. Clarke,	Keene.
Daniel W. Faunce, L. M.	Concord.
F. W. Towle,	Claremont.

VERMONT.

Thomas P. Briggs,	Whitingham.
H. Burchard,	No. Bennington.
E. B. Campbell,	Brattleboro'.
S. K. Dexter,	Windsor.
C. P. Frenyear,	No. Springfield.
T. Hoit,	Saxton's River.
E. B. Hulbert,	Factory Point.
H. A. Peabody,	Brattleboro'.
N. Pierce,	Bellows Falls.
O. R. Post,	Brattleboro'.
C. H. Richardson,	Felchville.

MASSACHUSETTS.

L. G. Barrett,	Weston.
S. J. Bronson,	Winchester.
C. Brooks,	Royalston.
H. A. Cooke,	Lawrence, 2d ch.
George Cooper,	No. Attleboro'.
T. W. Crawley,	Reading.
T. T. Filmer,	Framingham.
Amos Harris,	Arlington.
Charles Hurdman,	Somerset.
G. Lamb, L. M.	So. Hadley Falls, 2d ch.
T. M. Merriman,	Kingston.
R. B. Moody,	Plymouth.
Lyman Partridge,	Wales.
Augustus Reed,	Boston, Central Square.
W. R. Thompson,	Milford.
J. S. Webber, L. M.	Townsend.
T. Wrinkle,	Bernardstown.

RHODE ISLAND.

G. W. Hamblin,	Newport.
I. B. Maryott,	New Shoreham.
Wm. H. Potter,	Natick, 1st ch.
A. W. Stoctwin,	Providence, Friendship st. ch.
James M. Warner,	" " "

CONNECTICUT.

S. H. Albro,	Southington.
J. E. Bell,	New London.
J. G. Bolles, L. M.	Hartford.
Gustavus F. Davis, L. M.	"
A. L. Freeman,	Southington.

M. G. Smith,	Preston.
Lyman B. Teft,	Norwich.
J. F. Temple,	Stepney.

NEW YORK.

G. H. Andrews,	New York, Tab. ch.
George Balcom, L. M.	Penn Yan.
Edward Bright, L. M.	Yonkers.
J. W. Brooks,	Rathboneville.
C. M. Bruce, Jr.,	New York, Tab. ch.
A. B. Capwell,	Brooklyn, Strong Place ch.
John R. Clawson,	Campbell.
Geo. G. Coffin,	New York, Tab. ch.
E. Colgate,	" " " "
A. Coit,	Lima.
Daniel Corey, L. M.	Trumansburg.
S. T. Dean,	Hermitage.
K. G. Dewitt,	Canandaigua.
J. Dowling, L. M.	New York, Berean ch.
Dunbar A. Grant,	New York, Tab. ch.
Jacob Gray,	Cannonsville.
David Hall,	Sandy Hill.
S. A. P. Hanna,	Williamsburg.
Geo. Hatt, L. M.	New York, Tab. ch.
J. L. Hodge, L. M.	Yonkers.
L. P. Judson,	Stillwater.
J. R. Kendrick,	New York, Tab. ch.
G. O. King,	Churchville.
D. Ludlam, Jr.,	New York, Tab. ch.
John R. Ludlow,	" " " "
A. C. Mallory, L. M.	Benton Centre.
E. T. Mallory,	Troupsburg.
S. V. Marsh,	Hamilton.
B. Morley,	Cazenovia.
Abner Morrill,	Arcade.
D. Morse,	Wheatland.
E. Packwood,	Wyoming.
S. B. Rand,	Rochester.
V. W. Rogers,	Somerset.
Wm. N. Sage, L. M.	Rochester, 1st ch.
John T. Seeley, L. M.	Clifton.
S. Shandlew,	New York, Tab. ch.
Charles J. Shrimpton,	Stillwater, 2d ch.
D. W. Skinner,	Gorham.
Leonard Smith, L. M.	Preston Hollow.
E. Tompkins,	Red Hook.
Theodore W. Todd,	New York, Tab. ch.
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J. T. Wallace,	New Berlin.
John L. Watkins,	New York, Tab. ch.
Alex. T. Wescott,	" " " "
A. J. Winterton,	" " " "
Joshua Wood,	E. Marion.

NEW JERSEY.

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J. C. Hyde,	Cape Island.
R. Lyle,	New Brunswick.
P. A. Runyon,	Piscataway.
Peter P. Runyon,	New Brunswick.
J. F. Sanxay, L. M.	Bloomfield.
H. F. Smith, L. M.	"

U. D. Ward, L. M.	Bloomfield.
G. S. Webb,	New Brunswick.
H. B. Wiggin,	Orange.
E. A. Woods,	Flemington.

PENNSYLVANIA.

Geo. Bowman,	Milesburg.
H. F. Cochrane,	Montrose.
W. E. Cornwell,	Bustleton.
G. L. C. Hanna,	Phila., Mt. Zion ch.
W. P. Omans,	Knoxville.
Robert Telford,	Washington.

OHIO.

H. H. Bowden,	Elyria.
I. Child, L. M.	Madison.
A. Darrow,	Cleveland, 3d ch.
S. Gorman,	Canton.
T. P. Peale,	New Vienna.
J. Smith,	New Market.
J. R. Stone, L. M.	Springfield.
D. Trickler,	Locust Grove, Pebble ch.

INDIANA.

T. H. Ball,	Crown Point.
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ILLINOIS.

Alfred Osgood,	Lostant.
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MICHIGAN.

C. T. Chaffee, L. M.	Hudson.
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LIFE MEMBERS.

MAINE.

H. V. Dexter,	W. H. Shailer,	N. J. Wheeler.
J. B. Mathews,		

NEW HAMPSHIRE.

Stephen G. Abbott,	Foster Henry,	F. Merriam,
H. H. Brown,	Wm. Hurlin,	R. G. Seymour,
E. E. Cummings,	H. C. Leavitt,	A. Sherwin.
W. H. Eaton,		

VERMONT.

S. F. Brown,	E. A. Fuller,	Wm. H. Rugg,
Mark Carpenter,	A. W. Goodnow,	James A. Willard,
L. A. Dunn,	C. Hibbard,	Monson A. Wilcox.

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Levi A. Abbott,	Edwin Bromley,	Samuel Cutler,
C. W. Anable,	Edwin Chase,	Jacob Davis,
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John F. Bigelow,	Geo. W. Chipman,	W. H. Evans,
John Blain,	Gardner Colby,	T. C. Evans,
G. W. Bosworth,	Geo. Colesworthy,	W. P. Everett,

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J. N. Murdock,
Rollin H. Neale,
Cephas Pasco,
Andrew Pollard,
Wm. C. Richards,
J. M. Rockwood,
G. S. Ruberg,
W. S. Richardson,
Henry G. Safford,
Elijah Shaw,
S. F. Smith,

F. A. Smith,
W. E. Stanton,
Baron Stow,
J. Tilson,
Austin V. Tilton,
T. C. Tingley,
Leonard Tracy,
Willard P. Upham,
W. H. S. Ventres,
O. T. Walker,
J. G. Warren,
G. F. Warren,
A. Webster,
David Weston,
J. Colver Wightman.

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S. F. Hancock,
I. B. Hartwell,
Ansel D. Nickerson,
S. S. Parker,

J. G. Richardson,
Francis Smith,
C. E. Smith,
A. F. Spaulding,
J. H. Tilton.

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J. L. Howard,
Edward Lothrop,
B. D. Marshall,
J. B. Morse,
S. D. Phelps,
A. A. Robinson,

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J. S. Swan,
R. Turnbull,
P. C. Turner,
W. C. Walker,
E. B. Wetmore,
P. G. Wightman.

NEW YORK.

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Conant,

A. Cook,
S. W. Culver,
John F. Davie,
Abraham Denike,
O. Dodge,
F. A. Douglass,
Geo. W. Eaton,
H. J. Egleston,
J. T. Evans,
H. B. Fairman,
Robert Fisher,
J. Fletcher,
J. N. Folwell,
E. J. Foote,
T. G. Freeman,
Alpheus Freeman,
Jas. French,
S. Gale,
Aaron Ganong,
S. Gardner,
Chas. S. Glover,
W. S. Goodno,
Francis B. Green,
Z. Grenell, Jr.,
Joseph W. Griffith,
Thomas J. Grout,

Benj. Hallsted,
J. W. Hammond,
H. Harvey,
Andrew F. Hastings,
Daniel Hedges,
E. L. Hedstrom,
Samuel T. Hillman,
J. S. Holme,
T. J. B. House,
A. Hubbell,
Silas Illsley,
J. L. Jones,
J. R. Kendrick,
Chas. Keyser,
N. S. Kirkman,
O. F. Knapp,
D. F. Leach,
Warren Lincoln,
H. C. Longyear,
Robert Lowry,
Hinton S. Loyd,
Elijah Lucas,
J. C. Mallory,
L. J. Matteson,
W. S. Mikels,
Edward Mills,

Francis S. Miner,
Charles C. Norton,
Handel G. Nott,
C. J. Page,
F. S. Parke,
A. S. Patton,
Chas. C. Payne,
W. Phelps,
J. B. Pixley,
Thos. S. Ranney,
Samuel Raynor,
Wm. Reid,
W. Reid,
S. Remington,

C. Rhodes,
T. S. Rogers,
E. G. Robinson,
A. G. Samson,
J. K. Samson,
E. R. Sawyer,
L. E. Spafford,
Dwight Spencer,
Albert Smith,
H. A. Smith,
Isaac T. Smith,
John Smitzer,
Chas. F. Swan,
Benj. R. Swick,

E. E. L. Taylor,
J. N. Tolman,
John Toomath,
John C. Ward,
B. J. Warner,
C. W. Waterhouse,
Horace Waters,
B. Wheeler,
John Whipple,
Z. P. Wilds,
E. S. Winter,
L. Wright,
Stephen Wright.

NEW JERSEY.

A. Armstrong,
H. M. Baldwin,
Joseph Banvard,
Joseph Beldon,
J. F. Brown,
J. C. Buchanan,
L. Chase,
Samuel Colgate,
H. A. Cordo,
J. W. Custis,
Thomas Davis,
Chas. M. Deitz,
Thomas T. Devan,
A. V. Dimock,

H. D. Doolittle,
J. F. Elder,
Wm. A. Gellatly,
Isaac Goddard,
Samuel Godshall,
L. O. Grenell,
T. S. Griffiths,
C. G. Gurr,
G. F. Hendrickson,
Solomon Jenner,
James Johnston,
James S. Ladd,
G. W. Lasher,
Edgar M. Levy,

R. T. Middleditch,
D. Henry Miller,
David T. Morrill,
J. R. Murphy,
D. S. Parmelee,
W. H. Parmly,
W. H. Seabrook,
H. B. Shermer,
Chas. B. Stout,
Thomas Swain,
S. Van Wickle,
Charles E. Wilson,
D. J. Yerkes,
G. S. Webb.

PENNSYLVANIA.

J. V. Ambler,
Geo. W. Anderson,
Emerson Andrews,
Kendall Brooks,
Wm. Bucknell,
James Cooper,
S. A. Crozer,

George Frear,
B. Griffith,
J. W. Henry,
C. S. James,
J. S. Kennard,
N. L. Reynolds,

W. Shadrach,
A. F. Shanafelt,
J. R. Shanafelt,
Lucius E. Smith,
G. P. Watrous,
O. N. Worden.

DELAWARE.

G. W. Folwell,

W. H. H. Marsh.

OHIO.

G. H. Brigham,
C. A. Clark,
Henry F. Colby,
Samuel W. Duncan,
J. W. Eisenberger,

Frank M. Ellis,
Samuel Hough,
J. M. Hoyt,
J. S. Lowry,

Thos. J. Melish,
J. W. Sheppard,
A. H. Strong,
E. Thresher.

ILLINOIS.

Nathaniel Colver,
Edward Goodman,

S. M. Osgood,
J. D. Pope,

Justin A. Smith,
J. M. Whitehead.

MICHIGAN.

L. H. Trowbridge,

Frederick W. Wilcox.

IOWA.

G. J. Johnson.

MINNESOTA.

A. Drury,

A. Gale.

- NEBRASKA.
- J. Kermott.
- KANSAS.
- Bert Atkinson.
- GEORGIA.
- M. Nott.
- DISTRICT OF COLUMBIA.
- D. Gillette,
F. Nelson,
- Z. Richards,
G. W. Samson,
- Edward Young.
- MISSOURI.
- D. Jones.

VISITING BRETHREN.	
B. Jeter,	Virginia.
Wm. B. Taylor,	"
Wm. H. Williams,	"
J. Cather,	West Va.
T. C. Farrow,	" "
L. Blitch,	Georgia.
M. Haygood,	"
W. Warren,	"
C. Caperton,	Tennessee.
Basil Manly, Jr.,	So. Carolina.
John Francis,	California.
Henry H. Rhees,	"
George Appia,	Italy.
Robert F. Hill,	W. Africa.

The Foreign Secretary commenced the reading of the Annual Report in the Foreign Department. The fact having been presented that no death has occurred among our missionaries for twenty-eight months, the reading of the Report was suspended, and thanksgiving was offered to God, the meeting being led by Rev. Dr. Webb, of New Jersey. The reading of the Report was resumed.

The Committee of Arrangements submitted the following Report:—

1. That a prayer meeting be held in the morning, commencing at 9 o'clock.
2. That the sessions of the Union commence at 10 o'clock, A. M., 2 P. M., and 7.30 in the evening.
3. That the times of adjournment be one o'clock, and 5 o'clock, P. M., and in the evening at the pleasure of the Union.
4. That the remainder of this morning session be devoted to the reports of the Treasurer and Executive Committee.
5. That this afternoon be devoted to the appointment of Committees, the reading of the Annual Reports, and brief addresses from missionaries and others.
6. That the Annual Sermon, by Rev. Dr. Armitage, be preached this evening at 7.30 o'clock.
7. That the morning hour of Friday be devoted to reports of Committees, and that 11 o'clock be designated as the time for the annual election of the Officers of the Union.
8. That the afternoon of Friday be appropriated to the general business of the Union, reports of Committees, with discussions and missionary addresses.

9. That Friday evening be set apart for a general missionary meeting, with addresses from those under appointment as Foreign Missionaries.

The report was accepted and its recommendations were adopted.

The Home Secretary read the portion of the Annual Report relating to the Home Department.

The report was accepted and laid on the table for future reference.

The Report of the Foreign Department was taken up and its reading resumed.

This report was laid on the table for future reference.

A Paper was submitted by the Executive Committee on "Re-opening the Mission to Africa," and read by the Foreign Secretary.

ON RE-OPENING THE MISSION TO AFRICA.

The members of the Missionary Union will be glad to know that this subject has received the earnest consideration of the Executive Committee within the past few weeks. The immediate occasion of this was the presence at the Missionary Rooms of the Rev. Robert F. Hill, for the last eighteen years a missionary in Africa, well acquainted therefore with the people and institutions of the country, and able to impart authentic information on many important topics. The Committee have had several interviews with Mr. Hill, and it is in view of facts and opinions furnished in large part by him, that they have taken action looking to an early resumption of labor in West Africa.

On the 14th day of April, the Committee put on record the following preamble and resolutions:—

"Whereas the Board of Managers of the Missionary Union has authorized the Executive Committee to 'revive' the African Mission; (See votes passed at Philadelphia, May 26, 1864, at St. Louis, May 24, 1865, at a special meeting in New York, December, 1865, and at Chicago in May of last year,) and

"Whereas the statements of Rev. Robert F. Hill, made at a recent meeting of this Committee, relieved the undertaking of many difficulties heretofore seriously apprehended, therefore—

"*Resolved*, That, in the judgment of the Executive Committee, the time has come when the Missionary Union should resume missionary operations in the Republic of Liberia, West Africa.

"*Resolved*, That these operations should have for their end the evangelization and general improvement of all classes of the population, including colonists or Americo-Liberians and natives of the country, whether residing within or beyond the territorial boundaries of the Republic.

"*Resolved*, That while special care should be used to preach the gospel to the native Africans in the languages known by the different tribes, it will not be wise, on account of the number and diversity of dialects, to undertake translations or printing in any of them; but that all printing and all teaching in schools should for the present be confined to the English language.

"*Resolved*, That, as a medium of communication between the Executive Committee and the different classes of laborers, a Committee shall be appointed on the field, to consist of three members, and to be known as the Missionary Committee, on whose recommendation missionary operations shall be undertaken, laborers appointed, their compensation fixed, and appropriations for general purposes made. This Committee shall be held responsible for carrying out the instructions of the Executive Committee, shall make a report annually, or oftener if required, both of their own doings and of labors in all departments of the Mission. One member of this Committee shall be designated as Correspondent, and another shall act as Treasurer,—it being understood that the Treasurer shall have sole responsibility for the safe-keeping and prescribed use of the funds, and shall also take charge of the correspondence properly belonging to his department.

"*Resolved*, That in the opinion of this Committee, the appropriations of the first year should be applied to the erection of school-buildings, procuring fixtures, apparatus, books, &c., and the compensation of the Missionary Committee."

In explanation of the above preamble and resolutions it may be stated, that the population included within the Republic of Liberia, comprising colonists and natives,

nounts to 625,000, of whom 600,000 are natives, leaving 25,000 colonists. The natives are brought into more or less intimate relations with the colonists for trade and other purposes, and are fast learning their habits and imitating their customs in matters relating to diet, dress, and domestic economy generally. In many cases both classes live in proximity, mingle daily in social life, learn each other's languages, and take up each other's modes and maxims, the tendency being towards the prevalence of the English language and Christian civilization. In this way the young, in a constantly widening circle, are brought within the reach of evangelizing influences through the channel of English teaching and preaching, whilst adults may be reached through their own dialects. Several worthy men, both natives and colonists, are prepared to reach to the Bassas, Veys, and other tribes.

The number of dialects spoken by the tribes within the limits of the Republic is fixed by those who have the best means of forming an opinion at three hundred; while on the entire continent, they are supposed to reach three thousand. The task of acquiring even a part of these, preaching in them, reducing them to writing, and creating a general literature, is, to say the least, something appalling. It might almost be accounted an impossibility. It certainly seems for the present impracticable, and while we have facilities for doing much through the English, we may be excused from attempting at once any thing different. While at work through this medium, we may hope to get firmly planted in the country, and acquire an experience that will enable us to decide our future course. Possibly it may appear to be duty hereafter to attempt something exclusively in the language of one or more of the larger tribes.

It is well known that among the colonists the leading denominations of the United States are represented, — there being Episcopal, Presbyterian, Methodist, and Baptist churches. Of the Baptist, there are 20 churches, 12 ordained preachers, and 1300 members. For many years these were connected with the Southern Baptist Board, and up to 1861, received assistance from that source. It is not the expectation of that board, so we understand, to resume its work at present in Liberia, its other missions absorbing its resources. The Executive Committee no longer feel restrained on grounds of Christian courtesy from making a beginning, to which it may please God that all the Baptists of the United States hereafter acting in concert shall make additions of the most substantial character.

Mr. Hill has for many years lived at Bexley, the spot where some of your missionaries formerly toiled, and where he wishes you to set up your banner anew. The thing most of all needed, in his judgment, and the one for which provision should first of all be made, is a select school for the education of youth of both sexes, making provision at once for boarding and day scholars; the course of study to have reference to such as may become teachers and preachers, as well as those who shall pursue the ordinary avocations of life. Beginning here, he would have you branch out, as he means at your disposal shall admit, to all departments of missionary effort.

Rev. Robert F. Hill, for eighteen years a missionary in Africa, was called on by the President, and made a stirring address concerning the claims of the African race upon the Union for missionary labor, and the manner in which these are to be met.

Prayer was offered by Rev. Dr. Neale, of Ms.

THURSDAY, P. M., 2 o'clock.

The Union met at the hour appointed. Hymn 854 of the Psalmist was sung.

Prayer was offered by Rev. L. Tracy, of Ms.

Voted, That the reports be taken from the table for the purpose of reference.

The following Committees were then appointed: —

1. *Committee on Finance*. — E. Bright, N. Y., Albert Day, Ct., W. Bucknell, Pa., W. N. Sage, N. Y., N. Bishop, N. Y., G. Colby, Ms., J. W. Chipman, Ms., James E. Tyler, Ill., E. Thresher, O.

2. *Committee on Missions in Burmah*. — G. D. Boardman, Pa., J. M. Haswell, Del., W. H. Parmly, N. J., D. W. Faunce, N. H., C. B. Crane, Con.

3. *Committee on the Mission to the Assamese.* — J. W. Sarles, N. Y., J. R. Kendrick, N. Y., A. H. Strong, O., J. H. Gilbert, Ct., A. J. Gordon, Ms.

4. *Committee on the Mission to the Teloogoos.* — S. Graves, Ct., F. A. Douglass, N. Y., G. A. McNutt, Canada, J. W. Buckland, N. Y., L. A. Dunn, Vt.

5. *Committee on the Mission to the Chinese.* — W. H. Shailer, Me., A. F. Spaulding, R. I., F. W. Hoyt, N. Y., J. A. Smith, Ill.

6. *Committee on European Missions.* — S. L. Caldwell, R. I., S. D. Phelps, Ct., H. C. Fish, N. J., W. H. Marsh, Del., T. D. Anderson, N. Y.

7. *Committee on Reöpening the Mission to Africa.* — E. Lathrop, Ct., J. D. Fulton, Ms., R. Babcock, N. Y., E. E. Cummings, N. H., R. F. Hill, Africa, S. A. Crozer, Pa., T. S. Malcom, Pa.

At the request of the Chair, the Committee to nominate the Officers of the Union was nominated by the Union, and was appointed as follows: — H. V. Dexter, Me., F. M. Towle, N. H., E. A. Fuller, Vt., Edwin Chase, Ms., A. F. Spaulding, R. I., J. S. Swan, Ct., C. J. Shrimpton, N. Y., J. R. Murphy, N. J., P. S. Henson, Pa., A. D. Gillette, D. C., F. J. Cather, W. Va., F. M. Ellis, O., J. D. Pope, Ill., G. J. Johnson, Iowa, A. P. Drury, Wis., R. Atkinson, Kansas, C. T. Chaffee, Mich., G. W. Folwell, Del., E. D. Jones, Mo.

Rev. J. M. Haswell, of Burmah, addressed the Union, urging especially the interests of the Mission with which he has been so long connected.

The Chair nominated, and the Union appointed the following Committees: —

Committee on Publications. — J. Banvard, N. J., C. W. Anable, Ms., O. W. Gates, Ct., J. S. Holme, N. Y., J. F. Bigelow, Ms.

Committee on Obituaries. — K. Brooks, Pa., J. Cooper, Pa., S. M. Osgood, Ill.

Committee on Place and Preacher for next Annual Meeting. — J. A. Smith, Ill., A. S. Patton, N. Y., J. C. Foster, Ms., F. W. Wilcox, Mich., J. T. Smith, Ct.

Voted, That the Committee on Nomination of Officers have leave to retire.

Voted, That the time for adjournment in the afternoon be changed from 5 o'clock to 4 o'clock.

Rev. F. A. Douglass, of the Teloogoo Mission, then addressed the Union.

Prayer was offered by Rev. E. E. L. Taylor, of N. Y.

Adjourned.

THURSDAY EVENING, 7.30.

The Union met according to adjournment.

The devotional exercises were conducted by G. D. Boardman, D. D., of Pa., and Rev. A. J. Gordon, of Ms.

The Annual Sermon was preached by Rev. Thomas Armitage, D. D., of N. Y., from Luke xxiv. 49.

Closed by singing the Doxology.

FRIDAY, A. M., 10 o'clock.

The Union resumed its business after an interesting season of social prayer.

Hymn 873 was sung.

Prayer was then offered by Rev. Dr. Smith, of Ill.

The minutes of the Union's proceedings yesterday were read and approved.

On motion of Rev. Dr. Smith, of Ill., it was

Resolved, That brethren present, both ministers and laymen, not members of the Union nor delegates from churches, be requested to enroll their names as visiting brethren, and be cordially invited to participate in the deliberations of the present meeting of the Union.

The Committee on Obituaries submitted their report through Dr. Brooks. After remarks by the Foreign Secretary, Rev. J. Cooper, of Pa., and Mr. Wm. Bucknell, of Pa., the report was adopted and referred to the Executive Committee for publication.

REPORT.

The Committee on Obituaries respectfully report :

The Report of the Executive Committee has made grateful record of the fact that during the last twenty-eight months no one of our missionaries has fallen in death, and the Union has joined in a prayer of thanksgiving to the Preserver of men. The fact thus recorded is the more worthy of our notice, because of the forty-three ordained ministers now connected with the Union, a considerable number have been in the service more than thirty years, and some are far advanced in life. We would gratefully recognize the goodness of God in permitting our missions still to enjoy the fruits of their long experience, of their full acquaintance with the languages, manners and tastes of the people among whom they labor, and of their personal influence and prayers.

The Board of Managers has not been exempt from the claims of death. Two of its members have ceased from their life during the year, both of whom are entitled to the affectionate remembrance of those who gather at our annual meeting to bear the responsibilities of a continued earthly life. Brother John P. Levy, of Philadelphia, who died on the 26th of December last, at the age of 58 years, was a man of quick and generous feelings, and showed his generosity by constant and large contributions for the relief of the poor, and in every department of Christian benevolence. The churches which he assisted, the meeting houses which he helped to build, the ministers whose scanty support he enlarged, the missionary treasuries through which he sent numerous contributions to the work of the Lord, — cannot here be enumerated. But we wish to thank the great Head of the church for giving to our brother so much disposition and so much ability to assist in winning the world to righteousness and the truth. We would deeply impress on our minds the lesson which his life teaches, and use for the glory of God and for the good of our fellow-men whatever wealth has been committed to us, whether much or little.

The death of br. J. D. Ford, M. D., of Minnesota, is also recorded. He is spoken of by those who knew him as a man of energy in the service of Christ, and his death is lamented as that of a useful and honored man.

So each year adds to the number of the dead. We cannot come to our annual gatherings, without being reminded of that great gathering to which we are all advancing. As we meet here to exchange salutations, and to renew the friendships of former years, so may we all be preparing through Christ and by diligent service of Christ, for the salutations and rejoicings of that general assembly, the church of the first born, in which we hope to see again our dear brethren who have died in the Lord.

All which is submitted.

The Committee on the European Missions presented their report through Dr. Caldwell.

The report was adopted and referred to the Executive Committee for publication.

REPORT.

The Committee appointed for that purpose have given such consideration to the papers presented by the Executive Committee in reference to the Missions in Europe, as is possible. They are to a considerable extent the results of personal inspection by the brethren sent abroad by the Committee under the advice of the Board. Those brethren appear to have performed a valuable service, not only for the encouragement of the foreign laborers, as is seen by their testimony, but for the information and guidance of the Executive Officers at home. Their report of the condition and prospects of every one of those missions is hopeful.

Dr. Warren has already presented through the press notes of his observations in Germany, Denmark and Sweden, and our people, we cannot doubt, are quite ready to concur with the Executive Committee in their estimate of the timeliness and usefulness of his visit.

Mr. Osgood has furnished information in regard to the churches in France, which will be of use not only to the Executive Committee, but to all intelligent contributors who keep themselves acquainted with the progress of our work. Our mission in that country is now, like the movements in the other countries of Europe, left entirely to the hands of natives. There it seems best to leave it. We question the wisdom of supporting a mission there which cannot draw spiritual vitality enough to live and grow from indigenous sources, with such moral sympathy and material aid as it can attract from abroad. All our other European Missions have been born and have produced their ministry from the soil in which they are planted. They are fruits of a spiritual movement springing up in the bosom of the people, and only encouraged and stimulated by foreign aid. Such beginnings promise a future. They have root in themselves. They are not forced and exotic. The Spirit of God puts a seal upon them, and gives them such sanction as warrants the help we are able to contribute.

Perhaps we need to be recalled sometimes to the fact that the primary design and function of the Missionary Union is to evangelize the pagan world. Our commission as Christians is to "preach the gospel to every creature." But we started with a message for the heathen. The primal impulse of which our Society was born and which gave it the breath of life, its first name and glory, was a piety and a charity awakened by the miseries of the races to whom Christ had never been offered. By Providential openings, by fraternal sympathies, by the development of the very spirit which first sent us after the heathen, we have been drawn into a work, cognate, and yet, as we cannot fail to see, not the same altogether with the primary and special one which our fathers began. It is a truly Christian, missionary, evangelical work. It has been rewarding and inspiring. God has blessed it, and it has sent new pulses through our churches. But it is one thing to evangelize a race which has been idolatrous from the beginning of history, and another to re-evangelize a nation in whose history Christianity has been working through many generations, and in which it is only buried under the winter of formalism, waiting for resurrection. In one case we are a branch of the Christian church holding reformed doctrines and practices, perhaps with more spiritual energy, yet only a sect among sects; in the other, we give the Bible where it is not and never was; we preach Jesus Christ against Buddha, and Brahma, and Confucius; we plant the seeds of spiritual religion and the truths of the gospel, not where they are already, but where they have never been. In Europe it is the growth of a denomination; in Asia, it is the triumph of a religion. In the one we fight against an ecclesiasticism, in the other against an idolatry. In one sense there is no difference. Unconverted pagans and unconverted Christians are under the same condemnation, and alike "dead in trespasses and sins." But in Germany, we give money to promote the revival of spiritual religion; in India we have men and women of our own flesh and blood, turning dark races from dumb idols to the living God.

These considerations take more force as the work grows and the reformation spreads in Europe. The fire which was kindled in a corner near the mouth of the Elbe is sending its sparks and lighting new fires far and wide. The opportunity and the call for evangelical missions widens "with the process of the suns." It is only the day before yesterday, that Francis Joseph, Emperor of Austria, learning wisdom from adversity, with a readiness not common in the house of Hapsburg, assented to a law establishing the legal equality of all religious sects; and the country of John Huss and Jerome of Prague, the frontier of Christian Europe on the east, is open to the feet of a free gospel which will come, sure and swift, from the same quarter whence he has drawn the Protestant Prime Minister of his empire. At the meeting of your Board of

Managers last May, propositions were made for explorations in Italy, and even in Palestine. A prosperous mission in France, favored by political changes in Spain, could soon be propagating itself in that country. And so all Europe, from Archangel to the Capes of Sicily, may soon be more than open to us.

“No pent up Utica contracts our powers,
But the whole boundless continent is ours.”

If we yield to it, this secondary work of assistance to the new reformation in Christian Europe may withdraw some of our energies from the great and growing, and as yet unsatisfied, demands of heathendom. This may be our temptation. But we are under engagements to our European brethren from which we cannot immediately retreat. The policy of sustaining missions there is too old and perhaps too well rounded, to be at present disturbed. We can probably afford to continue it, without seriously dividing or weakening the assault we are making upon the mind of Oriental paganism. It provides its own ministers, and so takes from us none of the men we need for the harder service in the East. With our right hand strong in Asia, we can still lay the left upon Europe. Without conflict, if only we are liberal and strong enough, both of these enterprises can go on together. What we give to either, goes into that one kingdom of grace and redemption, all parts of which are dear to our one eternal Lord. Instead of trying to adjust the claims of its different departments, it is better now to gird ourselves to efforts which shall meet all its demands, and carry it forward in all countries and continents to its universal and final victory.

The Committee on the Teloo goo Mission made their report through the Rev. F. A. Douglass. The report was recommitted with a view to certain modifications.

The report of the Committee on the Mission to Assam was presented by Rev. A. J. Gordon, of Ms.

The report was accepted and referred to the Executive Committee for publication.

REPORT.

The Committee on the Assam Mission beg leave to submit the following report.

The most noteworthy fact concerning this mission is the work of grace during the past year among the Garos, a tribe occupying the hills on the south of the Brahmapura, one hundred and fifty or two hundred miles below, that is, west of Gowahati.

Three men of this tribe, sepoys in the British army, having heard the word of life through the native preachers at Gowahati, were subsequently and at different intervals converted and baptized. Going forth to their native hills to tell the story of the cross, they seem to have been received with unexpected favor and to have been greatly blessed in their labors.

Mr. Brownson reports visiting this field in April of the last year, and in writing of it says that during his whole missionary life he has seen nothing so wonderful as the work that is here going on. The converted sepoys alluded to above, have proved most faithful and efficient, laboring, toiling with undaunted zeal amid opposition and reproach. Crowds of this people attended the preaching of the gospel wherever he went among them, and most signal and cheering results seem to have followed. When, after one of his sermons, he put the question, “How many of you love the Saviour, and abandoning all your heathen practices and rites worship Him,” above twenty-six stood up. These, after careful examination, gave evidence of true conversion, and on Sunday, the 14th of the following March, were baptized into Christ. Among this first gathering were the aged, middle aged and the young, some of whom had been the most bitter opponents of the gospel.

Here the first Garo church was formed, and Omed, the zealous native laborer, was ordained and placed in immediate charge of it. Ten more were very soon baptized and added to them, and thus a church of nearly forty members has sprung up here almost in a day.

“We have now four Garo assistants to support,” he writes, “and two interesting schools. Other schools will follow, and there will be no lack of good Garo teachers, and an earnest appeal is made for funds for re-building the Damra school-house and also a house of worship.”

From Gowahati the reports are encouraging. Mr. Stoddard, who formerly spent ten

years on this field, has now returned after an absence of ten years, and has devoted himself earnestly to the work of inspiring the native church with new life and energy, while Mr. Comfort is busy in the study of the language. Though the church is at present in a low state, Mr. Stoddard writes encouragingly of its prospects for the future.

"The opening of the chapel," he says, "week after week, has had its influence. European Christians have been reminded that American Baptists have not ceased their efforts for the salvation of Assam. While the heathen have been invited to come to the fountain of living waters, some, hearing, have believed, and by this means the gospel message has found its way to the Garo tribes."

He also speaks encouragingly of the great commercial changes that have taken place by the extension of railroads and the telegraph through the country, and expects great results for the mission from these causes.

Mr. Bronson, in charge of the station at Nowgong, speaks of the past year as one of important events. He had completed the manuscript copy of the Assamese and English Dictionary, and had prepared some elementary books in the Garo language.

The Assam Mission as a whole presents an unusually cheering aspect, and the results of the last year's labor especially call for our renewed thanksgiving to Almighty God, and for most earnest prayer and most zealous effort, that the pressing demands of the mission for laborers may be met.

Respectfully submitted.

The report on reöpening the Mission to Africa was submitted by Dr. Lathrop, of Ct., Chairman of the Committee on that subject. After remarks by Messrs. Babcock, Fulton, J. B. Taylor, of Va., Colver, Caswell, Webb and J. Perry, the report was accepted, and the whole referred to the Executive Committee for publication.

REPORT.

The Committee on Reöpening the Mission to Africa, would respectfully report as follows:

The relinquishment of the Mission to Africa by the Missionary Union, several years ago, was a matter of profound regret to thousands in our churches; and although the circumstances of the case, at the time, seemed clearly to justify the course then taken, there has been with the lapse of years a growing desire that the work from which our hands have been temporarily withdrawn should be resumed, so soon as the providence of God should open the door and point the way. This desire has found expression in the action of the Board of Managers of the Union, authorizing the Executive Committee, on several occasions, to "revive the African Mission."

It will, therefore, your Committee doubt not, be exceedingly gratifying to the friends of the cause now to learn that the favorable opportunity for reëntering Africa has at length arrived, and that the work may be prosecuted under such auspices as promise, with God's blessing, the widest and most lasting results.

The Republic of Liberia is wisely proposed as the seat of our missionary operations in Africa. From this centre the influences of a Christian civilization may penetrate the interior of the continent, and the work, conducted by those to whom the climate is not hostile, will not, it is believed, be hindered.

And it is especially noteworthy that while the field abroad is earnestly inviting our immediate occupancy, many of the sons of Africa in our own land are looking forward to that field in the hope of themselves entering it, and are fervently praying for the fulfilment of the promise touching the land of their fathers.

The suggestions of the Executive Committee as embodied in the paper read to the Missionary Union are, in the judgment of your Committee, eminently judicious; and we therefore, unanimously and earnestly recommend that measures be taken, as soon as practicable, to resume missionary operations in West Africa.

The Committee to nominate a list of Officers reported through Rev. H. V. Dexter, of Me. The Union proceeded to the election; but before the result was declared, the time of adjournment arrived.

The session was closed with prayer by Rev. Dr. Banvard, of N. Y.
Adjourned.

FRIDAY, P. M., 2 o'clock.

The Union met according to adjournment.

The 862d Hymn was sung, and prayer was offered by Rev. Dr. Robinson, of N. Y.

The result of balloting for Officers was announced, and the following were elected for the year, viz. :

ALEXIS CASWELL, D. D. LL. D., R. I., *President*.
 BARON STOW, D. D. Ms.,
 J. M. GREGORY, LL. D., Ill., } *Vice-Presidents*.
 G. W. BOSWORTH, D. D., Ms., *Recording Secretary*.

MANAGERS.

Ministers.

WM. H. SHAILER, ME.,
 L. A. DUNN, Vt.,
 WM. HAGUE, Ms.,
 EDWARD LATHROP, Ct.,
 E. E. L. TAYLOR, N. Y.,
 H. C. FISH, N. J.,
 G. D. BOARDMAN, Pa.,

F. M. ELLIS, O.,
 J. D. POPE, Ill.,
 S. HASKELL, Mich.,
 M. G. HODGE, Wis.,
 G. J. JOHNSON, Iowa,
 R. ATKINSON, Kansas,
 R. A. FYFE, Canada.

Laymen.

A. J. PRESCOTT, N. H.,
 J. H. DUNCAN, Ms.,
 S. G. TURNER, R. I.,
 ALBERT DAY, Ct.,
 WM. N. SAGE, N. Y.,
 W. H. SUTTON, N. J.,

S. A. CROZER, Pa.,
 ALEXANDER BUTCHER, Md.,
 A. J. CONANT, Mo.,
 JOS. M. BECK, Iowa,
 T. C. SEARS, KANSAS.

To supply vacancies in 2d Class.

LEVI KNOWLES, Pa.,

MARK H. DUNNELL, Minn.

The President returned his thanks to the body for his reëlection.

The Committee on so much of the Annual Report as refers to the publications of the Union, submitted their report through Dr. Banvard, which was laid on the table.

The Committee on Finance presented their report through Dr. Bright. Remarks thereon were made by Messrs. Murdock, Blain, Gorman, Smitzer, Malcom, Hill, Williams, Doolittle, Caswell, Webb, Chase, Warren, Fish, Brigham, Chipman, Ball, Gillette.

The report was accepted, the resolutions were adopted, and the whole was referred to the Executive Committee for publication.

REPORT.

Your Committee have read with sincere gratification the financial statements submitted to the Union by its Executive Board. They are lucid, frank, earnest, and hopeful, showing that the men intrusted with the management of the great Foreign Missionary Work find nothing to discourage them in the fact that the expenditures of the last year exceeded the receipts by more than thirty thousand dollars. They draw encouragement from the reasons of this partial failure of income, and from the great and unwonted prosperity attending the missionary work abroad. Taken as a whole, it may be doubted whether the missions were ever before so aggressive, or so fruitful. On every hand the fields of effort widen, and God is with the laborers to bless their endeavors. Our Executives come to us, therefore, with no intimations of retrenchment to meet the deficiencies of the past year, but with the statement that nearly five thousand dollars should be added to the expenditures, and nearly thirty-five thousand to the receipts of the coming year, to meet the demands of a work which needs be done. They ask this Union for \$225,000 in this current year, and your Committee believe that there is no good reason why they should not have every dollar they estimate to be necessary.

We are told that the Baptists of Massachusetts have made the highest average contributions to the Treasury of the Union within the past year, and that this average is one dollar for every Baptist church member. There is surely nothing in the magni-

tude of this average to suggest the necessity of retrenchment. It might be extended over the whole home field of our Missionary Union without bringing distress upon any contributor, and the result of it would be an income of more than half a million of dollars the present year, for which our Executives ask \$225,000. So long as the annual gift of one dollar from every Baptist communicant would make double the amount our Treasury asks, it would seem like an extreme humiliation to suggest that it should receive less.

But how is it that a denomination having so much wealth and so large a membership, give so small an average to Foreign Missions? It is not that *few* give generously. The fact is well known that many Baptists give to this cause so freely and so largely as to deserve the warmest gratitude of their brethren. But the fact that more than one-half of our churches make no contribution whatever to Foreign Missions, and that of the contributing churches more than one-half of the members give absolutely nothing, explains the smallness of our average, and suggests the most pressing necessity in the home service. What we need above all things is to bring the masses of our churches and the masses of our membership into sympathy with the work; and your Committee, without proposing to the Executive any new modes of operation, would respectfully and earnestly advise that special and persistent effort be made to induce the pastors and leading brethren to see to it that every church and every member of every church be persuaded, if possible, to make an annual contribution to the cause of Foreign Missions.

Your Committee are aware that this is not a new suggestion, but they have a profound conviction that it is the direction in which this cause must look for the increase of its means to prosecute the work which is everywhere pressing upon its missions.

Your Committee recommend these resolutions.

1. That every Baptist be encouraged and urged to contribute at least one dollar a year to the cause of Foreign Missions.

2. That the pastors of the churches be earnestly entreated to bring the claims of this cause at least once a year before their congregations, and to do what lies in their power to obtain a contribution from every individual.

The report on the Chinese Missions was submitted through Dr. Shailer, which was accepted and referred to the Executive Committee for publication.

REPORT.

The Committee on the Chinese Missions would respectfully submit the following report.

They find much in the paper submitted to them to awaken devout gratitude to God for His abundant grace bestowed upon our missions to the Chinese, and especially for the department of those missions in the city of Bangkok, where forty converts have been added to the church during the past year.

When we compare the present state of these missions with what it was a few years ago, there is every thing which we need to strengthen faith and encourage effort. There was a time within the memory of many of us, when China, embracing so large a portion of the entire population of the globe, was inaccessible to foreigners, and Christians whose hearts burned with a desire to give "the gospel to every creature" were accustomed to meet and pray that God would open this vast empire to missionary labor. The Christian world united in this prayer, and the feeling was deep and widespread, that if such prayer should be answered, the field, extensive as it is, would be readily occupied and cultivated with the most earnest zeal of Christian enterprise. By a series of events unexpected and marvellous, God has been answering these prayers, and opening doors for the entrance of missionaries as fast as the Christian church was prepared to prosecute the work. His providence has been in advance of our zeal, until a "great and effectual door is opened" unto us, and access is now given to the very heart of that great empire. It remains to be developed what Christian enterprise will do in carrying the word of life to those millions, who have for so long a period been destitute of its light and its hopes. An important part of this work has, by the providences of God, been devolved upon us. Through the missionaries and churches now under our patronage we have facilities for the cultivation of that field which others have not, and which we have not ourselves had at any previous time. Never have we found in the history of a single year so much to encourage increased efforts in that direction, as in the history of the past year. And while we would not overlook or neglect the claims of our other missions, the providences of God as we interpret them,

a demanding of us more vigorous efforts and more earnest zeal in prosecuting the work of this mission. The extent of the field, the vast numbers speaking substantially the same language, the advantages already gained, the facilities which are yearly multiplying, and the special influences of the Holy Spirit with which our labors have been blessed the past year, are all saying, "Go up and possess the land." And your Committee believe that we cannot be guiltless, unless we increase our efforts and our prayers for the success of our Missions to the Chinese.

The Committee on Place and Preacher reported, and their report was adopted as follows :

REPORT.

The Committee on Place and Preacher for next session, Recommend that the next session of the Missionary Union be held in Cincinnati, that the preacher of the next annual sermon be Rev. W. W. Everts, D. D., of Illinois; alternate, Rev. George Dana Boardman, D. D., of Pa.

Respectfully submitted.

The report on Publications was taken from the table, and after remarks by Dr. Eaton, of N. Y., it was accepted and referred to the Executive Committee for publication.

REPORT.

The Committee to whom was referred so much of the Executive Committee's report as has reference to the Publications of the Missionary Union, have attended to their duty and find that of the Magazine about four thousand are circulated, and of the Macedonian and Record, over forty thousand. Your Committee agree with the opinion expressed as to the undesirableness of any attempt to impart a more miscellaneous character to the Magazine. Whilst we admit that a periodical of a more popular and varied religious character might be useful, yet we see no necessity for the conversion of the Magazine into such a work. Its object is so specific and unique as to preclude miscellaneous matter. It should be not only essentially, but exclusively a missionary work. With this restriction however, there is room for great variety. Editorial skill in the use of the journals and letters of our missionaries, and the great amount of material provided by the exchanges at the Rooms, with original articles of the right kind, would furnish a periodical of as eminently a diversified and entertaining character as would be consistent with the object of that work.

The question now presents itself, why do so few of the pastors take the Magazine? One reason evidently is, because they make the information contained in the Macedonian and Record answer their practical purposes for the Monthly Concert. Economy is another reason. Perhaps their low degree of interest in the cause of missions and of missionaries personally, is another. Your committee deem it so important for pastors to possess this work, that they recommend every church to subscribe for a copy for their pastor's use, even though they pay for it from their missionary collection.

As to the Macedonian and Record, — the union of these two papers in one, the whole expense being divided equally between this body and the Home Mission Society, has worked so favorably during the past year that this judicious arrangement, it is hoped, will be made a permanency, unless some unforeseen contingencies should render it undesirable. As this is a pictorial age, — as papers, pamphlets and books of all kinds are illustrated with pictures and maps, and as this feature is exceedingly pleasing and instructive to a large class of readers of all ages, and oftentimes attracts them to the perusal of the letter press, which would otherwise be unheeded, your committee would suggest the desirableness of a more liberal use of this element of interest in the future publications of the Union.

Although the subscription price of the Macedonian and Record is so low, we think it is inexpedient to increase it. Its compensation is derived more from the prayers and benefactions which it inspires, than from its subscription list. The information it diffuses is fuel to the missionary flame.

The press is an instrumentality of great and peculiar power. It speaks in all languages. It is impartial. It addresses the poor and ignoble with the same civility, sequence and instructiveness as the rich and the exalted. It trembles at no man. No page which it sends forth, whether it be an alarm, an appeal, or a doctrine, fears either fines nor imprisonments. It cannot be terrified into silence by threats, nor

cajoled by bribes. It will speak, whether its teachings be desired or repelled. At home and abroad, in the silence of seclusion, or amid the roar of the steam car, night and by day, is the unwearied printed page ever ready to communicate fact, sentiment and motive. The press is the great educator and elevator of nations. Next to the pulpit, a sanctified literature is the most powerful instrumentality for the conversion of the world. As now it is the tendency of every great and good enterprise to create for itself a literature, by means of which it may enlighten and influence the community, your committee would avail themselves of the present opportunity to suggest whether greater use might not be made of this instrumentality than is now done for the advancement of the cause of missions. Periodical literature is ephemeral. And yet there is a great amount of missionary material which is worthy of permanency, and which would be equally well adapted to influence one generation as another. It becomes, therefore, an important question, whether measures should not be adopted for the preparation annually, or occasionally, of a volume which shall contain the most interesting, suggestive and important facts which have occurred in the operations of the Union and of other missionary bodies during the year, presented not in a dry, didactic form, but in a racy, graphic style, that would be adapted to attract readers and then hold their attention. It might not be judicious for the Executive Committee to become a Publishing Board; but might not they or the Union exert such an influence as would secure the accomplishment of this object by others, provided it be deemed desirable?

There are too few books on missionary subjects in our Sunday school and family libraries, and doubtless the principal reason is because so few can be obtained. Yet they are greatly needed, to train our Sunday scholars and church members to perform their parts well in this great and good enterprise.

And here the question presents itself; — is it not important that the history of the operations of the Union be resumed, commencing where it was relinquished by the valuable work of Prof. Gammell, some twenty years ago, and be brought down to the present time, as a detailed statement of the events of that period in a connected form is greatly needed by the present generation, and can nowhere be obtained. Your committee are of opinion that such a work, skilfully prepared, would be fraught with both interest and profit.

Personal zeal in this cause is essentially dependent upon information. The greater the amount of knowledge, the greater will be the amount of prayer, contributions and efforts. Let us receive a hint from political life. Let us multiply and circulate the documents.

All of which is respectfully submitted.

The report on the Teloo goo Mission was re-submitted with verbal amendments, and it was accepted and referred to the Executive Committee for publication.

REPORT.

Your Committee to whom was referred so much of the Report as refers to the Teloo goo Mission, beg leave to present the following report.

Having read with care and much interest the facts and details narrated in the Report, your Committee are fully prepared to endorse the sentiment in the same, "that this mission is one of the most inviting and important fields cultivated by the Union, and that the limits to good, to that intelligent, wealthy, interesting and needy people, can only be fixed by the amount of effort and interest put forth on their behalf to lead them to Christ. The "lone star" of fifteen years since is to-day a bright constellation, which ignorance of the people hid from the Baptist churches of America for many years. But the thin cloud has been swept away by the breath of the Almighty, and the clear light now shines upon us.

The prosperity of that mission is the only source of danger, as its pressing needs may be overlooked and its few laborers be allowed to fall alone in the field, and the work of many years, of long patience and toil, now bringing abundant fruit, be left to wither for want of care and timely reënforcements.

As your pioneer missionary, br. Day, a man of much labor and faith, and beloved by many Teloo goos, both living and dead, was a native of Canada, so your last offering to that field, br. Timpany, is the gift of the Baptists of Canada, or of the Dominion. We have only to regret that three mission families had not been sent out with br. Timpany to that field, the imperative needs of which call for ten families to occupy as

many large cities and centres of wide influence. We would unite with the Executive Committee in calling especial attention to this fresh bond of union between the churches of the United States and the new Dominion, feeling sure it is to be one of blessing to all. Take care of your men in the field by sending them often and many co-workers. The pressure of work upon one, two, or three men resulting from prosperity in it, and a burning tropic sun is the source of peril to your missionary and of large expenditure to the Union. The safest and cheapest policy, aside from higher rates to the heathen that reach on into eternity, is to give more freely of men and money.

NELLORE.

The Report informs us that br. Jewett and family are at Nellore, the parent station, full of work, of joy, of hope, and attended during the past year with the special favor and blessing of God. The native church has nearly doubled itself in numbers. The schools have increased fourfold. Native helpers have come up from the boarding school and gone out into the field as teachers and preachers to work for the Master, and a spirit of general revival has characterized the native church, resulting in increased attendance upon divine worship in the chapel, and enlarged evangelizing effort extending to over two hundred villages during the year. In the language of your missionary who speaks of a "high day," we have no doubt that many such have been enjoyed during the year, the blessed results of which will appear in eternity.

ONGOLE.

Ongole, seventy miles north of Nellore, is to the Union a child of Providence, and has ever been one of hope. The valuable property, consisting of fifteen acres of land, a comfortable dwelling house conveniently located by the side of a town of over 20,000 people, and at the junction of three roads, leading from north-east, north, and north-west, the arteries of communication for millions of people who visit Madras, the Presidency-town, was the gift to the Union by a brother living west of the Mississippi.

After more or less work and frequent visits there by your missionaries during several years past, after many prayers, many strong cryings and tears by those at Nellore, and especially by the few native Christians living near Ongole, your Report informs us of the permanent occupancy of that important place by br. Clough and family, and of such success during a short year as gives to the mission there the appearance of an old field, with the rich fruits of expended years of toil for the Master.

The native church, of over seventy members, the nine efficient native preachers, and teachers, the new chapel dedicated to God, costing over \$1,000, only \$150 of which was given from your treasury, the hundreds of villages reached during the year, the important opening at Ramapatam, — these all and many more unite to create an interest in the general work of your brethren there, which only a participant in the work and actual observation of the field can fully enter into.

But to say more of this mission would be to repeat the Report itself, every word of which, we could wish, could go down into the ears and hearts of all the Baptists of our land.

The difficulties in the way of access to the people are numerous and great. The evils to be eradicated are of great age. The quickening of that great eastern people, both in mind and heart, and the decay of the old, effete systems of government and religion, call for united, consecrated effort over one of the broadest and richest fields, including on its surface two hundred millions of souls. May we do what we can, sure of the fulfilment of the promise, that the Son of God "shall see of the travail of his soul and be satisfied."

The Committee on so much of the Annual Report as refers to the Burman Mission, submitted a report through Rev. C. B. Crane, of Ct. It was accepted and referred to the Executive Committee for publication, after a few impressive remarks from the veteran missionary, J. M. Haswell.

REPORT.

The Committee to whom was referred so much of the Report of the Executive Committee as relates to the Burman Mission, respectfully report:

The Burman Mission, having its beginning from a series of most signal providences, already in operation before our churches through any organization were pre-

pared to conduct it, the earliest to which we devoted our attention and energies, carried on in a field not occupied until recently by any other evangelical denomination, and in some of its features the most successful of all missions to the heathen since the days of the Apostles, has been from the date of its establishment, and is now, among the most fondly cherished of all our missions.

While this mission has been in the past so successful as to challenge our devout wonder and gratitude, the pressing possibilities of the immediate future seem to transcend our utmost capacity to realize them in practical results. The whole Burmah empire, with a population variously estimated at from six to ten millions, is in every part of it accessible to our missionaries. Your committee express their profoundest interest in the Report of the Executive Committee with respect to the recent explorations in the northern part of Burmah, made by our missionaries under a royal sanction and order, as placing in clearest evidence the fact that the entire empire is open to our work and ripe for it.

Now that God has provided for us a field so ample and open, now that the whole Bible or portions of it, with a suitable religious literature, is translated into several of the dialects of the empire, so that an invaluable preparatory work is done, the urgent question of the hour is, What are our present facilities for the accomplishment of the work that now calls to us with a voice whose bidding we cannot refuse? There are exclusive of the three or four female missionaries at present at work, to-day on the field nineteen missionary brethren of our Board. Of these not less than eight, by reason either of advanced age, or of other infirmities, are not able to accomplish the labor which they would; so that, making the largest allowances, we have in the whole of Burmah not more than eleven thoroughly strong and vigorous men.

Your committee would therefore express their conviction that, for the carrying forward of our work in the localities in which it is already going on, not to speak of the establishment of new centres, there should be a reënforcement of the present missionary corps by at least eight men. If God would provide for us even more men, and if the churches could be stimulated to the devising of even more liberal things than ever before, we might now go up and possess the whole land.

Voted, That the minutes of the proceedings be committed to the Executive Committee for publication.

After prayer by Rev. J. Tilson, of Ms., the Union adjourned.

FRIDAY EVENING, 7.30.

The Union met according to adjournment, the Vice President, Dr. Stow, in the chair.

The 882d hymn was sung. Prayer was offered by Rev. R. Atkinson, of Kansas.

After interesting remarks from the Chair, concerning the deliberations and movements of the Executive Committee, the Foreign Secretary gave a rapid and graphic survey of the mission fields before the Union.

An address was then made by Rev. C. Hibbard, of Vt., formerly a missionary among the Karens.

Rev. F. A. Douglass then spoke of the condition of the Teloogoos.

Mr. Sylvester B. Partridge, designated to the Chinese Mission at Bangkok, gave some account of his experience concerning the missionary work.

Mr. Theodore T. Truvé, who is under appointment to the Swedish Mission, also made a brief address, giving an interesting account of his religious experience and life.

A collection was taken amounting to \$136.04.

The closing prayer was offered by Rev. S. D. Phelps, D. D., of Ct. and the Union adjourned with the benediction by Dr. Stow, of Ms.

ALEXIS CASWELL, *President*.

GEO. W. BOSWORTH, *Recording Secretary*.

MEETING OF THE BOARD.

. NEW YORK, May 23, 1868.

The fifty-fourth annual meeting of the Board of Managers of the American Baptist Missionary Union was held in the First Mariners' Baptist Temple.

In the absence of the Chairman, the Board was called to order by the Recording Secretary, and G. S. Webb, D. D., of N. Y., was elected Chairman *pro tem*.

The Roll being called, the following members were found to be in attendance.

CLASS I.

Ministers.

S. D. PHELPS,
E. E. CUMMINGS,
G. W. EATON.

Layman.

G. COLBY.

CLASS II.

Ministers.

S. G. ABBOTT,
S. L. CALDWELL,
R. TURNBULL,
W. H. H. MARSH,
G. S. WEBB,
J. F. BROWN,
M. CARPENTER.

Laymen.

J. B. HARTWELL,
P. P. RUNYON,
W. BUCKNELL.

CLASS III.

Ministers.

L. A. DUNN,
J. D. POPE,
G. J. JOHNSON,
R. ATKINSON.

Laymen.

WM. N. SAGE,
W. H. SUTTON,
ALBERT DAY.

Dr. Turnbull led in prayer.

Mr. Caldwell, Colby, Bucknell, Runyon, and Atkinson were appointed a committee to nominate a Chairman, Recording Secretary, and Executive Officers for the ensuing year, and in accordance with their report, elections were made as follows :

Rev. G. S. WEBB, *Chairman*.

Rev. G. J. JOHNSON, *Recording Secretary*.

*Executive Committee.**Ministers.*

BARON STOW,
S. R. MASON,
WM. LAMSON,
ROBERT C. MILLS,
G. W. GARDNER.

Laymen.

HEMAN LINCOLN,
NEHEMIAH BOYNTON,
GEORGE W. CHIPMAN,
S. G. BOWDLEAR.

Corresponding Secretaries.

Rev. JONAH G. WARREN, D. D.,

Rev. JOHN N. MURDOCK, D. D.

Treasurer.

FREEMAN A. SMITH, Esq.

Auditing Committee.

WM. A. BOWDLEAR, Esq.,

GEORGE BROOKS, Esq.

The Committee appointed at the previous Annual Meeting on the subject of attendance upon our anniversaries, reported through S. L. Caldwell, recommending that no special action be taken on the subject.

Report adopted.

On motion of S. L. Caldwell,

Voted, That the salaries of the Corresponding Secretaries and Treasurer be, each, \$2,500, as last year.

The Foreign Secretary made an informal statement of matters pertaining to the work of the Union, and a general conference was had upon various subjects.

On motion of Dr. Brown, the resolution of the last Annual Meeting instructing the Executive Committee to "send our missionaries to the fields," &c., was amended to read, instead of "instructing," "authorizing to send," &c.

E. E. Cummings led in prayer, and the Board adjourned *sine die*.

G. S. WEBB, *Chairman*.

G. J. JOHNSON, *Recording Secretary*.

FIFTY-FOURTH ANNUAL REPORT.

HOME DEPARTMENT.

PRESIDENT AND BRETHREN OF THE UNION:

Having completed another year of official service, the Executive Committee take pleasure in submitting the annual statement of their doings, and of the progress of the mission intrusted to their care.

During the year just closed the cause of missions has secured a firmer hold in the affections of our people in this country, while all departments of the work abroad have been marked by signal tokens of Divine favor. It is a theme of devout thankfulness to God that perfect harmony has prevailed in our home counsels, and that the signs of promise in the Foreign field to which we pointed in the opening paragraphs of our last Report, have ripened into happy fulfillment.

The increasing zeal and efficiency of our devoted missionaries have been aided with providential openings to the material enlargement of the scope of our operations, and the Spirit has been poured out on thirsty souls, resulting in large ingatherings to Christ. You will find abundant confirmation, in the details which we have the happiness herewith to submit, to thank God and take courage.

OBITUARIES.

Two members of the Board of Managers have died since the last annual meeting, J. D. Ford, M. D., of Minnesota, and Capt. John P. Smith, of Pennsylvania. These beloved brethren occupied prominent positions in the churches of which they were members, and were held in revered honor among their brethren. Neither had been active in the sessions of the Board, though both were heartily interested in the cause of missions. They rest from their labors and their works do follow them.

Though several of our missionaries have been compelled by failing health to vacate their posts for a time, their lives have been spared, and there is every reason to believe that after a little rest, and the breathing of their native air, the larger number of them will be able to return and resume their noble work.

MISSIONARY ROOMS.

The Executive Committee chosen at the last annual meeting of the Board of Managers was called together on the 13th day of June last, and was duly organized by the reëlection of Hon. Heman Lincoln as Chairman, and the appointment of Rev. Robert C. Mills, D. D., as

Recording Secretary. We regret to be obliged to report that we have been deprived of the presence of our venerable chairman during the greater part of the year. He has been confined to his room these many months, and we are compelled to express the fear that the days of his active coöperation with us are ended. Full of years and full of honors, he calmly awaits the summons of the Master whom he has served so faithfully and well, to leave the world which he has enriched with an example of singular purity and fidelity, and be with Him where He is. Rev. Galusha Anderson, D. D., declined the appointment which the Board conferred upon him, and Rev. William Lamson, D. D., was chosen in his place. Hon. Joseph A. Pond also felt constrained by the pressure of his public duties, to decline service in the Committee. We regret to be compelled to add that, within a few short weeks from the time of the Committee's reluctant acquiescence in Mr. Pond's decision, his earnest Christian labors, and his budding civil honors, were suddenly cut short by death. Hon. J. Warren Merrill was chosen to fill the vacancy occasioned by his declinature. It is gratifying, though scarcely necessary, to say that the counsels of the Committee have been marked by hearty concord and brotherly confidence.

PUBLICATIONS.

The fruits of the union of the Home and Foreign Work in the columns of *The Macedonian and Record* have been as pleasant as we anticipated, when we made our last Annual Report. The little paper has been steadily growing in favor. It began the year 1867 with a circulation of 22,000 and closed with a circulation of 32,000,—an increase of 10,000. The present circulation of the paper is over 40,000 copies monthly. The cost of publication for the year ending December, 1867, was \$5,354.56, and the receipts for the same period were \$3,598.52,—leaving a balance against the paper of \$1,756.04 which has been paid in equal parts by the Treasuries of the two Societies. The question of raising the subscription price sufficiently to make the paper self-sustaining, has been negatived for the time, by the desire to give it the widest currency possible; the executive authorities of both Societies regarding it in its present form as the cheapest and most effective agency which they employ. It goes to many places where no other agent can go, and it visits many homes whence any vehicle of Christian intelligence of higher cost would be excluded by sheer necessity. Every day brings fresh evidence of the appreciation in which it is held, and of the important ends which it serves. Drawing its substance from both hemispheres, and scattering its seed in the waste places, it contributes, in no mean degree, to create and foster a missionary spirit among our people and to impress them with the fact that the field is the world.

The Missionary Magazine is the more permanent and complete repository of our Missionary History, unfolding the work more in detail, and presenting it in a form favorable to preservation. It is to be regretted that so few of the pastors and members of the churches are inclined to avail themselves of the advantages of this important publication. We believe it is fully adapted to the only purposes which such a work ought to contemplate; namely, the circulation and preservation of what may

be called the current life of our missions. We are aware that, in the estimation of many, it is not sufficiently miscellaneous and popular in its character to secure general attention. But the problem how to popularize it without destroying its essential character; how to adjust it to the taste of those who seek after novelty and excitement, and still make it a faithful reflector of missionary life, is one of very difficult solution. It must and should be made up, in great part, of the experiences and observations of the men and women who are in the foreign field. And how shall the stern realities which they encounter — their journeyings abundant, their fastings often, their privations manifold, their perils, their trials, their portraitures of heathen life, their descriptions of heathen degradation and woe, — how shall these be made more impressive than as they stand in the simple and earnest terms by which they are usually set forth? The terrible realities of the pagan state, and the glorious possibilities of Gospel enterprise, alike conspire to chain the tongue or pen that treats of such themes to the severest simplicity. The very attempt to bring such pregnant matters into harmony with the frivolous taste of the time, would be likely to empty them of their real significance, and diminish their value in the estimation of thoughtful and earnest minds. It is difficult to conceive how such delineations of heathen society, and such recitals of what the Gospel has actually done for its most degraded members, as abound in the pages of our venerable monthly, can fail either to excite the deepest commiseration or to inspire the profoundest gratitude of Christian hearts. And these are the immediate ends which we seek to promote by this publication. The tremendous urgency of the work, and the perfect adaptation of the truth and means of the Gospel to effect it, as illustrated in the lives and deaths of thousands of converted heathen, are the two grand realities which we aim to reiterate and enforce, to the end that men may give, and pray, and even consecrate their own lives, for the success of this highest and best and holiest of enterprises. We are persuaded that no earnest, intelligent Christian can read the Magazine regularly and with care, without becoming deeply interested in it, and benefited by it. Every pastor and every friend of missions ought to read it, and then preserve it, that it may convey its living record to "the generations following."

The present circulation of the *Magazine* is about 4000. The total receipts for the year ending December 31, 1867, were \$3,298.07, and the cost of publication was \$2,980.48, — thus leaving a balance to the new account of \$317.59.

RECEIPTS AND EXPENDITURES.

The total receipts into the Treasury for the year ending March 31, 1868, were \$191,637.58. Of this sum, \$156,985.61, were from Donations, and \$6,406.24 from Legacies. The Donations were \$14,324.25 in excess of those of the previous year, while the Legacies were \$7,592.77 less. Considering the general derangement of business and the consequent depression in financial matters, this large increase in donations is highly encouraging. Had the monetary condition of the country been as buoyant as during the two or three years preceding, there is every reason to believe that a much larger sum would have been realized.

The whole expenditure for the year was \$221,774.38. Of this amount, \$14,000 were paid to the various missions for Scriptures, in the name of a coördinate society, and \$7,368.23 were paid on account of debt of the preceding year. Had the \$14,000 appropriated for Scriptures been paid into our Treasury, according to our expectation, the balance of the Union on the first of April last would have been \$16,136.80 only \$8,773.57 of which would have accrued during the year. The actual deficit in the Treasury on the first day of April last was \$136.80. This amount will be largely reduced, probably not less than one-half, by the special contributions just made for this purpose.

The receipts from Donations and Legacies were from the following sources: Maine, \$4,506.35; New Hampshire, \$4,048.08; Vermont, \$2,213.15; Massachusetts, \$37,582.84; Rhode Island, \$5,125.00; Connecticut, \$5,391.95; New York, \$39,722.20; New Jersey, \$373.07; Pennsylvania, \$15,144.41; Ohio, \$8,011.48; Indiana, \$2,744.74; Illinois, \$11,124.73; Michigan, \$3,153.47; Iowa, \$1,500.00; Wisconsin, \$1,694.02; Minnesota, \$871.76; Missouri, \$1,490.00; West Virginia, \$181.60; Delaware, \$156.00; Maryland, \$125.00; District of Columbia, \$700.14; Kansas, \$69.76; Nebraska, \$10.00; California, \$65.00; Oregon, \$19.00; Tennessee, \$10.00; Canada, \$2,496.22; Brunswick, \$3.00; Assam, \$940.90; Burmah, \$174.60; India, \$2,200.00; China, \$585.13; France, \$298.21; Sweden, \$155.05; Siam, \$4.00; Virginia, \$4.00; Kentucky, \$11.00.

The largest average of contributions is in Massachusetts, where the gross receipts are within a fraction of one dollar for each church member; next comes Rhode Island, with an average of 61 cents a member; then New Jersey, with an average of 52 cents a member; and New York, with an average of 43 cents a member. The average diminishes as we go west till we come to Illinois.

ESTIMATES.

To provide for the remaining balance against the Union; to reëstablish the Mission in Africa; to reënforce the Asiatic Missions, and to afford a more competent support to the laborers already in the field, the Committee estimate that they will need \$225,000 during the current year. Judging from our recent experience it is safe, even in times of considerable stringency, to count on an annual increase of our donations of at least ten per cent.; under ordinarily favorable circumstances the increase may reach fifteen per cent., as in 1866-7. Assuming that we shall attain the latter rate of increase during the current year, we shall receive \$180,000 from Donations, leaving \$45,000 to be raised from Legacies and Miscellaneous Sources. We are fain to avail ourselves of the counsels of our brethren as to the best means of securing this large amount. The problem we have in hand is, how to meet the existing deficiency, how to provide for the current wants of the mission, how to keep up the active force now in the field, and how to avoid any trenchment in any part of our work. These points embrace the combined result which the Committee have steadily contemplated. They are looking forward, and not backward. All the tokens of Divine Providence are indicative of progress; and they will not at this moment, indulge the apprehension that the friends and support

missions among us, will demand that they shall retreat from the advanced positions they have taken up, or halt for a day in the great onward movement now in progress.

COLLECTION DISTRICTS.

The boundaries and *personnel* of the Collection Districts remain the same as last year, except that Rev. J. B. Pixly has been appointed as assistant to Rev. O. Dodge, in the Central District.

THE EASTERN DISTRICT, composed, as heretofore, of the six New England States, is under the immediate charge of the Home Secretary, with occasional assistance from the Foreign Secretary. The total amount of the donations of the District for the year was \$54,217.95, against \$44,423.86 the preceding year, an increase of \$9,794.09. The receipts of the District from Legacies were \$4,650.04, against \$9,143 the year previous. The whole amount from Donations and Legacies for the year was \$58,867.99. There are 911 churches in the District, 496 of which contributed during the year. There are probably 300 of the non-contributing churches that would do something for missions if they were visited by an agent and urged to help in this great work.

THE CENTRAL DISTRICT, composed of New York, Eastern New Jersey, and the Province of Ontario, Canada, is under the care of Rev. Orrin Dodge, assisted for a few weeks near the close of the year by Rev. J. B. Pixly. It is expected that Mr. Pixly will be permanently engaged in this district. Mr. Dodge bears testimony to the kindness with which he has everywhere been received, and to the readiness with which the pastors and churches visited, responded to the cause of Missions. He has travelled 13,000 miles, visited 165 churches, attended 20 Associations and one State Convention, delivered 167 sermons and addresses, and written 1300 letters, besides laboring to increase the circulation of the Periodicals. Mr. Dodge has received, and accounted with the Treasurer for \$38,419.09. The total amount received from the District, including Canada, is \$49,010.20. Of this amount \$1,065 is from Legacies. The increase of donations is nearly \$5,000, more than one-half of which is credited to Canada. The number of churches exclusive of Canada, which contributed during the year is 490, an increase of 30 over the previous year. Over 400 churches in the District failed to contribute during the year. "This," says Mr. Dodge, "is a sad state of things, and nothing contributes so much to it as the criminal neglect of pastors."

THE SOUTHERN DISTRICT, embracing Western New Jersey, Pennsylvania, Delaware, Maryland and the District of Columbia is still under the care of Rev. J. V. Ambler. Mr. Ambler has labored with great acceptance during the year, and has achieved a gratifying measure of success. He has travelled 11,200 miles, visited over 150 churches, attended 12 public gatherings, delivered 165 sermons and addresses, written 740 letters, and sent out 1200 circulars. The total receipts from the District have been \$18,485.65, an excess over the previous year of over \$1,300. The whole number of churches that have contributed is 270, an excess of 43 over the year preceding. Two hundred

and forty-four churches in the District failed to contribute to our Treasury. If we deduct those which gave funds through some other society, the number left is still too large which did nothing the past year for the conversion of the dying heathen. Mr. Ambler says: "I will not undertake to determine to what extent the existence of so large a number of *omission* churches is due to the lack of a missionary spirit among the Leaders in Israel; but I have generally found that missionary Pastors have missionary churches. It is however but just to state that a large proportion of the non-contributing churches are small and not self-sustaining. But it is believed that even such, under proper leading, would, 'in their deep poverty' have been found willing 'to their power, yea, and beyond their power' to minister to our necessity."

Dr. Kincaid has rendered Mr. Ambler valuable assistance during the year.

THE MIDDLE DISTRICT, composed of Ohio, Indiana, and West Virginia, is still under the charge of Rev. George H. Brigham. Mr. Brigham was laid aside by a severe illness of two months, just as he was commencing a tour among the churches and Associations of Indiana and West Virginia. This severe trial was lightened by the personal kindness of many dear friends in Dayton, and by the expressions of sympathy contained in letters from nearly all parts of his field. His relations with the pastors and churches have been of the most pleasant character, and there is every reason to count on his increasing usefulness, in the important place which he occupies. Mr. Brigham has travelled six thousand miles, preached 72 sermons, delivered 71 addresses in Associations, Missionary Concerts, Sunday Schools, and social meetings, attended two State Conventions, written 900 letters, sent out 550 circulars, and done what he could to increase the circulation of the Missionary publications.

Rev. F. A. Douglass rendered Mr. Brigham very effective service during the last autumn, and created fresh interest among the pastors and churches by his vivid description of the character and wants of the people among whom he labored as a missionary.

The total receipts from Mr. Brigham's District during the year were \$10,526.82, a small decrease from those of the preceding year.

THE WESTERN DISTRICT, composed of Michigan, Wisconsin, Illinois, Iowa, Missouri, Kansas, Nebraska, etc., is still under the charge of Rev. S. M. Osgood, assisted by Rev. C. F. Tolman. The Senior Secretary of the District has been able to go abroad during only a part of the year, and there have been many drawbacks to collecting operations in the wide field; such as the pressure of Educational Institutions, the erection of Church Edifices, and the stringency of the money market; but in spite of all these obstacles a very handsome gain has been made on the receipts of the preceding year. The number of churches contributing during the year just closed was 493, against 412 the year previous. The friends of missions in the West were never more warmly attached to the cause, and probably none sympathize more deeply with us in the embarrassment of the Treasury. Dr. Kincaid spent several weeks in the District with great acceptance. The following is a summary of the labor performed by the Secretaries of the Western Dis-

trict during the year: Miles travelled, 22,819. Public meetings attended, 35. Churches visited, 163. Sermons and addresses delivered, 319. Letters written, 4015. Circulars sent out, 4500. Amount of collections made and reported to the Treasurer, \$18,932.43. Amount raised in the District, and sent directly to the Treasurer, \$1,347.82, making a total of \$20,280.25, which is an advance of \$1,080.39 over the contributions of the previous year.

Subscriptions and renewals for 331 copies of the Magazine, and 4100 of the Macedonian and Record have been obtained. The whole circulation of the Magazine in the District is 605 and of the Macedonian and Record, 9935.

carrying on in Burmah by the number of seven; but it will not reduce one iota the amount of work you perform, or detract aught from its value, while it will render your annual statements more compact, more symmetrical, more readily understood, and more convenient for reference.

MISSION TO THE BURMANS.

TAVOY.—Rev. J. WADE, D. D., and wife. One church, one Anglo-vernacular day school.

MAULMAIN.—Rev. J. F. NORRIS and wife. Miss S. E. HASWELL. Rev. J. M. HASWELL, D. D., and wife in this country. Two native churches, one of them at Amherst, — one English; three outstations, — Amherst, Kaw-hlike and Shwaygyeen. Native preachers, Ko Shway A, Ko Oung Moo, Ko Oung Men, Mounge Reuben, Lachapelle and others, — eight in all, — one ordained. Four vernacular day schools, one of them at Amherst.

RANGOON.—Rev. E. A. STEVENS, D. D., and wife, Rev. A. T. ROSE and wife, Mrs. M. B. L. GALLS, Miss R. H. ADAMS. Mrs. KNAPP, in this country.

Three native churches, including those at Thongzai and Letpadan, one English; six outstations are kept up, besides several points in and around the city where there is stated preaching. Ten native preachers are employed, one ordained. Two vernacular day schools.

HENTHADA.—Rev. J. L. DOUGLASS and wife. Three churches, seven native preachers, one school teacher, one Bible reader. One vernacular day school.

PROME.—Rev. T. SIMONS, Rev. E. O. STEVENS and wife. Rev. E. KINCAID, D. D., and wife, also Mrs. SIMONS, in this country. Three churches, ten native helpers—six of them ordained preachers.

BASSEIN.—Rev. A. R. R. CRAWLEY and wife. Three churches, three native preachers. One vernacular day school.

TAVOY.

Dr. Wade remains in charge of the station. He is now over seventy years old, and past the time of active service. The church is reduced in number, only five members remaining, two males and three females. Of these, two are aged, and show the maturity and sweetness of Christian character in a remarkable degree. No change in membership during the year. One man, formerly a member, is confessing his sins and seeking restoration. Two other persons, a man and his wife, Roman Catholics, have asked for baptism and appear well. Quite a number seem intent on the truth, and Dr. Wade thinks that inquirers and converts would soon appear, in case the labors of an earnest and faithful native preacher could be secured. His repeated efforts to obtain one have hitherto proved fruitless. His own infirmities keep him from the performance of out-of-door labor.

The Anglo-vernacular school, Sunday school, and Sunday preaching have all been kept up, much as in former years. The school had sixty pupils, male and female, on its list, a daily attendance for the year, varying from twenty-five to fifty-five, and an average of thirty during nine months of the year. Some eight or ten of the older pupils, both boys and girls, are intellectually convinced of the truth of Christianity, and some of them daily pray to the true God. Five or six of the girls have been removed from the school lest they should become Christians. They still, however, come frequently to attend Sunday school and Sunday worship. Dr. Wade puts in an earnest plea to have the station reinforced, and the work vigorously carried forward.

STATISTICS.

One church, five members; one vernacular school, sixty scholars.

MAULMAIN.

In the early part of the year Dr. Haswell was compelled, through ill health, to leave Maulmain with Mrs. Haswell, for the United States, after which the charge of the station devolved, in part, on Mr. Norris. All departments of the work have been kept up.

Jungle preaching has been performed mainly by the native preachers. Mr. Norris has been with them in their excursions enough to be convinced of the value of the presence and inspiring influence of an American missionary. He thinks the time has not come when this part of the work can be left to the natives.

There are five native preachers connected with Maulmain; one with Amherst, one with Shwaygyeen, and one at Kaw-hlike, a heathen village, one day distant from Maulmain, eight in all. Of the five at Maulmain, two spent most of the dry season in the jungle; three are old to travel far, but preach in and about the city. One is pastor of Maulmain church. During the rainy season Mr. Norris made an effort to direct the preachers in the study of the Bible and the elements of theology. The eagerness with which they engaged in this study was encouraging. He has also labored with some success to induce the members of the church to keep up family worship, and attend constantly meetings for prayer and conference. There has been a small Sabbath school, into which most of the younger children of the Christians were gathered, as well as the heathen girls who attend the day school. Another Sabbath school, attended mainly by heathen children, has been sustained at Dinewoon Guen, a distant quarter of the city, in connection with the Burmese boys' school.

For the larger portion of the year, weekly evening preaching meetings have been held in Mopoon, a still more distant part of the town. Several native preachers, often the missionary, always a considerable company of disciples, male and female, from the Maulmain church, have been in attendance. The singing of the choir thus provided has attracted the people. A very simple sermon each evening has been preached, and then an hour devoted to social intercourse. The attendance of the heathen has been large, and with but few exceptions respect-attention has been given. The truth seems to have wrought upon some of the young men. The interest is still good, both among Christians and heathen.

In the English department preaching has been sustained as usual. The attention has been good, and several have been converted to Christ. Mr. Norris feels that preaching only, unaccompanied with thorough moral work, is likely to accomplish little. He thinks the field an inviting one for the entire energies of a pastor. A large Sabbath school is in operation; also an adult Bible class, and a weekly prayer meeting, which is beginning to take the form of a social, rather than a preaching meeting. All these require the personal attention of the missionary. The new English chapel is about half completed.

Of schools, there are four, — three at Maulmain and one at Amherst. There is a Burmese boys' school in Dinewoon Guen. This has nearly doubled its attendance during the year; and though its head master, a trained teacher, it is doing much good among the mass of the

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In the early part of the year Dr. Haswell was compelled, through failing health, to leave Maulmain with Mrs. Haswell, for the United States, after which the charge of the station devolved, in part, on Mr. Norris. All departments of the work have been kept up.

Jungle preaching has been performed mainly by the native preachers. Mr. Norris has been with them in their excursions enough to be convinced of the value of the presence and inspiring influence of an American missionary. He thinks the time has not come when this part of the work can be left to the natives.

There are five native preachers connected with Maulmain; one with Amherst, one with Shwaygyeen, and one at Kaw-hlike, a heathen village, one day distant from Maulmain, eight in all. Of the five at Maulmain, two spent most of the dry season in the jungle; three are too old to travel far, but preach in and about the city. One is pastor of the Maulmain church. During the rainy season Mr. Norris made an effort to direct the preachers in the study of the Bible and the elements of theology. The eagerness with which they engaged in this study was encouraging. He has also labored with some success to induce the members of the church to keep up family worship, and attend constantly meetings for prayer and conference. There has been a small Sabbath school, into which most of the younger children of the Christians were gathered, as well as the heathen girls who attend the day school. Another Sabbath school, attended mainly by heathen children, has been sustained at Dinewoon Guen, a distant quarter of the city, in connection with the Burmese boys' school.

For the larger portion of the year, weekly evening preaching meetings have been held in Mopoon, a still more distant part of the town. Several native preachers, often the missionary, always a considerable company of disciples, male and female, from the Maulmain church, have been in attendance. The singing of the choir thus provided has attracted the people. A very simple sermon each evening has been preached, and then an hour devoted to social intercourse. The attendance of the heathen has been large, and with but few exceptions respectful attention has been given. The truth seems to have wrought upon some of the young men. The interest is still good, both among Christians and heathen.

In the English department preaching has been sustained as usual. The attention has been good, and several have been converted to Christ. Mr. Norris feels that preaching only, unaccompanied with thorough pastoral work, is likely to accomplish little. He thinks the field an inviting one for the entire energies of a pastor. A large Sabbath school is in operation; also an adult Bible class, and a weekly prayer meeting, which is beginning to take the form of a social, rather than a preaching meeting. All these require the personal attention of the missionary. The new English chapel is about half completed.

Of schools, there are four, — three at Maulmain and one at Amherst. One is a Burmese boys' school in Dinewoon Guen. This has nearly doubled its attendance during the year; and though its head master is not a trained teacher, it is doing much good among the mass of people.

carrying on in Burmah by the number of seven; but it will not one iota the amount of work you perform, or detract aught of value, while it will render your annual statements more compact, symmetrical, more readily understood, and more convenient for use.

MISSION TO THE BURMANS.

TAVOY.—Rev. J. WADE, D. D., and wife. One church, one Anglo-vernacular day school.

MAULMAIN.—Rev. J. F. NORRIS and wife. Miss S. E. HASWELL. Rev. J. M. H. D. D., and wife in this country. Two native churches, one of them at Amherst, — one three outstations, — Amherst, Kaw-hlike and Shwaygyeen. Native preachers, Ko Shw Oung Moo, Ko Oung Men, Mounge Benben, Lachapelle and others, — eight in all, — one of them at Amherst. Four vernacular day schools, one of them at Amherst.

RANGOON.—Rev. E. A. STEVENS, D. D., and wife, Rev. A. T. BOSE and wife, Mrs. S. GALLS, Miss R. H. ADAMS. Mrs. KNAPP, in this country.

Three native churches, including those at Thongzai and Letpadan, one English; six outstations are kept up, besides several points in and around the city where there is stated prayer. Ten native preachers are employed, one ordained. Two vernacular day schools.

HENTHADA.—Rev. J. L. DOUGLASS and wife. Three churches, seven native preachers, one school teacher, one Bible reader. One vernacular day school.

PROME.—Rev. T. SIMONS, Rev. E. O. STEVENS and wife. Rev. E. KINCAID, D. D., and Mrs. SIMONS, in this country. Three churches, ten native helpers — six of them preachers.

BASSAH.—Rev. A. R. B. CRAWLEY and wife. Three churches, three native preachers, one vernacular day school.

TAVOY.

Dr. Wade remains in charge of the station. He is now over seventy years old, and past the time of active service. The church is reduced in number, only five members remaining, two males and three females. Of these, two are aged, and show the maturity and sweetness of Christian character in a remarkable degree. No change in membership during the year. One man, formerly a member, is confessing his sin and seeking restoration. Two other persons, a man and his wife, Roman Catholics, have asked for baptism and appear well. Quite a number seem intent on the truth, and Dr. Wade thinks that inquirers and converts would soon appear, in case the labors of an earnest and faithful native preacher could be secured. His repeated efforts to obtain one have hitherto proved fruitless. His own infirmities keep him from performance of out-of-door labor.

The Anglo-vernacular school, Sunday school, and Sunday prayer meeting have all been kept up, much as in former years. The school has had 100 pupils, male and female, on its list, a daily attendance for the year varying from twenty-five to fifty-five, and an average of thirty-nine months of the year. Some eight or ten of the older pupils, boys and girls, are intellectually convinced of the truth of Christianity, and some of them daily pray to the true God. Five or six of them have been removed from the school lest they should become Christians. They still, however, come frequently to attend Sunday school and day worship. Dr. Wade puts in an earnest effort to have the church reinforced, and the work vigorously carried on.

STATISTICS.

One church, five members; one vernacular school, sixty pupils.

where it is located. It will continue to prosper, unless some rival school, better endowed, shall be started in that quarter.

The boys' school in Maulmain proper has been under the immediate superintendence and instruction of Mr. and Mrs. Norris. It has to contend with strong rivals, and cannot prosper without good supervision and competent teachers. A few steps from it is the Government school, on which large sums are expended, it having an English head master and numerous assistants. At no great distance is a school of the first class, kept by an ample corps of trained European Catholic teachers, with salaries paid by foreign contributions, and ample endowments every way. On the other side is a school sustained by the S. P. G. Society, for which there is no lack of trained white teachers and needful funds. These schools have the aid and sympathy of the English residents, and the hearty coöperation of the Government.

There has been also a thrifty infant school for girls, under the superintendence of Mrs. Norris.

Also at Amherst there is a flourishing vernacular school for both boys and girls, taught by a native Christian.

The Amherst church has had a year of unusual prosperity. Several old men, who have been considering the truth a quarter of a century, have now put on Christ in baptism. The church is much strengthened and encouraged, and the feeling of the heathen community about it appears to be more favorable than heretofore.

STATISTICS.

BURMESE CHURCH.		ENGLISH CHURCH.	
Baptized	8	Baptized	2
Restored	2	Excluded	1
Excluded	1	Dismissed by letter.....	1
Dismissed by letter	2	Present number (resident).....	23
Died	3	Contributions	Rs. 1700-12-4
Present number (resident)	120	AMHERST CHURCH.	
Native preachers	8	Baptized	5
Schools	3	Present number	18
Scholars	186	Contributions	Rs. 8-14-3
CONTRIBUTIONS.		Children in school.....	60
Salary of Pastor	Rs. 208		
" " School-teacher.....	180		
Chapel expenses	142		
Balance in hand	13-7-6		
Total.....	543-7-6		

RANGOON.

Mrs. Ingalls and Miss Adams reached Rangoon the latter part of December, both in good health. They found the missionaries generally well, and cheerfully engaged in their work.

From reports placed in our hands we present the following details:—
The number of native preachers employed is ten, one of them being the pastor of the Burmese church. Some of them labor statedly at different points in the city, while others occupy outstations more or less remote. The Burmese Christians are all included in one church, though a number of them reside at Ma-ngay, others at Ananben, others at Men-galah-dong, and others still at or near Keyoung-gong. At these outstations, Sabbath worship is maintained with a good degree of regu-

larity ; but it has not been deemed advisable to set off these little clusters of disciples as distinct churches.

During the year, fourteen were baptized, one of whom was a Chinaman. Of the Chinamen previously baptized, the larger number has scattered from Rangoon into different parts of the country, and some have returned to China. So far as heard from, their conduct does not afford much satisfaction. Those remaining at Rangoon promise better, especially such as have been recently baptized. The one heretofore mentioned as preaching to his countrymen, still continues to do so. His spirit is good.

The two day schools and Sabbath schools continue much as heretofore, having in all about sixty scholars. On account of the multiplicity of his engagements, Mr. Stevens has given less Biblical instruction than usual to the class of native preachers.

The English church has received an addition of five members by baptism and three by letter. The English Sabbath school under the superintendence of Mr. Bennett continues to prosper. It numbers fifty pupils. The pastor of the English church has been aided in preaching by other brethren — particularly Messrs. Rose and Binney, the latter of whom, since his return, has occupied the pulpit twice a month. The evening congregation has considerably increased.

The itinerating work of the station has been done chiefly by Mr. Rose.

During the dry season, he spent ten weeks at Maulmain, to enable the missionaries of that station to be absent for health. Most of this time was spent in the town of Maulmain, though he made three short trips in the district.

Mr. Rose also made during the year, three trips to Thongzai, — one in November and December, one in March, and the other in August. That of March was continued north as far as Prome, and filled six weeks on the way up. The party, comprising six persons, all preachers but one, and all laboring hard, early and late, passed through many of the country towns and villages lying about mid-way between the Irrawadi river and the Eastern Yoma range of mountains. In some places they spent half a day, in others a whole day, in others still, two and three days, while in some large places they spent four and five days. They were well supplied with tracts, for which there was much demand. In the visit of August, Mr. Rose was accompanied by Mr. and Mrs. Douglass, of the Henthada Mission.

During the rainy season Mr. Rose spent much of his time in visiting the large Burmese town of Kemendine. Of these varied and important labors, he remarks, “ Many incidents of interest and some of encouragement might be mentioned in connection with these labors ; but that which the missionary most longs to be able to tell, and Christians every where most love to hear, the salvation of souls, it is not my happiness to report. But I am not discouraged. I believe that our labor is not in vain in the Lord, and in due season we shall reap, if we faint not. I have baptized seven during the year.”

STATISTICS.

BURMESE CHURCH.		CONTRIBUTIONS CONTINUED.	
Baptized	14	Paid native pastor.....	Ra. 240
Excluded	3	Paid missionary of Missionary Society.....	120
Died	2	ENGLISH CHURCH.	
Preachers	10	Baptized.....	5
Ordained	1	Total members.....	40
Members	206	Society contributions.....	Ra. 100
Day Schools	2	General ".....	541
Sunday Schools ..	2	S. S. Scholars.....	50
Number of Scholars	61	Sabbath School.....	20
CONTRIBUTIONS.		Total.....	721
Native Missionary Society.....	Ra. 171		
General " ".....	296-10		
Sabbath School ".....	10- 6-6		
Total	478-0—		

HENTHADA.

In the early part of the season Mr. Crawley, for many years in charge at this station, removed with his family to Bassein; and Mr. Douglass, of that station, took his place at Henthada, — an exchange of fields made necessary by the impaired health of Mrs. Crawley. Bassein, being nearer the sea and having resident physicians, was considered a more desirable place of abode for an invalid than Henthada. The arrangement is understood to be temporary, and in case Mr. Crawley leaves for America, Mr. Douglass will return to his former field.

On the 2d of March, 1867, Mr. Douglass was united in marriage to Miss Collins on board the ship “Bennington” at Madras by Rev. Mr. Stoddard, of the Assam Mission, and at once he proceeded by steamer, in company with Mr. and Mrs. Cushing and Miss Gage, direct to Rangoon.

From a letter dated at “Henthada, June 3d,” we learn that “Mrs. Douglass was in good health, good spirits, and hard at work on the language;” that Henthada, as a place of residence, had very much changed since the mission was established there, and that it might be found desirable to seek a new location; that there were seven Burmese preachers, one school teacher, and a Bible reader, a woman, laboring in the district, and the church was in a healthy, vigorous condition. Each Lord’s day Mr. Douglass was engaged in teaching a Bible class of some forty pupils, all of whom took a cheerful, lively interest in the exercises. The month before he had baptized two members of the class, while others were inquiring what they must do to be saved. Since arriving on the field, he had made one tour to the southwestern part of the district, and in some villages distributed tracts and portions of Scripture, finding in each more or less persons willing to hear the gospel message.

At a later date, — “July 15th,” the Sunday school class had grown to nearly sixty, four or five of them being more than fifty years old; all committing to memory and reciting the same lesson, — three or four verses at a time; an exercise found to be exceedingly profitable to both the missionary and his scholars. The Sunday service of that date consisted of a sunrise prayer-meeting, for the male members in the school room, for the females in the missionary’s house. As a rule every member of the church is present, and all take part. At ten o’clock, Sunday school, at eleven preaching; preaching again at five, usually followed

by conference and prayer. "For any person who is a professor of religion to be unable or unwilling to lead in prayer, would be to a Burman incomprehensible." On every evening of the week there was a meeting for prayer or preaching in some part of the town, at some of which meetings recently large numbers of the heathen had been present, listening with respectful attention.

STATISTICS.

Churches.....	3	Pupils in school	44
Baptized	14	Native preachers.....	7
Excluded.....	2	Colporteurs	3
Whole number	56	Bible readers.....	1
Contributions.....	Rs. 200	School teacher.....	1

PROME.

Mr. Simons has kept with great care a complete record of this mission from the beginning in 1854, and from year to year has forwarded a statistical table to the Rooms. A copy of this record he has placed in the hands of Mr. Stevens, on whom hereafter will devolve the duty of continuing it. From this record Mr. Simons has recently sent to us a summary of baptisms, deaths, exclusions, etc., by which it appears that 348 Asiatics, including Burmans, Karens, Kyens, Shans, and Chinese, have been baptized; 48 Europeans, all English; 7 Eurasians, Hindus and natives of Madras, and one American woman, making a total of 401 baptized. By letter 18 have been added, increasing the whole number to 419. Of these, 59 have died and 24 been excommunicated.

Mr. Simons has also sent us recently a statement concerning the English people, soldiers and civilians, baptized by himself within the past thirty-five years, beginning back in the early days at Maulmain, — and showing that rich fruit has been gathered. He cites instances of persons whose history for many long years was unknown to him, lately sending him letters breathing the spirit of earnest and mature piety. In this he sees an argument for sowing "seed by the side of all waters."

The pastoral care of the church at Prome has devolved very much on him, and he has given considerable attention to securing means and materials for replacing the chapel sometime since destroyed by fire. He reported twelve baptisms, — seven Burmans, one Karen and four English soldiers.

Mr. Stevens, who was entering on his work at the time of the last Report, has gone forward with unabated earnestness and fidelity, showing himself well adapted to the position assigned him. He has travelled much in different directions, inspiring the preachers, arousing the converts to activity, urging the claims of Christ crucified on the heathen, and leading the inquirer in the way of life. In his first journey, we find him at Enma, where a church was organized, pastor, deacon, and clerk elected, five ordained Burman preachers assisting him in the public exercises, all in strict accordance with Baptist usage. In the latter part of February, he is in the southwest part of the district, moving from place to place, testing the temper of the people, having for his companions a Karen, a Kyen and a Burman preacher, all of whom held forth the

word of life whenever they found hearers. Towards the end of March, he is off to the east, "in an ox-cart, accompanied by the native pastor of the Prome church and two other native Christians, on another preaching tour." Many gave good attention to the word, and the disciples residing at different places "seemed to be holding fast their integrity," although subjected to many trials. On the 25th of April, in company with Mr. Rose, he is on a visit at a Kyen village on the hills, ten miles west of Prome, where the party find a resting place in "a school house built by the chief of the village in aid of the work of educating his countrymen, though not himself a Christian." On the 14th of May we hear him expressing himself very decidedly as to the great work which needs to be done in the city of Prome. He is "longing for a revival of religion," and adds, "As such a longing, where it actually exists, is implanted by the Spirit of God, I hope the Holy Spirit is helping my infirmities, and therefore am hopeful still." Yet later, in July, he is up the river at Thayet, among the English soldiers baptized the previous year by Mr. Simons, helping them to organize a church in accordance with the New Testament model, and exercise a scriptural authority over one another. Most of his work during the rainy season, however, was at Prome, among the native preachers, a class of whom he taught two days in the week, and with encouraging results. A Bible class for the study of the Acts was open to all who would come in. To this was added "occasional preaching by the way side, in the yard of the great pagoda on the hill, or in some kyoung or some idol house on Buddhist worship days."

STATISTICS.

Church.....	1	NATIVE PREACHERS.	
Baptized — English.....	26	Burmans	5
“ Eurasians.....	1	Karens.....	3
“ Burmans	10	Ordained.....	6
“ Karens	4	CONTRIBUTIONS.	
Died	5	Prome Church	Rs. 22-0-0
Removed	3	Soldiers at Thayet.....	15-0-0
Total number.....	331	Moung Louk.....	8-0-0
Net gain.....	33	For roofing chapel.....	5-0-0
			50-0-0

BASSEIN.

In the early part of 1867, Mr. Crawley removed his family to this district and took the oversight of the Burman churches and preachers; and, though it is known that he has been hard at work, for some cause no detailed account of his labors has reached us, and therefore we can present none to the Union. We shall supply the defect before this report goes to press, provided the means of so doing come to hand in season.

The state of the work at the time he entered upon it may be judged of by the following statistics derived from the minutes of the Burmese Baptist Convention held in the previous November: 3 churches, 6 preachers, 11 baptisms, 1 died, 83 members, 71 scholars in school. Contributions for religious and school purposes, Rs. 287.

MISSION TO THE KARENS.

TAVOY. — Rev. I. D. COLBURN and wife. Outstations, eighteen. Native Preachers, eighteen, ordained. One Normal School and several village schools.

LAULMAIN. — — — — — Outstations, thirteen. Native Preachers, eighteen, eight ordained. One Normal School, several village schools.

HWAYGYEN. — Rev. N. HARRIS. Mrs. Harris in this country. Outstations, thirteen. Native Preachers, twelve, three ordained. One Normal School.

TOUNGGOO. — Rev. E. B. CROSS, Rev. A. BUNKER and wife. Mrs. CROSS in this country. Outstations, fifty. Native Preachers, thirty-five, five ordained. One Normal School.

LANGOON. — Rev. D. L. BRAYTON and wife. Twelve outstations. Twenty-two Native Preachers, two ordained. One Normal School.

LENTHADA. — Rev. D. A. W. SMITH and wife.

SASSEIN. — Rev. B. C. THOMAS and wife — (to the Sgau Karens).

Rev. H. L. VAN METER — (to the Pwo Karens).

Mrs. Van Meter and Miss I. Watson on the way out.

TAVOY.

Owing to the absence of Mr. Colburn during the dry season, in a journey for health to Toungoo and his subsequent illness, no aggressive movements have been attempted within the limits of the Tavoy field. He did spend some time in the Mergui district, and visit some of the churches and villages in that quarter; beyond that, his efforts have been limited to the mission compound, the whole work abroad having been performed by the native preachers and school teachers under his direction.

Among the native preachers was Sau Quala, who returned from Toungoo a year and a half ago. Though beginning to feel the infirmities of age and troubled with a cough nearly the whole year, he has visited most of the churches, collected five jungle schools, and conducted

Matah during the rains the largest school connected with the station. Pla-pau, also connected formerly with the Toungoo Mission, has been the medium of communication between the missionary in town and the assistants in the jungle. He has also assisted in the Normal school, and visited a large part of the churches, but been most successful in his efforts to enlist the heathen Karens, preaching to many who come to town for purposes of trade, and introducing them to the mission premises. Sau-wah, a graduate of the Seminary at Rangoon, has conducted the Normal School with much credit. He is a young man of more than ordinary promise, and a fine illustration of what a theological training can do for a Karen. He is expecting to be located at a large heathen village in the Southern part of the Tavoy district.

Two abandoned stations have been supplied with teachers, and the Christians of a third have united with the church at Patsauoo. Three heathen villages have been canvassed with favorable reports for the establishment of new outstations. One of them, upon King's Island, is a rapidly increasing settlement, favored by the Government for the purpose of inducing the Karens to come down and settle in the plains. The head man, the son of Christian parents, shows more than a common desire to have a teacher sent to the island.

The work of the year has been one of adjustment and renovation rather than aggression. Sixty have been baptized, eighteen of whom

traced their religious convictions and conversion back to the same year as the year previous. Difficulties in several churches, some of which have long tried the faithful, have been adjusted to the satisfaction of both parties; while in other cases it has been found necessary to discontinue a large proportion of the disaffected members, and to withdraw them from the fellowship of Christian fellowship from some. These things are found to be indispensable to secure the purity, order and vigor of the churches, though painful for the moment, they in the end greatly increase their working power. Mr. Colburn puts down his convictions and wants of the station as follows,—a gracious out-pouring of the Holy Spirit, a holy zeal to push forward and occupy the regions beyond, an earnest leader who can spend six months of the year in the field, teaching at once by example and precept, and a largely increase of native preachers. He believes there never was a time when the harvest was so good as the heathen promised better than now. The harvest is waiting for reapers.

Arrangements are making to supply every church with the Bible, and the hand of a colporteur, who will go from house to house talking and praying with the disciples and their children. The means are maintained, and four of the most effective preachers are ready to engage in this work.

The Normal School was not so large as the previous year. There were three branches taught, together with daily religious service conducted by the pupils in turn, and a Bible class on the Sabbath. The jungle schools have been more numerous and more fully attended than in any year since Mr. Cross left the station. Still a great defect in this respect remains.

Many have died during the year, many praying fathers and mothers, the little child of the missionary, and Kau-la-pau, one of the oldest and most steadfast preachers, a man who walked with God and had a high report among the brethren, and others of precious memory.

During the year an effort was made to introduce the gospel to the Karens of Siam. Three preachers and four laymen went into the country, and held meetings in six different villages, preaching in some of them ten times.

STATISTICS.

Churches	18	Contributions —	
Native preachers	18	General purposes	R.
Ordained	5	Native preachers	
Baptized	60	money	
Dismissed	17	paddy (baskets)	
Suspended	30	School-money, Rs.	
Restored	12	paddy (baskets)	
Dismissed by letter	3	Whole number of pupils in school.	
Received by letter	7		
Died	41		
Present number	833.		

MAULMAIN.

The Karen churches of this province have remained, as in the previous year, under the general care of Mr. Harris, who is located at Shwaygyeen. In the early part of the year he attended the Aungmyeathazan and called on many of the pastors and churches at their houses in the jungle. At a later period, September, he repeated his visit.

ome time in the Normal School under the care of Pah-poo. school," he wrote, " I found doing well, under the care of Pah-o has more than twenty years proved himself to be a faithful d a good teacher and preacher. There are about sixty scholars. re studying the Burmese language, besides the Sgau and Pwo. re making very good progress in Geography, Arithmetic, the riptures, and sacred music. For all these studies, these Karens chers of their own people who are efficient, so that in reality I needed here as a teacher. It gives me great pleasure to see nestly these men engage in their work."

of the churches has been scattered, not on account of internal on, but of the high water, which often destroyed their crops of n other respects, the churches remain much as before.

STATISTICS.

.....	14	Contributions —	
chers	18	General purposes	Rs. 219-7
"	8	Normal School	165-2
.....	28	Native preachers	132-2
.....	13	Chapel	200-0
.....	11	Village Schools	50-0
.....	5	The poor	14-0
mber	831	Paddy for preachers, baskets	185

SHWAYGYEEN.

Iarris has toiled on alone in this field another year, giving a part me, as already stated, to the churches of the Maulmain district. season he spent in visiting the churches and attending Associa- During the rains he superintended a school in town. Under April 20th, 1867, he referred to the state of the churches, — " I ced my jungle tour about the first of December, and by the bless- God have been permitted to visit all the churches connected s station. To me it was a very great pleasure to find, on my om America, that the churches connected with this mission had ited up.' They were in peril for a season, by influences from ghbors; but now to a man they také the Bible as the word of he minutes of the Association show that fifty-seven have been . Present number, eight hundred and sixty-three."

ater date, October 9th, Mr. Harris spoke of the Normal or Board- ol, as having had about fifty scholars, eight of whom were during the term. A good number of the others were members urch before they came to the school. This school, till recently, supported by the natives, and now has but little assistance from ources.

STATISTICS.

.....	14	Baptized	57
chers	12	Whole number	863
.....	8	Scholars in school	50

TOUNGGOO.

igns of improvement reported at the last anniversary, we are o say, have continued through the last year, and there is in- ground to expect the preachers and churches as a whole, e forth from the furnace purified. Some will be irretrievably

lost; but far the greater number will be saved. "Where sin abounded, grace did much more abound."

Full and detailed statements of labor and results have been given through the missionary periodicals, which need not be repeated here.

The effort commenced the previous year to establish Sunday schools in the churches and promote the study of the Scriptures in Christian families, has been followed up, and with encouraging results. In many instances the success has been marked, and both preachers and people are taking hold of the movement with vigor.

So also has the plan of holding "Ministers' Meetings" — quarterly or semi-annually — been continued; the object being to bring the preachers into each other's presence and into the presence of the missionaries, to promote acquaintance, quicken zeal, stimulate inquiry, and discuss questions relating to the order and discipline of the churches. These meetings have done much to secure oneness of sentiment and harmonious action. We observe, that on one occasion essays were presented to the members on such topics as these, — "The doctrine and history of the Lord's Supper," Matt. xviii. 15-17; "The duty and method of church discipline;" "On the inhabitants of heaven," Rev. vii. and viii. The best of these productions are printed in a pamphlet, called "Karen Quarterly," and one of them, entitled, "Onesiphorus, a Representative Christian," was thought worthy of being put in the form of a tract for general distribution. Of the "Quarterly," an outgrowth of the "Ministers' Meeting," nearly a hundred copies were subscribed for in Toungoo, and it was hoped that enough would be taken at other stations to meet the expense of publication.

The school for boys in town has been conducted with growing numbers and constantly increasing influence. Read the order of exercises as reported in March last — First lesson, singing, from eight to nine in the morning, under Pa pah, a well trained native teacher. At ten Mr. Cross gives a written exposition, which is taken down in full by the class. Exercise continues an hour and a half. Another part of the school, during this time, is engaged with a native teacher on the Old Testament. After this Mr. Cross has the whole school together for an hour in an exegetical and practical lecture on a portion of the New Testament. In the afternoon, Mr. Bunker has a recitation in Arithmetic.

On the 14th of August, the annual examination took place in the presence of a number of British officers, including the Deputy and Assistant Commissioners. At that time the school had one hundred and eleven names on the list of pupils, and almost the entire number was present. The school was examined on the following branches of study: Reading and Writing, three classes in Arithmetic, two in Geography, two in the Scriptures, two in the elements and practice of Singing, and one of four pupils in Astronomy. A very prominent place, it will be noticed, is given to the study of the Word of God. Mr. Cross had occasion to say to all present, "that we regard the study of the Bible as the most important of all studies, and that we must claim this to be true whether we have in mind the immediate relations of the people to their government, or their best good for the future. Their civilization and salvation depend on the Bible more than on all other things." At

lose, the Deputy Commissioner, Capt. McMahon, expressed his gladness at seeing so large a school, commended the pupils for their proficiency, and spoke in praise of their purpose to devote themselves to the task of instructing their countrymen. He also spoke in high terms of the fact that the study of the Scriptures received so much attention. He was "happy to belong to a government which regarded the Bible as the best of all books, and the knowledge of it as the best of all knowledge." The examination of the school was followed by a session of the Ministers' Meeting." A part of the exercises consisted in reports of teachers who had been from village to village, preaching the gospel. Of these Mr. Cross gave us the substance as follows:—"The reports from the jungle are far more interesting than they have been at any time since 1862. All parts of the field have been thoroughly visited by the travelling preachers. There were six ordained men at the meeting, and they report something over three hundred baptisms. Destitute churches are again asking for preachers, and rebuilding their fallen down chapels, while heathen villages are also asking for teachers. The olden days of Toungoo seem in measure to be returning."

The Paku and Mopgha Associations were held in January of this year. In his brief allusion to these meetings, Mr. Cross expresses himself in terms of high satisfaction with what he saw and heard.

A single extract from one of Mr. Bunker's letters will indicate the zeal and hopefulness with which he is entering upon his life-work.

"Everything is wearing a brighter aspect. The wheels of the mission move with less grumbling. The prospect among the border people is brightening greatly, and there are now more calls for teachers than can be filled. The way seems to be opening to the Red Karen country, and I hope we shall be able to reach it soon. I believe there is yet a glorious future for the Toungoo Mission, perhaps a brightness of the sun to answer to the dark night now passing away. May God grant it. We are greatly blessed in having our health spared to us, and we feel obligated to earnest work on this account. I am able now to write and read and talk with some ease in the Karen, and have begun the study of the Bghai dialect, which I hope to be able to use in a short time. It is very much like the Sgau in its idioms, so that the getting of it consists chiefly in committing to memory new terms, and a different pronunciation of old terms. I have been examining the Red Karen dialect somewhat, but cannot speak it. I have, however, several hundred words, perhaps a thousand, collected from one source and another."

STATISTICS.

PAKU ASSOCIATION.

Churches	41	Contributions —	
Baptized	60	School in town Rs.	318-10-0
Excluded	18	Preachers	131-14-4
Suspended	88	Preachers' travelling expenses	66-3-1
Restored	68	Total in money	516-3-3
Died	27		
Church members	1,495	Rice for preachers, baskets	245
Native preachers, 1865	80		
Ordained "	4		
Pupils in school, 1866	182		

MOPGHA ASSOCIATION.

Churches reported	9	Contributions —	
Baptized	29	School in town.....	14
Died	17	Pastors	4
Members	596	Rice, baskets	
Pupils in school	76	Gave to Quala, Rs.	

RANGOON. (*Pwo Karens.*)

In the early part of the year Mr. Brayton, accompanied by his v visited most of the churches under his care, doing all in his powe encourage and strengthen the members. This work done, they tur their attention to the unevangelized Karens living in large numbers the China-Buckeer. In former years they had frequently passed up down this river, calling at here and there a village. Now they resol to make thorough work, and, if possible, not pass by a house with presenting the offer of salvation. At one place, in response to earnest entreaties of the people, a teacher was stationed, and a scl opened. Soon a zayat was built, and not long after, the leading 1 and his wife were baptized, while several others were on the list of h ful inquirers. Thus another light is kindled in the wilderness.

At the meeting of the Association held at Poh pah, a promis young man was ordained as pastor of the church in that place.

During the dry season, the Home Mission Society employed fourt young men to go two and two, into various parts of the country. Th young preachers, students of the Seminary, found a readiness to h and a nominal assent to the truth; but few, if any, “gladly recei the word.”

The select school in town was reöpened at the beginning of the ra with a somewhat reduced number of pupils, but with no reduction interest in study. By the timely assistance rendered by the Execut Committee, a heavy debt has been paid, and the school is in a fair v to be increasingly useful hereafter.

The jungle schools are gradually increasing in both number a interest. Of these, there were eight kept during the rains, answer more fully to the character of regular schools than anything heretof realized. All are small, but present a good beginning. Some learning to read and write at points where no regular schools are kep

Nothing like a general awakening has been enjoyed during the ye still, additions have been made to several of the churches by baptis

STATISTICS.

Churches	12	Pupils in town school	
Baptized	39	“ in village school	
Native preachers	22	“ of irregular attendance	
Ordained “	2		
Received by letter	36	Contributions —	
Dismissed by letter	32	To the Home Mission Society, Rs.	396
Suspended	04	School in town	378
Excluded	18	To the Missionary Convention	186
Restored	6		
Died	4		
Present number	342.		

HENTHADA.

In the last Annual Report it was announced that Mr. Thomas l been transferred to the Bassein district, and had already removed

family from Henthada. Before leaving the field where he had spent thirteen years in successful labor, he went extensively over the ground again, north, east, south, and west, — offering the great salvation to unbelievers, baptizing converts, constituting churches, ordaining pastors, and closing the season by attending the annual meeting of the Henthada Association in company with Mr. Smith, who had been designated to take his place. These labors filled up a large part of December, 1866, and of January and February, 1867. After returning from a trip to the northwestern portion of the province, he wrote —

“I have hardly made a missionary tour in Burmah more replete with interest than this has been. I went over this same ground, or nearly all of it, just twelve years ago, in company with Mrs. Thomas. All was then new, — the scenes, the people, and our work in these parts. Yes, it was then one cheerless region of heathen darkness; cheerless only as it was lighted up by faith and hope. No, I am not quite correct. We did find one Burman Christian, Oung Bau, who crept into our tent and told us, tremblingly and in a whisper, for fear of his countrymen, that he was a Christian, and had been for thirty years. That one confession, and our confidence that God would elect from these multitudes a people for his own praise, sustained us. Thanks be to God for those blessings. Missionaries do not always have even as much as we had to cheer them. Now, even after twelve years of prayer and labor, all is not ‘light in the Lord.’ Heathen darkness is the rule, rather than the exception, even now. Yet there are now, by the grace of God, green spots in these heathen wastes, ‘gardens of grace inclosed.’”

In these different journeys he baptized more than fifty, while his brethren, the Karen pastors, had all of them been baptizing “in their various dioceses.” Of the churches in the northeast, up towards the Eastern Yoma mountains, he made this honorable record —

“I have never been among firmer and more loving disciples of Jesus than I found in that tour. I have scarcely ever seen more clear indications of God’s electing grace. I visited places in which I had been several times in past years, — places where I had never seen a child of God. But now God has chosen two here, six there, and five in another place. I frequently felt that the word of God which I preached was really taking effect upon the hearts of the heathen also. Fifteen were baptized, and one new church was formed. ‘Arise, shine, for thy light is come.’”

The meeting of the Association was an occasion of surpassing interest.

“We enjoyed very much all the exercises of the Association. It was a very good and important season. The place of the meeting was far from central. Hence the attendance was not numerous; yet nearly every church was represented.

“On arriving with br. Smith at the place of meeting, we met br. E. O. Stevens, with several Karen and Burman pastors from Prome. Bassein was also represented. It was really a congregation of delegates — a very interesting company of God’s people.

“Then the place was one of great interest. We met at the foot of the Western Yoma hills. Indeed, our chapel was on the very top of one of the smaller hills. On the morning of our arrival, we sung with peculiar interest,

‘On the mountain-top appearing,
Lo, the sacred herald stands.’

"There we spent four days and nights, walking on the heights Zion."

From this consecrated spot the brethren separated, — Mr. Stevens going north, to Prome, Mr. Smith, southeast, to Henthada station and Mr. Thomas, directly south, "following the Western range of hills quite to Bassein city." Under a subsequent date he referred thus to the close of his labors in connection with the Henthada Mission —

"All the journeys, all the preaching, and all the solemn ordinances of the Lord's house to which I was looking forward at the time of my last letter, are past. And now for new scenes, new duties, new trials and (may it be so) new joy. I feel no ecstatic joys and no despondent fears. God, I feel sure, will help, and all will be well."

Thus left alone, Mr. Smith undertook the oversight of the church. This he did, not without many misgivings, but with a calm trust in God and a purpose to do with his might whatever his hands found to do. Many and various were the labors that would devolve on him, and doubtless he would need fresh supplies of wisdom and knowledge. These supplies were not withheld. With some interruptions, occasioned principally by the poor health of Mrs. Smith, the work has gone on favorably. The Normal School was not so large as in some previous years, and, funds failing, it was dismissed at an earlier day than usual. Referring to it under date of August 12th, he wrote, — "To-morrow my interesting, though small, school will close, six weeks earlier than usual, for want of funds to carry it on. I shall follow the boys to their homes in the jungle with a good deal of interest and affection. They have studied hard, and have been a most happy, docile, and contented set. I cannot but mark it as a special token of Divine favor that in this first year of labor, and when occasion must so often have arisen for unfavorable comparison, the boys have, as a rule, so unanimously withheld comments, which, however merited, make the heart heavy and the work hard."

Mr. Smith's last brief note, under date of Feb. 18th, 1868, makes the following record: "Since our good meeting in Maulmain in November until now, I have been very much occupied in going in and out among our scattered churches in the Henthada district. With a few unimportant exceptions, I have been enabled to cross out every name on my long list of churches, thus marking them down as visited. Some of them, two or three times. These journeys, performed partly by boat and partly by pony, have taken me forty miles to the south, sixty miles to the north, and thirty miles to both east and west of Henthada. I have always found a warm welcome awaiting me, sometimes particularly so, and have seen very much to make my heart glad. Some things to sadden me, but on the whole we have reason to 'thank God and take courage.' If I stood related to these nearly 2,000 converts with their sixty small congregations of worshippers and pastors and teachers as does my honored predecessor, I think I could adopt, though at middle age, the language of the aged Simeon, 'Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

BASSEIN.

SGAU KARENS.

In the account given above of the Henthada Karen churches, we met with Mr. Thomas, while on his way towards Bassein, his new field of labor. The moment he crossed the boundary line, he commenced work, and followed it up, month by month, with his accustomed industry and zeal. He visited the churches, preached the gospel, baptized believers, encouraged pastors, healed divisions, promoted discipline, order, and soundness of faith, and by all means sought to secure a higher degree of activity. A few extracts from his letters will show at once his method of labor and the state of religion among the people. The following describes his entrance upon this new field.

"Feb. 28, 1867. — Having passed beyond the field of the Henthada mission, I spent a day at Quenyah, the seat of the first Bassein church, and tried to arouse the church from their spiritual stupor. Towards night we started for our boat, nearly a mile from the chapel, followed by a large number of the disciples, and by nine candidates for baptism. On reaching the boat, we had worship, and then, in the presence of many heathen Burmans, I baptized these, reëntered my boat, and hastened to the next church. Friday was spent at Meazay La Thah, where is a large church. I attended an early prayer-meeting, visited young converts and old members of the church at a distance of three miles, preached at eleven, A. M., at noon baptized five, communion in the afternoon, and left, to sleep five miles further down the stream at Po Dau. As the pastor was unwell, we did not hold meetings here, but pressed on, early next morning, to Shlay-gyee-pyet and Shahgmai, where are more than two hundred disciples. There I spent Saturday and Sunday. God blessed us. 'The word of God was precious.' At noon, on Sunday, sixteen happy converts were baptized by me in the Bassein river, — a beautiful baptistery.

"In all the above places, the simple preaching of one, two or three sermons was but a small part of the labor to be done. There were numerous questions to be put and answered. There was much to be learned by me all about the churches visited, and about others in the vicinity. Hence I reached the city of Bassein weary and worn, yet not abating 'a jot of heart or hope.'

"Thus twelve days have been spent since we parted at the Henthada Association."

A subsequent date, March 13th, continues his description of jungle labor.

"Soon after arriving in Bassein, I started to the south of this, to visit churches that were in a bad condition in those parts. I visited to the south of Bassein city, that is, all the churches that are on the Bassein river in that direction. I was very kindly received in every place, and met many who seemed like the true children of God."

The Association was held about the middle of March. Brethren Thomas and Scott, with their families, were present; also brother Van

Meter, of the Pwo department, and a good representation from the churches. Mr. Thomas says, —

“We spent four days and five nights preaching, praying, devising and directing in reference to the interests of these churches. It was great, a sacred privilege to preach to such a congregation. I trust I shall bless God for this privilege so often given me in this land.

“The number of baptisms have been less this year than usual. But a few conversions from the heathen have been reported. The schools are prosperous. I do not think there is any wide-spread error in Bassein; but I am deeply impressed with the conviction that there is a very low state of piety. We need a revival. Plead with the Saviour that He may again ‘visit his plantation.’”

Following with us the order of dates, you will ascertain how your missionary spent the past summer.

“June 6. We have this very day removed into our new house in Bassein, commenced only two and a half months ago. We are glad to be permitted to live again in our own house.”

“July 6. Since my last date I have been employed in the Bassein Karen vernacular school. The Karens call this the school for studying the Scriptures, to distinguish it from the Anglo-Karen school, which is on the same compound, and under Dr. Scott’s care. This school, however, is only a fraction of my work. There are visitors to whom I must attend, and the Karen paper to be filled with instructive matter.”

“Aug. 10. Last evening, the mail came in, and we got accounts of your meetings at Chicago. Many things nowadays astonish us, but nothing more than the growth of the West, in America. In Chicago is evidently something beside a vast city and numerous men and women. These we have on this side of the globe, but *there is moral power*. We rejoice that perfect unanimity prevailed in the missionary meetings, yet I feel the need of something still better, — a tender, melting sense of God’s presence. Peter could walk on the water while he kept lowly, and while his eye was fixed on Jesus.”

“Nov. 24. The rainy season passed away much as it has seventeen other times since I have been in Burmah. Only this last season I have had more anxiety about the churches. The care of the churches and the station work, including instruction in the vernacular school, nearly all the preaching in Sgau Karen, preaching once a month in English, together with writing for and editing the Karen paper, preparing two tracts for the press, and aiding in revising our large Karen Hymn Book have kept me busy, nay, crushed almost to the earth.”

Full returns from the churches have not come to hand. Mr. Van Meter reports the baptisms in the two Associations, Sgau and Pwo, as 237.

PWO KARENS.

Mr. Van Meter, who has from the beginning been in charge of this department, remains at his post and reports a very encouraging degree of progress. The churches are growing in number and efficiency; the preachers are attaining to a better understanding of their duty, and evince increasing zeal and earnestness; new fields are opening and the area for evangelical labor extending. The town school for training

young men for usefulness, though not large, showed earnest study and good progress on the part of pupils.

Mr. Van Meter spent an unusual amount of time in active missionary efforts, filling up nearly eight months in this way, beginning in November and reaching on quite into June; going out 22 times, and travelling in all, 1,446 miles, — 271 on foot and the remainder by boat. "My boatmen," he remarks, "are Karens;" only once during the entire season have I had to hire a man; nor do I keep men on hand for the purpose.

"I am sometimes delayed, it is true; but I think, on the whole, it is better for the people themselves to perform this part of the service. It does them no harm, is but a small part of what they and all who profess to be Christians ought to be taught to do, and the more especially as there is otherwise so little that they do directly for the conversion and evangelization of their own people. And then it is a fact that the more they do in this way, the more interested they become in the teacher and in the work that they see him so anxious to perform. They are thus taught that the work is in a measure their own work; indeed, as much, if not more, than it is of the foreign teacher. This is what they hear from me continually, and I think they are coming gradually to believe it and to act upon it."

In another connection Mr. Van Meter adds, "I have been surprised and cheered by the exhibition of interest and sympathy witnessed lately in my visits among the people. There are signs, not few nor infrequent, that the truth is winning its way. One indication of progress is found in the fact that three of the churches are now building chapels. Indeed, the Pwo Karens seem to be gradually waking up to a sense of the great truth that the cause of Christ is to be carried forward by the direct and persistent efforts of His disciples."

The annual meeting of the Pwo Association was held in March. The attendance was good, the exercises interesting, and the reports cheering. We have no means at hand of indicating the statistical changes for the year.

MISSION TO THE SHANS.

TOUNGGOO. — Rev. M. H. BIXBY and wife. Rev. J. N. CUSHING and wife. Miss A. R. GAGE, assistant to Mr. BIXBY.

Mr. Bixby has suffered from impaired health, which has interfered somewhat with his plans, and detracted more or less from his activity. Still he has been able to remain at his post and keep his hand on the work, dividing his time, as heretofore, between preaching, teaching, tours among the mountain tribes, and attention to the many details incident to his position. While caring for the Shans, he has had an eye to the Burmans who abound in that locality and also to the adjacent tribes. To all these he is seeking to make known the way of life. You will get a very good idea of the nature and results of his labors by an extract from a letter written in June last. "In the heart of Toungoo city, in the centre of a large population, there is a Christian chapel, (and there is but one,) where the gospel is preached to the representatives of various tribes every Lord's day, both in English and Burmese. As some of the fruits of this service, thirty Shans have

been baptized, two of whom are preachers, and twenty Burmans, four of whom are preachers. Of the English congregation, there are now several applicants for baptism. The chapel is also the centre of several churches on the mountains, where many strangers, both Christians and heathens, hear the gospel in the course of the year. It is also the home of a school in the care of Miss Gage, and of a Sunday school in the care of Mr. Cushing. It is the centre of the work and the influence of the Shan Mission, which includes the Burman as well so far as Toungoo is concerned. The Burmese preaching is done by Moungh Pe Moungh, Moungh O, myself, and others. The English preaching is done by brethren Bunker, Cushing and myself. God has put His seal upon this chapel, and it has been a Bethel to many souls."

Seven months later he wrote again, January, 1868, — "In September I baptized eight Europeans, among the number our own dear daughter Jennie. She is now twelve years old; speaks and reads Burmese fluently, and loves to tell the little children of the great love of Jesus. She is therefore already a missionary. I have since baptized three non-commissioned officers. These Europeans form a branch of the Toungoo church, which is made up of the representatives of several nationalities. We try to preach the gospel to every creature, and some are given to us from all the races and tribes to whom we have had access." "I have just returned from a month's tour upon the mountains, in which I visited six chapels and several villages where there are no chapels, preaching the gospel, confirming the churches, counselling the assistants and baptizing believers. I baptized thirteen at Kyah Maing, among them the chief of the district and the chief of the village. The Lapet Ing people are building a new chapel, and there are several candidates for baptism. The same is true of Shway nau ghyee. Old Moungh Doo, the marauding Harshwie chief, whom I visited in December of last year, dreamed that the teacher had come, and came a full day's journey to meet me."

After speaking of a treaty of peace and friendship consummated between this chief and the representatives of several neighboring tribes, and the effect it would be likely to have in opening up the way to the home of the Shans, Mr. Bixby continues his letter. "We have assistants already in the field who speak Geckho, Harshwie, Padoung, Shan and Burmese, and one of them speaks all the languages named except Shan. I have never wavered in my belief that it is God's purpose to introduce the gospel to the Shan tribes through these mountaineers. Every year the word advances, and bids fair to get a foothold in the Shan territory."

Mr. and Mrs. Cushing had a very difficult and trying task before them in the acquisition of the language. Instead of approaching it through the medium of the Burmese, or after acquiring the Burmese as others had done, they determined to make a direct onset; and by dint of patience and persistent industry find their way into its hidden treasures. Without the suggestions of a pioneer, without grammar, without dictionary, with nothing but their own eyes, ears and tongues, aided by the eyes, ears, and tongues of native teachers, they went to work, and, by adding sign to sign and sound to sound, moved slowly but surely towards their destination. At the end of six months they could see

hat progress had been made; at the end of a year, they had advanced so far that they were sure of complete success. Before this last point had been reached, Mr. Cushing wrote the Secretary, that neither themselves nor the Executive Committee had been mistaken in the policy of going at once and directly to the acquisition of the Shan language. Of course this great work has occupied most of their time and thoughts to the present hour. Other and incidental matters have received attention, and they began early to make themselves serviceable to the Mission.

In November, accompanied by Mr. Rose, and under the special advice of the Burmah Baptist Convention, Mr. Cushing undertook a tour of exploration to the North, intending to proceed by the Irrawadi as far as Mandalay, and thence, by the most feasible route open to them, into the Shan country. The object was two-fold, viz., to seek a new base of operations for this Mission, and test the practicability of establishing at the capital of Burmah Proper a station for the Burmans.

THEOLOGICAL SEMINARY FOR THE KARENS.

RANGOON. — Rev. J. G. BINNEY, D. D., and Rev. C. H. CARPENTER, associate teachers, assisted by Mrs. BINNEY and Mrs. CARPENTER.
TSAU TAY, native teacher.

Within the year ending September 30, 1867, important and valuable improvements have been made on the premises of the Seminary in the shape of a new dormitory for students, three houses for native teachers, eating houses, wood room, fences, gates, wells, culverts, and other indispensable conveniences, including extensive repairs on one of the mission houses at a cost, in all of Rs. 9,271-4-11, equal to \$4,214.-22, which, with a previous expenditure of Rs. 17,855-0-9, makes the entire outlay from the beginning Rs. 27,126-5-8, — equal to \$12,330.-16. The cost of these improvements has been charged to a fund of \$6,000, sometime since placed at the disposal of the Missionary Union for this purpose, by a tried friend of Missions, himself a life-long educator and prepared to appreciate the value of an institution of this kind. The dormitory, a building 23 feet by 90 on the ground and two stories high, is called dormitory No. 2, to distinguish it from dormitory No. 1, a similar building fitted up the previous year. The first story is to be used, as we understand, for school-room and chapel till a more suitable building can be erected for those purposes.

We take great pleasure in conveying the additional item of information, that the same person who contributed the building fund for the Karen Theological Seminary, has also placed in your treasury within the year the sum of \$4,000, to be held in perpetual trust, the avails to be expended in the publication of text books for the Seminary, said fund and its avails to be administered in accordance with rules approved by the donor, Dr. Binney and the Executive Committee acting in concert. It is expected that Dr. Binney will before long have some works of this kind ready for the press.

Many of the supporters of missions will be glad to know the expense of carrying on this school; in other words, the expense of educating Karen preachers. We are glad to be able, through the accuracy, care,

and painstaking of brethren Binney and Carpenter, to furnish you with the exact figures. The entire expense of supporting fifty-eight pupils, the average number for two terms, covering the academic year from October 1, 1866, to September 30, 1867, including board, washing, incidental expenses, stationery and books, lights, medicine, postage, and salary of native teachers, was Rs. 3,026-9-1, — equal to \$1,375.70, or a fraction less than \$23.72 per scholar. Even when it is remembered that this reckoning is on the gold basis, it must be conceded that the cost is reasonable. Think of it, — \$25 in gold will support for one year a student in the Karen Theological Seminary at Rangoon, paying all charges except room-rent and tuition; a part even of this last item being included. It should be added that the young men are beginning to meet a part of the incidental expenses, such as books and stationery, and there will be a constant endeavor to inculcate the lesson of self-support.

You will be able to form a clear idea of the internal state of the school by consulting the reports made by the teachers. Of the seventeenth term, or the one closing January 31, 1867, Mr. Carpenter, with Mr. Smith had been in charge, furnished the following statement:

“The regular studies of the course have been pursued successfully and with one or two unimportant exceptions, up to the limits assigned for the several classes in the published programme.”

“Seven of the pupils, by perfect regularity in attendance upon study, worship and the recitations of their classes, and also by perfect punctuality and alacrity in the prescribed work, morning and evening, together with exemplary conduct, became entitled to the prizes offered at the beginning of the year.”

On returning to the Seminary Dr. Binney, writing under date Feb. 26, 1867, bore willing testimony to the capacity and fidelity of the young brethren in charge during his absence. “Messrs. Carpenter and Smith have fully met my expectations. They have been both able and faithful, as I confidently trusted they would be. It is a pity they should either of them be removed from a sphere for which they are so well fitted.”

Of the seventeenth term, closing with September last, Dr. Binney wrote briefly, — “It has been very pleasant and I trust not without the Divine blessing. The average number of pupils has been sixty-four and a fraction, and it includes some very promising young men.”

The academic year, completing nine years since the school was removed to Rangoon from Maulmain, closed with last January, and one can fail to peruse with pleasure the account of its condition, as after forwarded by Dr. Binney.

“At the close of another academical year, it gives me pleasure to report progress in the Karen Theological Seminary. The eighteenth term (second series) closed on the 31st ult., completing its ninth year since the removal of the school to Rangoon. Though so little can be said that is new, it is not the less interesting to the true friends of the work that we are able honestly to say, we are moving steadily onward and have all the success, all the encouragement, we could reasonably expect.

“The teachers, I believe, are all faithful workers, and the pupils

as usual marked for correct deportment and industry. The course of study has been followed with fair improvement, and a portion of the pupils promise much for the future. Their personal piety is with us a matter of the highest interest, and I am happy to say, there is much to cheer us in that respect. Their religious meetings, are well sustained, and we trust they are growing in a fitness of heart, as well as of intellect, for preaching Christ to their fellow-men; that some of them, imbued with a true missionary spirit, may feel their way to those who have not yet heard the gospel.

“For much of their missionary spirit, they are indebted to the monthly prayer meeting for missions. Owing to our having no church here, the pupils leave for the Lord’s Supper on the first Sabbath, so that the monthly prayer-meeting occurs at a time when I am always engaged to preach in English. Mr. Carpenter has had the whole charge of that meeting, and the interest is always fresh and vigorous. This monthly prayer meeting for missions was first established about 1844 or 1845, in the Karen Theological Seminary, soon after the school was opened. It was resumed at Kemendine in 1859; but about the time of our removal to this place, this, with some other exercises, was interrupted. It had always been held in connection with the church of the place; but here we had no church. It was however reöpened in 1866, and as we hope soon to organize a church here, it can be so arranged as not to conflict with my other duties. This monthly prayer meeting has always been attended with unusual interest, and from its first establishment the pupils have from their little contributed more liberally than is usually done at home by persons of similar means. It has always aided in sustaining a sense of obligation to bear the gospel to the destitute. Still in a school like this it is hardly possible for us daily to present such a subject without pressing upon the pupil his duty freely to give what he has so freely received.

“The class which leaves the school this season is small. It had only four during the year, with two others, not in the regular course of study. One of the four wishes to return for the next year, and one will be hereafter employed as a teacher in the school. Only two therefore leave us this year to enter upon their work in the ministry. We trust they have received enough to keep them from teaching error, and to aid them in winning souls to Christ. But they had not time to finish the last part of the course of study; they were able to complete only about half of the course in preaching, &c.

“When I left for America, there was a misapprehension of time usually spent in the school. It was known I wished to add another year; but it was supposed we had before only had four years. Five years had always been our rule from 1859. New studies have been added to an already crowded curriculum, without increasing the time. Hence the inability of the class now leaving to finish the course. If the class for next year are willing to continue, it may be best to commence with them to add another year.

“I have noted above that one of the class will hereafter aid us in the school. This is a necessity, in order to relieve especially our native teachers. Our oldest native teacher, Tsau Tay, will not be able long to aid us, unless his work is diminished. He is able and willing, and

never spares himself if anything is needed, or if there is any opportunity of self-improvement. He is a rare man for any nation; is especially so for one born, brought up, and circumstanced as he has been. We have always had the aid, so far as it is an aid, of monitors commencing as early as 1846-7; but monitors cannot in justice to a pupil be used so as to interfere with their own course of study. The true policy is so to employ them, as to use up from day to day what they learn, for the benefit of the less able in their own class, or the immediately below them. This by the same effort improves both the selves and others. But such aid as this cannot take the place of reliable teachers; for their teaching must be under close supervision. The monitor himself really receives more benefit than his class. He only more clearly, thoroughly understands, but he is by this exercise trained as a teacher, while in a position to receive correction and appreciate it.

“Our new buildings, ten thousand thanks to the donor, are indeed comfort to us. They are just what we need, except that even now pupils are too much crowded. Five young men in a room 15 by 15 leaves no opportunity for privacy, for religious exercises, or for other purpose, to say nothing of the discomfort in a climate like that with the thermometer at 90° to 98° a part of the time.

“We are doing the best we can for a school room until the rate of gold and exchange is lower at home. You may depend upon our caring for no money except upon necessity, while such a deduction may be made upon what is sent.

“In reviewing the past year, we feel that we have reason to thank God and take courage for the future. I am sure could our friends at home look in upon us just as we are, and see for themselves our work and its results, they could not spare any needed effort thoroughly to sustain this work.”

Besides his duties in the school, Mr. Carpenter took a large part of the care and labor connected with the erection of the new building and shared with his senior associates in looking after what may be termed the *outside interests* of the Seminary. He also spent, in company with Mrs. Carpenter, several weeks of the dry season of 1866 it being vacation, in direct missionary labors among the Karen churches of the Maulmain district.

MISSION PRESS AND DEPOSITORY.

REV. CEPHAS BENNETT, Superintendent; ROYAL B. HANCOCK, Foreman; MRS. BENNETT, Proof-reader.

The accompanying tables show that during the year, 117 copies of quarto Bible in Burmese were issued from the depository; 453 copies of the Sgau Karen Bible; 374 copies of the New Testament in Sgau Karen; and 416 copies of the Burmese New Testament, — making a total of 1,360 copies. Besides these, parts of the Scriptures, comprising “Life of Christ,” Genesis and Exodus, Psalms and Proverbs, Acts of the Apostles, The Creation, Prophecy of Isaiah, Pentateuch, and Hebrews, were also issued to the number of 11,951 copies, making a grand total of 2,869,122 pages of the Word of God. It will also

served, that 118,729 copies of tracts and books, ranging from twelve to two hundred and fifty-eight pages each, were issued, making in all 141,838 pages of religious printed matter. These comprise thirty-one different works, one of which has reached the 10th, one the 18th, and one even the 19th edition. Of school books, 2,159 copies, comprising 103,548 pages, were sent out from the depository.

The Sgau Karen Bible, which during the previous year had been carried through the press as far as the Gospel of Mark, in an edition of 10,000 copies octavo, was completed the last year. The call for them, on the part of the Karen churches, is met as fast as the binders can get them ready. On the first of October, 453 copies had been sent away, and others would follow immediately. Other tracts and school-books, to the number of 90,750 copies, 5,502,800 pages, were printed during the year. And still the demand for reading matter was not met.

At the last dates the following works were either in press or preparations were making to print them at an early day.

1. "The Digest of Scripture," 10,000 copies, Burmese.
2. Isaiah, 1,000 copies, in Pwo Karen.
3. Pwo Karen Hymn Book, 1,000 copies.
4. Sgau Karen Hymn Book, 10,000 copies.
5. Psalms and Proverbs, in Burmese, 10,000 copies.
6. "Alphabet of Scripture Animals," a translation from the American Tract Society, with cuts, designed for a school book.
7. "Family Worship," in Sgau Karen, by Mr. Thomas, 5,000 copies.
8. "God Reviving His Work," in Sgau Karen, also by Mr. Thomas, 5,000 copies.
9. "Onesiphorus, A Representative Christian," by Mr. Cross, in Sgau Karen, 5,000 copies.
10. "Bible Dictionary," in Sgau Karen, 1,000 copies.
11. Matthew in Sgau, 3,000 copies, pocket edition.
12. "Church Dictionary," in Burmese, translated by Mr. Crawley, — a work previously translated by Mr. Cross into Karen — 5,000 copies.

Some of them are at the cost of the American Tract Society, and one, Psalms and Proverbs, at the expense of the "Burmah Bible and Tract Society;" but most of them must be charged to the Missionary Union. Mr. Bennett calls for an increase of funds. It is gratifying to notice that some of these are new works, prepared by our missionaries to meet the exigencies of the churches.

Referring to the two monthly periodicals, Mr. Bennett remarks, "The Messenger" in Burmese, and the 'Morning Star' in Karen, are increasing in number of subscribers, and, we hope, usefulness every year. We print 800 Messengers and 700 Stars. It has cost much more to print them the present year; still I hope the subscriptions will pay the whole."

No printing has been executed in the Shan language, though it was expected that a Catechism would soon go to press.

STATEMENT OF BOOKS AND TRACTS ISSUED FROM THE DEPOSITORY OF THE MISSION PRESS, FROM OCTOBER 1, 1866, TO
SEPTEMBER 30, 1867.

NAME OF BOOKS.	Language.	Form.	Edition.	Muslims.	Shwaygyeen.	Tamboo.	Bassah.	Henbada.	Pyaw.	Bagmoon.	Tray.	Total of Books.	No. of pages in each book.	Total of pages.	Remaining in Depository.
SCRIPTURES.															
Holy Bible.....	Burmese.	4to	9d	.....	.....	.....	50	.....	30	16	6	117	1,200	140,400	2,167
Holy Bible.....	Sgan	8vo	9d	.....	.....	.....	110	44	.....	135	6	435	1,088	492,864	4,647
New Testament.....	"	12mo	5th	.....	26	.....	302	.....	.....	17	.....	374	572	213,938	.....
New Testament.....	Burmese.	"	4th	50	.....	.....	104	104	.....	55	.....	416	612	254,592	1,693
Life of Christ.....	"	8vo	1st	.....	.....	106	1,323	1,324	681	276	.....	8,997	210	838,370	6,764
Genesis and Exodus.....	"	"	"	.....	.....	.....	.....	590	.....	80	.....	780	196	161,880	1,020
Psalms and Proverbs.....	Sgan	"	2d	.....	.....	.....	.....	800	.....	.....	.....	800	318	254,400	1,310
Acts of the Apostles.....	Burmese.	12mo	1st	.....	.....	.....	786	800	.....	285	15	1,286	84	108,024	1,714
The Creation.....	"	12mo	4th	.....	.....	.....	.....	1,560	1,448	150	60	3,200	36	116,200	.....
Prophecy of Isaiah.....	Pwo	8vo	1st	106	.....	.....	200	100	.....	400	106	1,000	68	96,000	.....
Pentateuch and Hebrews.....	Burmese.	4to	1st	.....	.....	.....	79	689	171	.....	.....	866	298	202,464	.....
TRACTS.															
Golden Balance.....	Burmese.	12mo	8th	.....	.....	100	850	3,550	5,200	1,000	106	10,950	24	262,800	.....
Ten Commandments.....	"	"	5th	.....	300	200	4,200	1,450	800	1,920	.....	8,770	24	210,480	1,280
The Catechism and View.....	"	"	18th	.....	.....	100	.....	2,500	3,715	805	100	8,310	82	265,920	.....
The Awakener.....	"	"	7th	.....	.....	100	900	700	1,900	800	100	2,700	24	88,800	.....
The Investigator.....	"	"	9th	.....	.....	100	900	2,700	750	645	100	4,495	24	107,980	.....
The Examiner.....	"	"	5th	.....	.....	.....	400	3,000	5,100	300	.....	8,800	24	211,200	900
Astronomy and Geography.....	"	"	4th	200	900	500	1,500	2,078	1,578	1,300	.....	8,356	24	198,144	1,744
Chronology.....	"	"	2d	100	100	200	1,800	900	400	1,125	.....	4,725	80	.....	.....
The Atonement.....	"	"	7th	.....	100	250	1,100	1,350	4,500	550	.....	7,850	40	314,000	.....
Heaven and Hell.....	"	"	6th	.....	.....	50	3,000	.....	1,000	900	.....	4,950	24	118,800	5,060
How do we know there is a God?.....	"	"	6th	.....	.....	.....	4,700	.....	1,000	1,800	.....	7,500	24	180,000	.....
Tree of Life.....	"	"	5th	.....	.....	100	300	500	1,300	420	100	2,720	24	66,280	.....
Glad tidings.....	"	"	5th	.....	.....	.....	.....	350	.....	120	50	620	24	12,580	.....
	"	"	5th	.....	.....	.....	.....	4,500	9,000	26	.....	4,526	12	78,308	.....

— AND TRACTS ISSUED FROM THE DEPOSITORY OF THE MISSION PRESS, SEPTEMBER 30, 1887. (Continued.)

NAME OF BOOKS.	Language.	Form.	Edition.	Malay.	Shwaryeen.	Toungoo.	Burmese.	Hemada.	Forma.	Bangoon.	Travoy.	Total of books	No. of pages in each book.	Total of pages.	Remaining in Depository.
TRACTS (Continued).															
The Atheist.	Sgan.	12mo	1st	.....	.....	300	500	800	.....	.....	.....	1,400	12	16,800	.....
Children's Tracts.	Burmese.	16mo	1st	.....	.....	.....	15	.....	300	.....	.....	315	258	85,470	.....
The Catechism.	"	"	19th	.....	100	.....	100	300	.....	.....	.....	800	10	12,800	.....
The Catechism.	Sgan.	"	10th	.....	100	500	800	800	.....	1,500	.....	2,500	16	54,000	.....
The Catechism, with Scriptural Answers.	"	"	2d	.....	.....	.....	150	.....	.....	500	.....	850	48	51,900	.....
The Elders.	"	"	2d	.....	.....	50	250	.....	120	.....	.....	400	60	94,000	.....
Revival Hymns.	"	"	2d	.....	.....	.....	400	175	.....	87	.....	612	192	74,864	.....
Abbott's Catechism.	"	"	4th	.....	.....	10	300	50	.....	.....	.....	300	48	17,080	.....
Fishers of Men.	"	12mo	2d	.....	.....	200	650	.....	500	900	.....	2,320	12	27,000	.....
Barth's History.	"	"	1st	.....	.....	.....	50	25	.....	.....	.....	75	540	40,500	.....
Church Directory.	"	"	"	.....	15	74	90	77	.....	64	12	333	276	80,808	.....
The First Theft.	Burmese.	"	2d	.....	.....	300	1,700	.....	300	700	.....	2,800	12	33,600	.....
Man lost and found.	"	"	1st	.....	.....	120	1,100	.....	800	640	350	3,010	48	144,480	.....
				300	1,025	3,453	28,580	30,953	38,092	18,081	1,232	118,730	2,078	3,141,828	.....
SCHOOL BOOKS, &c.															
Scilac's Arithmetic.	Burmese.	8vo	2d	.....	.....	.....	20	.....	70	40	.....	130	408	53,040	.....
Cross's Arithmetic.	Sgan.	"	2d	.....	50	.....	40	.....	.....	5	.....	55	282	18,720	.....
Themabongyes.	"	12mo	4th	.....	.....	75	150	100	.....	30	.....	335	40	14,200	.....
Themabongyes.	Burmese.	8vo	4th	.....	.....	.....	150	.....	.....	150	.....	300	40	12,000	.....
Hymn Book.	Sgan.	"	6th	.....	25	100	.....	50	.....	18	.....	193	505	102,658	.....
Mrs. Thomas's Geography.	"	12mo	1st	.....	25	.....	100	.....	.....	.....	.....	125	268	31,500	.....
Miscellaneous.	.....	.....	.....	.....	70	172	463	159	70	243	.....	901	.....	271,430	.....
				.....	.....	.....	.....	.....	.....	.....	.....	2,150	1,534	503,543	.....

BOOKS AND TRACTS PRINTED AT THE MISSION PRESS, RANGOON, FB
OCTOBER 1st, 1866, TO SEPTEMBER 30th, 1867.

TITLE OF BOOKS.	Form.	Edition.	Language.	Number of Copies.	Pages.	Total Pages.
Bible in Sgau Karen *	8vo	2d	Sgau	5,000	336	1,68
Church Directory.....	12mo	1st	"	1,000	176	17
Kyen Hymns.....	16mo	1st	Kyen.....	250	8	
Act V. of 1861.....	8vo	3d	Burmese....	500	24	1
Karen Quarterly	"	1st	Sgau	500	288	14
Karen Themdongyee.....	12mo	6th	"	10,000	40	40
Ten Commandments.....	"	6th	Burmese....	10,000	24	24
Heaven and Hell	"	5th	"	10,000	24	24
Land Measuring.....	8vo	7th	"	5,000	40	20
Man lost and found.....	12mo	1st	"	5,000	48	24
Penal Code,†.....	8vo	2d	"	1,000	160	16
Catechism of Scripture History.....	16mo	7th	Sgau	5,000	160	80
Two Fishers of Men	12mo	2d	Burmese....	5,000	12	6
The First Theft.....	"	2d	"	5,000	12	6
Hymn Book †.....	16mo	3d	Pwo.....	1,000	256	25
Thou shalt not kill.....	12mo	2d	Burmese....	10,000	12	12
Astronomy and Geography	12mo	4th	"	10,000	24	24
Chronology	"	4th	"	5,000	60	30
Morning Star (monthly).....	8vo		Sgau	700	192	13
Burman Messenger (monthly).....	folio		Burmese....	800	48	3
				90,750	1,944	5,50

* Completed — the Volume contains 1,088 pages.
RANGOON, October 1st, 1867.

† In progress.
C. BENNETT, *Superintend*

Statistics of Missions in Burmah.

STATISTICS OF AMERICAN BAPTIST MISSIONS IN BURMAH, 1866-67.*

Districts.	Baptized.	Excluded and Suspended.	Restored.	Died.	Present number.	Nominal Christians.	Pupils in Schools.	Contributions in Rs. or equivalent.	Contributions for schools, books, etc.	No. of Churches.	No. of Native preachers ordained.	No. of Native preachers unordained.
Bassein	903	87	21	106	5,743	1,885	803	10,829	4,283	64	13	701
"	+	-	-	-	1631	610	209	+	+	17	5	231
"	8	7	-	-	74	-	30	+	-	3	-	3
Bangoon	5	-	-	-	2,470	-	1,037	+	+	24†	5	35
"	80	22	6	4	343	-	226	580	379	12	2	20
"	14	3	-	2	206	-	61	478	-	1	1	10
Heathcote	165	17	25	27	1,093	-	330	2,672	+	65	1	611
"	4	2	-	2	56	-	44	+	-	3	-	-
Prome	16	34	2	7	215	31	217	302	153	3	6	4
Maulmein	23	13	11	5	631	-	283†	705	216	15†	8†	13†
"	13	1	3	3	188	-	246	373	180	2	1	7†
Tavoy	60	47	12	41	933	-	179	442	160	16†	5	13
"	-	-	-	-	5†	-	60	+	-	1	-	-
Thongyai and Letpadan†	2	-	-	9	89	-	-	+	-	2	1	2†
Shwaykyeen	57	-	-	-	863	-	149	+	+	15	3	11
Toungoo Paku	413	-	-	-	2,946	-	373	1,080	+	60	6†	20†
"	139	16	10	63	2,012	-	285	979	-	49	2	98
"	15	-	-	-	134	-	†	175	-	5	-	11
"	7	1	-	-	63	+	-	2,372	-	2	-	-
Rangoon & Maulmein Eng.												
Total	1,172	253	80	264	19,231	2,526	4,517	20,187	5,268	380	66	346

* Reached the Rooms since the Annual Meeting.

† Members as last year.

† Not reported.

‡ Not connected with the Convention.

ASSAM.

MISSION TO THE ASSAMESE.

SIBSAGOR. — Rev. WILLIAM WARD and wife.

NOWGONG. — Rev. MILES BRONSON and wife, Rev. EDWARD PAYSON SCOTT and wife.

GOWAHATI. — Rev. IRA J. STODDARD and wife, Rev. MINTON B. COMFORT and wife.

We are happy to announce the safe arrival of Mr. and Mrs. Scott Nowgong in the early part of January. They report an exceedingly agreeable passage by ship from England to Calcutta.

The one distinguishing feature of the mission during the past year is the work of grace among the Garos, a tribe occupying the Hills to the south of the Brahmaputra, one hundred and fifty or two hundred miles below, that is, west of Gowahati. The English civil and military station for the district is Gawalpara, a town beautifully located on the south bank of the river.

The Executive Committee deem this movement of sufficient importance to justify a somewhat detailed account of its origin and progress.

It will be remembered by those who follow with care the annual reports, that the names of some members of this tribe have been mentioned heretofore. These men, — Omed, Ramkhe and Rongkhoo, being sepoy in the British army, heard something of the way of life through the native preachers at Gowahati, and subsequently came under the instructions of Mr. Bronson. At intervals of a year or more they were severally baptized by him, and, after giving evidence of their sincerity and stability of purpose, were encouraged to go to their native hills, and tell the story of the cross to their countrymen. They were received with unexpected favor, — one acting as colporteur and school-teacher and another as preacher.

In response to earnest and repeated solicitations, Mr. Bronson visited this new field in the spring of last year. After spending three days among the people, he gave an account of what he had seen and heard under date of Gawalpara, April 17, 1867.

“ I got in last evening from my first tour among the Garos, am resting here at Capt. Campbell's for a day, expecting the steamer to-morrow when I shall go on to Gowahati to consult with our new missionary associates there, who passed up yesterday on the steamer Burmah. During my whole missionary life I have never seen anything so wonderful as the work now going on among the Garos. Those two Garo assistants Omed and Ramkhe, have worked quietly and faithfully on amid ridicule reproach, and even threats of personal violence, and have proved themselves to be reliable, trustworthy and faithful men, as I took them to be when I baptized them at Gowahati. Let me give in brief the account of my tour. Friday, the 12th inst., furnished with two elephants by the kindness of Capt. Campbell, I set out. I purposely left all coolies, and even my Mussulman cook, making one of our native preachers and a Christian boy do everything for me. Reached Damra at P. M., found Ramkhe well, and a school of fifteen boys, — eleven Garos the others, Rabbha and Rajbonsi, all very nice boys. Spent the evening in examining them in their studies, in which they have made good progress. Ramkhe teaches well. To a late hour we talked and sung the Christian hymns they so delight in, and closed with reading the Scriptures and prayer. All kneeled in prayer, and seemed heartily interested

his station Ramkhe has regular Sabbath worship, at which many go come, and Christian light is being daily disseminated.

PREACHING TO THE GAROS.

The next morning, the 13th, we set out for Omed's village in Ja Masuri, near Ran Mari, afterwards called Raj Simda. This is a new village, is at the foot of the hills — it was established by Omed, a lovely spot, with a fine stream of water close at hand, with plenty and suitable for cultivation. A crowd was waiting to receive us. We found the village clean, the houses, about forty, new and orderly arranged. The largest and best house in the village is a place of Christian worship recently built by themselves, which is every Sabbath crowded with listeners. A house, very clean, was placed at my disposal, so that although I had a small tent, I never pitched it. As soon as I could, I went to the chapel, which I found crowded with people waiting to hear from me the word of God. I spoke to them as simply as possible in Assamese, which was understood by some, the three assistants interpreting the same to the hill people, who understood only their own language. It was deeply affecting to me to witness their fixed attention and deep interest as I spoke to them of Christ and His love to sinners, and that He died to save even poor Garos. O, it is easy to preach Christ under such circumstances! It was soon evident that the story of the cross was familiar to them. Omed has made it the burden of his message to his countrymen, and their hearts have begun to melt under its mighty power. At last I put the question, How many of you love this Saviour, and abandoning all your heathen worship and practices, worship Him alone? Twenty-six, all residents of the village, arose. I closely questioned them as to their motives, explained to them what it might cost them to become Christians — ridicule, reproach, opposition, perhaps death. They replied, 'Yes, we have thought this all over; we expect opposition; we have decided.' It appears that some of them have had to leave their friends on account of opposition, and have come down from the mountains and joined this Christian village. These all desired to become Christ's disciples and to be baptized. The native assistants, who have for months been watching for their conversion, speak of their changed conduct, particularly in their abandonment of their old rites of worship, and in the disuse of all intoxicating drinks, which has cost some of them a great struggle. They were therefore received as candidates for Christian baptism. It was not before I could retire for a little rest, and then I left them still assembled.

BAPTISM OF TWENTY-SIX GAROS.

'Sunday, 14th, a day of days, — early morning worship; also at ten o'clock; after which we repaired to the beautiful stream, dammed up for the purpose, where I baptized, in the name of the sacred Trinity, twenty-six Garos, men and women. A crowd of wild, savage-looking people stood on the bank; but all were as quiet, serious and respectful though accustomed to such scenes. Among this first ingathering of Garos into the fold of Christ were the aged, middle-aged, and youth. Several of these were a few months ago angry opposers. The case of one of them affected me much. He had learned to read and write

in the government school at Gawalpara, and speaks Assamese well. He is one of the mountain Garos, and was one of the first to leave of opposition and join Omed, since which he has been a right hand man. For three months he has been unable to walk from a diseased foot. He said, with much feeling, 'I am Christ's disciple, but I cannot walk. How can I be baptized?' Seeing his earnest wish, I told Omed to have him brought to me in the water. You should have seen his joy and delight. This man, when asked if he hoped for worldly gains from being baptized, answered with much spirit, 'No. Is it to fill our bellies that we become Christians? No; it is salvation we seek.' At another time he said, 'My heart burns with desire to go and tell my people of the mountains of this religion. Only let my foot get well and I shall go.'

THE FIRST GARO CHURCH — GARO ORDAINED.

"Sunday evening our house of prayer was again crowded. After preaching, I formed the disciples into a church. I explained to them that in the Apostles' days they were wont to form the disciples into churches, and to appoint one of their number as pastor. Whom of the three native assistants, would they choose as their pastor and preacher, to baptize, bury their dead, perform their marriages according to the Christian custom? They unanimously chose Omed, from whose lip they received the gospel. I then and there, in the presence of all, laid hands on him, and told him to range the hills, to preach, baptize, to do the work of a Christian pastor, and "to be faithful unto death." Now this is very un-episcopal; but I feel that it is no time to stand on human ceremonies and formalities in the work of God. The Garos have been too long neglected. They are perishing in darkness. They are just opening their eyes to see and feel this. A good, faithful, cautious native like Omed can do more than a dozen new missionaries just now. There are twenty other Garos, absent just now, who desire baptism. They cannot stay among them. It is necessary that their preacher and guide should be empowered to preach, baptize, marry, and to bury their dead. And it is very good for them to feel some responsibility in the outcome. Let those who will, contend for routine and forms. My one work shall be to bring the perishing to Christ, and to make the native churches independent of foreign teachers as fast as possible. It is in this way only that Christianity will take root and grow in this country. I am content to walk as closely as I can by the example of Christ and his apostles, recorded in the New Testament.

"More baptisms, Monday, 15. — Gave orders to start early for Daman. Went into the chapel to say a few words, when Omed mentioned to me that ten more in the village were unwilling that I should leave without numbering them among Christ's disciples, — one of the number, weeping like a child, and saying something in Garo. I found, on inquiry, that he was appealing to the native assistants, that although he had said little, they were witnesses that when his life was threatened, because he cut down a few bamboos on a mountain where the heathen sacrificed, and had to flee to save his life, yet he did not turn back. He detested heathen practices, and why could not he profess Christ by baptism with the others? His whole body was shaking with emotion, and many seeing him were weeping in sympathy.

"I saw I had more work to do. I called in the church and received others. I baptized alternately with Omed, thus introducing him at once into the work for which he has been set apart. This showed the Garos that baptism, by his hand or mine, was the same. He used the baptismal formula in Garo, while I used the Assamese. Thus in one village is a church of forty native Christians, including the assistants. All this I confess I am myself astonished and rebuked for my want of faith. I can only say that 'this is the Lord's doing, and marvellous in our eyes.' They have been a year or more in deciding, and I believe they will stand the test of opposition.

GARO SCHOOL FORMED.

"And now follows, as a natural result, a desire to learn. I told them to consult together and let me know whether they wanted a school in their village, and how many would send their children if I provided a teacher.

"After consultation, a class of seventeen Garos, young men, stood before me—an interesting class that I would like to teach myself; also a class of thirteen small boys, from five to ten years of age, and a class of Garo girls, from five to thirteen years of age. 'But do you want your girls taught?' I inquired. 'Yes, the girls as well as the boys.' I appointed Tokira, one of the newly baptized, who is a good scholar, to be their teacher. I give him a salary of ten rupees per month. "Thus is our second Garo school formed at the request of the people. There is the working out of my idea of the true missionary policy. When practicable, first work through faithful native laborers. Bring them under the power of the gospel, and they will begin themselves to call for missionaries, books and teachers. There is a constant communication between these Christians and the mountaineers; in fact, some of them are on the mountains; and the gospel will work its way. I stayed among them only three days, just to encourage the native assistants and to satisfy myself that things were being properly conducted. Had I remained longer, or given them too much aid, they would perhaps have begun to lean on the missionary instead of feeling that they themselves must bear the responsibility.

"And now that God has so unexpectedly brought me into this field, I wish to acknowledge his hand and move at his bidding. When I saw of no one that was raising his finger to help the Garos, God put it to the hearts of Omed and Ramkhe to come and beg to be sent to teach their countrymen. I saw their earnestness. I saw God's hand in it; and although I had no funds, I dared not say no. I sent them.

WHO WILL HELP?

"We have now four Garo assistants to support and two interesting schools. Books must be supplied. The Damra school-house must be built; also, a house of worship like the one at Omed's village. Other schools will soon follow, and we shall soon have plenty of good Garo Christian teachers, who will preach while they teach. I want help. A few hundred rupees, or monthly donations amounting to some ninety rupees per month, would enable me to go on with the work. I am relying that God will send the needed help. And I believe it will.

come, and that I shall soon have a missionary co-laborer express the Garos. One of the new missionaries at Gowahati must come at them as soon as the season will permit. It is only about three from Gowahati to Damra by water."

Extra funds were needed, to meet this unexpected emergency; on a representation of the case by Mr. Bronson, rupees to the amount of 1,119, — over \$500, — were sent in from various sources, in large part by the English residents of Gowaipara. A portion of this amount, Rs. 800, was immediately invested in land and buildings at that place for the use of a mission family.

On reaching Gowahati and consulting with Messrs. Stoddard and Comfort, then just arrived from the United States, it was decided that Mr. Stoddard should, at the close of the rainy season, repair to Gowaipara with his family, and undertake the cultivation of this new field. Thus plans, originated and matured by your brethren on the banks of the Brahmaputra, when known at the Missionary Rooms, were sanctioned by the Executive Committee. The Committee took action on the 1st day of October, and on the 3d day of that month, Mr. Stoddard arrived at Gowaipara, and took up his abode on the "beautiful spot overlooking the river, in the house forty years ago built and occupied by Commissioner Scott, — the most eligible spot in the whole town." On the 18th of December he wrote, "We are still hopeful and encouraged with reference to this field. I hope soon to be among the people, and the season has now come for travelling. I look for Mr. Bronson to accompany me. I trust the reports that come to us through our assistants are true, that men and women are seeking Jesus."

GOWAHATI.

On reaching this place in April of last year, — Messrs. Stoddard and Comfort entered at once on the work before them, — the latter giving attention mainly to the study of the Assamese language, with preaching in English once on each Sabbath, while the former sought to inspire the native church with new courage, and set all departments of the mission in more vigorous operation. Mr. Stoddard had formerly spent several years in this field, had now returned to it after nearly ten years' absence, and so was prepared to give many facts and impressions interesting to himself and of permanent value to the friends of the mission. — so valuable, indeed, as to deserve a place in this report. Under date of May 28, he wrote of Gowahati, — of the mission premises and buildings, of the native church and its leader, of the English residents and the efforts made for their spiritual improvement, and also of the changes that had come over the country during his absence — all of which we give to the Union.

"Gowahati is indeed a place of universal beauty, and picturesque to the highest degree. I cannot now name a place on the western shore of Hudson that can surpass it in natural scenery.

"The mighty Brahmaputra is rather narrow just opposite the mission, being probably not more than three-fourths of a mile wide. It is confined by bluffs and peaks on either bank; these, for the most part, are rocky and adorned with Hindu temples.

"The mission premises, or compound, about six acres, lie on the

banks of this large river, with a Macadamized public road between. Lining this road, on the river side, are large trees, both ornamental, and also a protection against the encroachments of the annual floods. These grounds, for beauty and locality, are the choicest in the entire city. Had they not been secured at an early day, our mission could not have got possession of them. They front on the main street forty rods; about eight hundred feet back the grounds are on a level with the strand; then they rise at once ten or fifteen feet, forming the beautiful plateau or table upon which stand the two mission bungalows and schoolhouse. The neat little chapel, built by br. Danforth, stands near the street in the centre of the grounds on the level below.

"These four buildings are of brick, with thatched roofs, and in good condition. The chapel has a plank floor, the other buildings, only earth or brick floors.

"The church here we find in a feeble and very low condition. Only eight members; all natives. Removals and death have taken all the English portion of the church. Our brother Kandura, who has been in charge as overseer and preacher since the missionaries left, some eight years since, was the first to greet us as we landed from the steamer. We heard good accounts of him from all quarters. He has been our only stay at this point for many years. He has proved faithful to the cause of Christ. We see very little evident results of good done just here during these long years. And yet several have, from time to time, been converted and baptized, among whom we find the names of Omed and Ramkhe. These Garos, in government employ at this place, heard of Christ, and for months had no one to consult on this great question of salvation but Kandura.

"The opening of this chapel week after week for the worship of the living God has had its influence. Europeans have been thus reminded that American Baptists have not ceased their efforts for the salvation of Assam. While the heathen have been invited to come to the fountain of living waters, some hearing have believed, and by this means the gospel message has found its way to the Garo hills.

"We found regular service once a week in the chapel, and two prayer-meetings a week held in the Christian houses by turns. We have added to the above a female prayer-meeting and a general prayer and conference meeting, each once a week, at my house. We have also established a Sunday eleven o'clock service in English, conducted by brother Comfort. The attendance has been good hitherto. Many families in this city are destitute of the means of grace, not wishing to attend the services of the established church. Some of these are often at our chapel; others may be induced to come and receive the salvation of God.

"Great changes have taken place since I entered Assam nineteen years ago with my dear friend Danforth. He and br. Barker have ceased from their labors and gone up higher. Their works do follow them, and many we meet here speak their praises.

"The telegraph has been completed to this place, and we are within speaking distance of Boston. A railroad from Calcutta has been finished and cars running 110 miles towards Assam, shortening the distance, in time, one-half to Gowahati. A railroad has been surveyed.

through this valley, passing through Gowaipara, Gowahati, Nowgong, and so on to Dibrughur, Upper Assam. Now four steamers a month, instead of one a few years ago.

“The tea speculation has ruined many financially; but tea grows here admirably; the cultivation is going on. The whole interest will soon rally, for there is money in tea, and the traffic from this valley will become very great.”

Since October 1st, the entire responsibility of this station has devolved on Mr. Comfort. On the 3d of that month he wrote, “I have been studying Assamese according to my instructions. I have also preached once on the Sabbath in English. Our congregations have been somewhat fluctuating; though generally the attendance has been quite encouraging. I am now left alone here, and all responsibility falls upon me. The separation was matter of deep regret to me, and only the hope that the Garos would receive good reconciled me to it.”

NOWGONG.

Mr. Bronson, in charge of this station, speaks of the past year as one of important events. He had completed the manuscript copy of the Assamese and English Dictionary; had prepared some elementary books in the Garo dialect, besides superintending the Assamese, Mikir, and Garo departments of the mission, in all of which Mrs. Bronson took her full share.

ASSAMESE DEPARTMENT.

At the station stated Sabbath worship has been kept up. Preaching at 11 o'clock in Assamese, Sabbath-school in the afternoon, superintended by Mr. Bronson with the aid of two native brethren. The pupils of the Normal School attend. In the evening, prayer meeting. The attendance on public worship has been good; sometimes the house has been filled. The church members have often brought in groups of their countrymen to hear the word of life. Towards the end of the year, preaching in English was resumed, and nearly all the residents at the station attended.

Connected with Nowgong are two outstations, *No Nai* and *Telia Gaun*. At the first named station, Sonoram and Bessai reside, — the former a preacher, the latter, a colporteur. The opposition at first manifested has given way, and many listen respectfully. Sonoram is supported by William Mann, Esq., of Philadelphia, who has also made a contribution for a chapel at the station. Already has the chapel been built, furnished in simple style, and the worship of the only true God set up. The colporteur is supported by the Nowgong church, the amount contributed for the last two years being Rs. 177, annas 9. These native Christians are learning to give as God has prospered them. It is not an uncommon thing for one person to contribute Rs. 5, or even 8 at a time. Mr. Bronson thinks it of the greatest importance that they begin aright.

MIKIR DEPARTMENT.

The Mikir and Normal School has gone steadily on, gradually increasing in numbers and stability. It is matter of gratification to see rude mountaineers enter the school, conform to routine, and manifest

deep interest in their studies. The Assamese, the Mikir, the Cosari, Naga and Garo tribes, are all represented in the school, and form one happy family. They show the utmost confidence in the missionaries, carry to them all their troubles, and, though at moments their untamed passions threaten to break away from all restraint, they soon yield to gentle words. To all those who have furnished funds for the support of these pupils, Mr. Bronson feels himself specially indebted.

It may be to some a matter of interest to know how the school is conducted. From 6 o'clock to 8 in the morning, manual labor, mostly in the garden, or in repairing houses; 8 o'clock, prayer, with catechetical instruction; from 10 to 4 o'clock, study, and from 4 to 5, labor. The hours of labor promote health and prevent idleness. The branch schools have been kept up all the time, and two others a part of the time. A government grant-in-aid, placed at the disposal of the missionary for these branch schools, has not been expended, on account of a want of time suitable to watch the expenditure.

Several of the Normal School pupils give evidence of conversion, and it is hoped that some of them may yet become preachers of the gospel.

SIBSAGOR.

From materials placed in our hands by Mr. Ward we make up the following summary statement. The church and Christian community seem improved in character. Signs of increased spirituality are not wholly wanting. One person has been restored to fellowship. Sunday services have been pervaded by a deep seriousness. The Sunday-school, of about twenty-five children of native Christians, has been very interesting. Both Mr. and Mrs. Ward labor hopefully in this department. Prayer and conference meetings are kept up, and the monthly concert of prayer for missions sustained. The contributions of the church and Sunday-school exceed sixty dollars a year.

The native preachers Kolebor and Modhu are at work all the time, and Godhala a part of the time. They tell the wondrous story among the people, and though no direct fruits in the form of conversions appear, Christ is being more and more widely made known. A spirit of inquiry is abroad, and ultimate results are certain. The following table shows the quantity of mission matter turned off by the press during the year.

Orunodoi (quarto)	115,000	pages.
Assamese and English Dictionary, complete, (octavo)	268,800	"
Garo Primer and Reading Book (octavo)	23,200	"
Tracts — Pondit and Preacher (12mo.)	48,000	"
" Holy Incarnation	2,000	"
" Way of Salvation	4,000	"
Hymn Book (18mo.)	72,000	"
Sunday-school Hymns	14,400	"
Total	547,400	"

Besides this, a considerable amount of jobwork has been done for tea planters and others. "The Orunodoi," remarks Mr. Ward, "is read with usual interest, and, as education advances, the demand for it among the natives seems on the whole to be on the increase. Whatever prejudices some may have against its religious character, still they

have no substitute for it, and they have the utmost confidence in its statements as being reliable. I do not feel willing to risk the consequences of raising the price of the paper, though it does not pay, for fear the great object in view will be defeated. The great aim is to have it read as widely as possible, and we can trust for its usefulness to the great law of influence, which works its own slow but sure results. Nothing that we issue at the Mission press is read so widely, and a large class can be influenced at present by nothing else."

MISSION TO THE TELOOGOOS.

NELLORE. — Rev. LYMAN JEWETT and wife.

ONGOLE. — Rev. JOHN E. CLOUGH and wife. Rev. AMERICUS V. TIMPANY and wife.

In this country, Rev. FRANCIS A. DOUGLASS and wife.

NATIVE ASSISTANTS. — In connection with Nellore, *Canakiah*, ordained Evangelist; *Rangashiah*, colporteur; *Goorapa*, *L. Nersu*, *China Nersu*, outstation teachers. In connection with Ongole, *Ezra*, *Rungiah*, *Lutchmiah*, *Kandura*, *Obaloo* and others; in all, nine, preachers, colporteurs, and teachers.

OUTSTATIONS. — Connected with Nellore, *Caratoor*, *Cavoor*, and *Alloor*. Connected with Ongole, *Ramapatam*.

Mr. and Mrs. Timpany, present with you at the last annual meeting, set out for their field of labor the latter part of October, taking steamer for England, whence they proceeded by vessel to Madras, hoping to reach their destination in March. His labors among the churches of the "Dominion," during the summer and early autumn, were characterized by a remarkable degree of earnestness, and called forth a very warm and generous response. His entrance upon the foreign field marks a new era with our brethren across the line, and it is hoped he will soon be followed by others, who shall receive like assurance of sympathy and support. It is the prayer of the Executive Committee, as it must be that of the whole Missionary Union, that the coöperation thus commenced may continue, with increasing benefits to all the parties concerned.

The year 1867 in the Mission to the Teloogoos will be long remembered as one that God hath blessed. Labor, faithfully performed and long continued, has met its reward. The Spirit from on high has descended; "the parched ground has become a pool, and the thirsty land, springs of water." Converts have been multiplied, the churches strengthened, new stations have been opened and supplied with teachers from the ranks of the natives, a spirit of inquiry has gone abroad, and numbers from distant places have come seeking the way of life. At different points considerable addition has been made to the property of the Union, in the form of chapels, school-houses, lands, etc., which it is believed, will be serviceable for the great end we seek to accomplish. In one word, this is fast becoming, in the judgment of the Committee, one of the most inviting and important fields cultivated by the Union. The Teloogoos are fourteen millions, and show elements of character which make sure their future. Agencies set in operation here, will have a broad field and indefinite time in which to develop themselves. But we invite your attention to details.

NELLORE.

The withdrawal of laborers from this point to establish the station at Ongole, followed, as it was, immediately by the death of one of his

most reliable and effective native helpers, Venkataswamy, prompted with Mr. Jewett the inquiry; "What have we left?" It was a moment of darkness. He was driven to the necessity of making the most of what he had left, committing in humble prayer the whole undertaking to Him "who is able to make the greatest results possible to the smallest means." A special effort was made to arouse the church, by urging on every member the importance of making known Christ to all, man, woman, and child. The example of the "Forerunner" was held up, who, on account of his ceaseless preaching, was called "*the voice of one crying.*"

Primitive Scenes Renewed. — What followed upon this new consecration, reminds us of events narrated in the first chapter of the Gospel by John. A colporteur, sent in company with a pupil from school to labor in the villages, at the first halting place prevailed on an idolater to forsake all and follow Christ. He did so, and was one of ten baptized in March. A young man named Nersu, who, when a boy, had heard the gospel from Christian Nersu, coming to Nellore, called at the mission house, hoping to advance his worldly interests. He was at once surrounded by earnest and faithful Christians, Mrs. Jewett, Lydia and others, who made known to him Jesus as the only Saviour. They prayed with him, and sent him on his way. The impression then made never left him. He too was one of the ten received in March. At once he entered on the delightful duty of speaking the name of Jesus to his people, going from village to village. Not long after he brought his wife to the mission house for instruction, and she too was soon baptized. Another of the ten baptized was Narayadu to whom the tent of the colporteur, seen at a distance of three miles, became a sign which led him to Jesus. No sooner had he found the Messiah, than he sought after Papiah, a former pupil in the school, and brought him to the mission house, where he also found peace in believing. Thus the leaven of the gospel spread from one to another, as it did at the beginning. For other like details, we refer you to the pages of the Magazine.

"*A High Day*" at Nellore. — The first Lord's day in November was "a high day" at Nellore. At nine o'clock a good congregation had assembled. At half-past three P.M., the concert of prayer was held. In the evening, Canakiah, native ordained preacher, administered the communion, after preaching a good sermon and giving the hand of fellowship to ten young converts. At the close the remark went round, "This is the greatest day we ever witnessed in Nellore." The chapel was well filled with believers, numbers of them rejoicing in their first love, who had come in, from ten to twenty miles, to celebrate together the dying love of Christ. In December another addition of eight was made to the church by baptism.

Working Outward. — After the first quarter of the year had passed, Mr. Jewett felt called upon to strike out into new fields. First, the large village of Cavour, four miles north of Nellore, was selected, and a pupil from the school appointed as teacher and preacher. He could read the New Testament and sing, and, together with a good degree of confidence in himself, possessed also *unction*. At the beginning a few mats, laid across bamboo poles, were his only protection from the scorching heat. Afterwards a house with mud walls and thatched roof, was erected, which serves the double purpose of chapel and school-house.

The next call came from Caratoor, fourteen miles east of Nellore, on the sea. To this station L. Nersu was appointed, a man who had enjoyed only limited opportunities of improvement, but in addition to reading and singing, could write and speak fluently. Through his agency a school and dwelling-house has been erected.

From Caratoor attention was turned to Alloor, a large and important village eighteen miles north of Nellore. No one was found available for this place except China Nersu, converted in December, 1866. Though young in years and Christian experience, his talents are excellent and his attainments good. A house was erected at a cost of Rs. 10, of which the people of the village gave Rs. 7.

In September the head man of a small village, four and a half miles in another direction from Nellore, came week after week, with several of his neighbors, asking for a teacher, saying, "We are all in darkness." Mr. Jewett told them he had no one to send them except a cooly man who was pious and might be able to teach the alphabet and words of one or two syllables. At once the head man agreed to provide a school-house and pay the teacher Rs. 1-4 per month, to which the missionary added Rs. 3-4.

These outstation teachers are called to Nellore on the last Saturday of every month, when they make report of their labors, receive instruction, and unite in prayer. The following Monday has been often spent in prayer and fasting with excellent results.

Monthly Offerings. — On the morning of the first Sabbath in each month, the missionary collection is taken, a record of the amounts contributed from time to time being kept. It is judged "wise to take the collection at the service which calls together the largest number." The church, having in hand Rs. 100 at the close of the year, voted to support the Cavor and Alloor schools for the year 1868.

Public Worship. — The number in attendance at public worship on Lord's days has greatly increased, on the first Sabbath in June it being 110, — many of the persons returning home from festival. From that time it increased to 120, 130, 150, 165, — an increase largely owing to the quickened activity of the members of the church, females as well as males having gone from house to house to invite the people to come to the chapel.

Village Labor. — During the year more than two hundred villages have been visited, Scriptures and tracts distributed, and the gospel preached. The last half of the year, daily labor has been performed in the front verandah of the chapel, where from thirteen to fourteen hundred persons have each month been conversed with.

Scriptures and Tracts. — The colporteurs have sold and given away seven hundred portions of Scripture, and nineteen hundred tracts. The price was only nominal, the whole amount realized for sales being only Rs. 25. Mr. Jewett thinks one book sold more useful than twenty given away.

Boarding and Day School. — Fifty pupils, thirty boys and twenty girls, have been instructed in this school, the studies being nearly the same as in former years. Fourteen of the pupils have been converted, and have put on Christ by baptism. Four other converts, three young men and the wife of one of them, came in from their villages to read in

the school. Two of them give promise of much usefulness; one is studying for the ministry.

So great has been the desire to take part in the school prayer-meetings, that it was found desirable to divide the pupils, the boys forming one assembly, and the girls, with some Christian women, another. Most of the pupils converted are among the twenty who have boarded in the missionary's family. Three of the girls have been married, two of them to outstation teachers, formerly members of the boarding-school.

The plan of requiring a small sum for tuition, introduced last year, has been enforced, with the addition of a fine for absence without leave, which has had the good effect of ridding the school of irregular and unprofitable attendants. It has been found difficult to obtain teachers of suitable qualifications and funds in sufficient amount to carry the school forward vigorously. Mrs. Jewett has spent several hours daily in the labor of supervision and instruction. The annual examination occurred in December, and passed off to the gratification of all present.

Village Schools.—Of the four village schools established during the year, the one at Cavor, commenced in April, is peculiarly interesting, particularly on account of the attendance of girls. Twelve bright girls and as many boys have followed their teacher nearly every Sabbath a distance of four miles, to attend the Sunday-school at Nellore. The eldest lad has been baptized; many have given up idolatry, some having refused to obey their parents when commanded to worship idols. A weekly prayer-meeting has been established. The teacher preaches the gospel publicly and from house to house, and at last dates there were hopeful inquirers. The pupils buy their books at half price, and have also contributed a few annas to the mission.

The schools commenced at Caratoor in July and at Alloor in August have been carried on much in the same way as that at Cavor; but the number of pupils is, in each place, less. At Caratoor, however, three persons have been baptized, two of them young men of some promise. Being located, respectively, fourteen and eighteen miles from Nellore, these schools cannot receive, except occasionally, the personal supervision of the missionaries. The pupils of all the village schools gathered at the station in town on the occasion of the annual examination in December.

Immediately after the examination, Mr. and Mrs. Jewett, with some Christian helpers, visited Alloor, where they spent some time in labor.

Large numbers heard the gospel, and some said that from that time Christianity would find entrance there. On the Sabbath, some hundreds being assembled in front of the new school-house, the ten Christians of our company all spoke as witnesses for Jesus,—the American missionary, the natives brought up in the mission-school, the young man who had been on pilgrimage to the 'Sacred Ganges,' the lad who had been a follower of Mohammed, and the poor cooly converted from Roman Catholicism."

The school commenced in October, at In a mur doo goo, near Nellore, with twelve boys and one girl, many of them going to the station in town on the Sabbath. The head man of the village has believed and been baptized, while his son and two or three adults are hopeful inquirers.

Statistics of the Church.— Whole number reported last year, 38. Received by baptism, 33; restored, 1; died, 2; excluded, 6. Present number, 64.

Financial.— Contributed by Nellore church, Rs. 44-9-0; by L. Jewett and family, Rs. 50; cash from sale of articles prepared by pupils in school and by others, Rs. 98-14-5. Cash contributed by friends of missions in the country, Rs. 1064-14-11.

ONGOLE.

Erection of a Chapel.— Much of Mr. Clough's time for the year has been given to the erection of a building to be used for a chapel and school-house. This undertaking, commenced in much weakness, was brought to completion in October last, and on the 13th of that month, the building was dedicated to the worship of the only true God. The edifice is substantial and spacious, the walls are of stone laid in lime, and being all constructed under the immediate supervision of Mr. Clough, in every part bears marks of thorough workmanship, — the whole having been completed at a cost of only Rs. 2,340. Of this sum, only Rs. 250 (less than \$125,) were furnished from the Treasury of the Missionary Union, the remainder, with the exception of a small item sent by a personal friend, having been gathered up in the country. In this offering to your mission, the names of more than a hundred persons are represented, — Englishmen, Americans, East Indians, and natives. "Many of the Government officials were very kind, and aided most nobly," while the "aged Christian pilgrim of the Madras Baptist church, Deacon George Stevens, deserves special mention, who gave, in all, Rs. 700 cash, besides many letters of valuable advice, which, coming from one who is a real friend and brother, and who has had upwards of forty years experience in India, have been timely and highly appreciated."

Personal Labors.— These have been varied. Mr. Clough made one trip to Tulla Kanda Padu, and two to Ramapatam, filling a month and a half. The remainder of the year has been spent in Ongole and the villages near. From March to the middle of October, much time was given to the workmen engaged on the chapel and the mission-house, who usually numbered as many as fifty. By this careful watching, the work was facilitated and expense saved. During the same period, the Normal School was in operation, and a good portion of time and strength was given to this. Still, preaching was the main business. Except for a short time during the *hot* winds, every day saw the ambassador of Christ at the bazaar or in the villages, speaking the gospel message, while hundreds more have visited the mission-house and there heard what they must do to be saved. On Lord's day, the morning service has been conducted by Mr. Clough, aided by the native preachers, Ezra and Rungiah. In the afternoon, services have been held in three or four different places, so as to reach as many people as possible. Aided by the assistants above named, Mr. Clough has also prepared a Scripture tract, which might appropriately be termed "Scripture Lessons;" but which it was deemed wise to designate "Messages to all." This tract comprises lessons on the true God, the works of God, the origin of sin, God's love to man, Jesus Christ the Saviour, How to be saved, Some of the precious words of Jesus, the Lord's prayer, the commandments,

bles for Christians, Christian consolations, about heaven, about hell, and of the world, the resurrection. The tract also contains the Teloo-oo alphabet, a few easy words and sentences, and the English alphabet, with a Teloo-oo hymn on the cover. The Teloo-oo and English alphabets are added, partly to assist any one who wishes to learn to read, but mainly to save the book from being destroyed by those who are enemies to its teachings. An edition of four thousand copies is going through the press. Nearly all the text is in the exact words of the Bible.

Native Assistants.—Since the beginning of 1867, the number of native assistants has been increased from three to nine, — among whom are three school-teachers and six preachers and colporteurs. “Two of the converts have been set to preaching, or rather, they were preachers before they were baptized.” Though they have not much education, they have what is better, *great faith in Christ*, and are doing a good work among the people of their caste. They itinerate constantly among the villages where the Christians reside, and into the regions beyond,” and give, once a month, full accounts of their work to the missionary. Another member of the church, Obaloo, was appointed, in March of last year, colporteur by the Madras Auxiliary of the British and Foreign Bible Society, with his field at Ongole and vicinity. Some of these men are supported by funds donated by Sunday-schools in the West, and others out of the general treasury of the Union. Their labors have been abundant. Mr. Clough writes, “I cannot describe in detail the labor of these men. That would require sheets of paper and more time than I have to spare, and I will only say that, together with myself, they have kept up our chapel services, our weekly prayer-meetings, and meetings in the chapel every evening since it was completed; they have also reached daily in the bazaar and other parts of the town. The villages near Ongole have been visited scores of times, and the people in more than *eight hundred villages*, within a circuit of forty miles around Ongole, have heard the gospel, have had the Scriptures offered to them at a merely nominal price, and have been urged to buy, to read, to believe, and be saved. These are all faithful men; but if they had more education, they would be more effective.”

Scripture and Tract Distribution. — Through the various agencies, 616 copies of Scripture portions and 1,784 tracts, comprising in all 1,360 pages, have been distributed. All these have been sold at about one fourth of the cost price.

Schools. — From March to October, Mr. Clough had a normal school, of six, and some portions of the time, eight scholars. During the whole year Mrs. Clough had a school of ten pupils, the children of native Christians living at Ongole. Near the close of the year two other schools were opened at Ongole, under native instruction, one in the chapel, the other in a remote part of the town, in which forty-five children were gathered. Besides the care of the school, Mrs. Clough has often gone out in company with the wives of the native preachers to the surrounding villages, and talked with the women and children of Christ and his salvation. She has also been the chief adviser of the native Christians.

Outstation. — Measures were in progress at last dates, for occupying Lamapatam, a town of considerable importance east of Ongole, on the

Bay of Bengal. Mr. Sharp, the civil officer of the British Government in charge of the station, being himself a pious man and friendly to our missionaries, had offered to make over to the Union a compound of some nine acres, with two small brick buildings, for the moderate sum of Rs. 460. Mr. Clough had advanced the money, and the papers were sent up to the Government for ratification. The Committee, it hardly need be added, have sanctioned the act of your missionary, and we expect soon to learn that a native preacher is in possession.

State of the Church. — At the date of the last report, the Ongole Teloogoo Baptist church made a return of eight members. Since that time, 46 males and 22 females have been added by baptism, in all, 68. One male and two females have been added by letter, — 3 in all; making a total addition of 71. During the same period, 4, — three males and one female, — have been excluded; leaving a total membership of 75. These persons live in twenty-one different villages, 12 only at Ongole, the remaining 63, at distances of from three to fifty miles away.

SIAM.

CHINESE MISSION TO BANGKOK.

BANGKOK. — Rev. WILLIAM DEAN, D. D., and wife. Rev. W. M. LISLE and wife. Miss A. M. FIELDE and Miss F. A. DEAN.

OUTSTATIONS three, *Ban pla soi*, *Leng kia chu*, and *Petch a bu ri*.

Mr. and Mrs. Lisle, who left this country in October, proceeding by the way of England, Egypt, and the Red Sea, reached their destination about the middle of January. At last dates they were in excellent health, and spoke cheerfully of the prospect before them. To a participation in the labors and rewards of missionary service they received a most cordial welcome from Dr. Dean and his associates, who had been anxiously looking for helpers. On the third day after his arrival Mr. Lisle wrote, "We began the study of Chinese under a native teacher the day after our arrival. We are both well, happy, and very hopeful in regard to the work before us. I can assure you I am much more of a missionary than when I left America. I should count it the greatest affliction of my life to be obliged, for any reason, to return home."

A Time of Ingathering. — The year past in this mission has been one of remarkable fruitfulness, a year distinguished from all its predecessors by the number of those who have "turned from dumb idols to serve the Living God." The spirit of inquiry, which was observed in a limited degree soon after Dr. Dean reëntered the field, and which became more intense and pervading with each passing month, culminated at length in a general awakening. Frequent additions were made to the church; on one occasion fifteen were baptized, making, in all, forty who have "put on Christ" during the year. Add to these the five souls gathered into the fold during the previous year, and you have forty-five, — an aggregate equal to the whole number baptized in the foregoing thirty years of the mission. Much of this fruit has been gathered from the outlying fields, and the names of places familiar to readers of twenty years ago have been revived, and with them, the names of men who then in the patience of hope sowed there the seed of the kingdom. *Ban pla soi*, *Leng kia chu* and *Petchaburi*, where Goddard and others went

“weeping, bearing precious seed,” still have a place on the earth; midst their inhabitants are reared temples of the Living God. all like seasons of ingathering, the laborers have been “instant, son, out of season,” giving themselves wholly to the work.

ptism at Ban pla soi. — Through the pages of the Magazine have been apprised of this merciful visitation, and with ever ing interest you have watched its progress. The following record, by Dr. Dean on the 20th of November, must have place in this

had a dream, and in my dream went to Ban pla soi, and from the behind the town dug golden bricks. These bricks were of the size and form, and covered with mud and sand and small sea-shells forming a hard crust. On breaking the crust, the pure gold red. I thought nothing more of the dream till, a few days ago, at Ban pla soi and seeing the Chinese, one after another, receive Christ and giving proof of the power of the Holy Spirit in their lives, I found the interpretation of my dream. These men are of low pretensions, and by occupation are gardeners, shopkeepers, and fishermen, covered with mud and sea-shells; but under this encrustation lies the precious metal. After spending a few days among them Mrs. Dean and Fred., we met a company on Saturday at the house of Ek Ki, and listened to a recital of their faith in Christ and their desire for baptism. Among the number, twelve men and three women were accepted by the brethren as candidates for baptism. On the next morning we met them on the sandy beach, under the shadow of the overhanging branches of a lofty tamarind tree, when Mrs. Dean had further conversation with the women, while Fred. told the story of Christ to a company of men and boys, as his father was making inquiries of others who then offered themselves to the Lord. The shallow waters of the sea lay at our feet, and were about to be consecrated as a baptismal font. When all were ready, Chiu Heng offered prayer; we sang a hymn, and I baptized fifteen converts from heathenism to Christ, in the presence of a large company of spectators. After prayer and address and the benediction, the company returned to the house of Ek Ki, where the right hand of fellowship was given to the newly baptized, and we sat down at the table of the Lord with twenty-five Chinese disciples living at Ban pla soi, where a year ago lived not a Christian.”

Proof of the Spirit's Power. — “After the communion service, the men contributed seven *ticals*¹ and three *salungs* for the poor, and seven *ticals* for building the chapel. Others propose to give who are not prepared then. One man promised twenty *ticals*, and another twelve. Others had given more than this in money, material and in preparing the house and placing its foundation. Men now in the harvest season of the seas, when in a single night and day the boat of one man come in with from five to seventy thousand herrings, seen with half a dozen of their hired men bearing timbers on their shoulders, and joyfully helping to raise the House of Prayer. The house has been long in preparation, and it was a glad sight to see the scaffolding erected and the foundations laid. In watching these

¹ A tical is equal to sixty cents of our money.

men in their earnest and gratuitous work, the conviction came home, 'This is proof of the Holy Spirit's power.' Unrenewed man is selfish, and the Chinaman is so above all others. He worships gold as his supreme god, and would sooner sacrifice life than his wealth. Still here are Chinese, entirely independent of us and expecting from their service no earthly gain, cheerfully giving their strength and money to build the house of God. Why is not this as satisfactory proof of piety as penitence or prayer, since all is effected by one and the same Spirit? The people are awakened and prepared of the Lord to hear the Word, cast away their idols, and accept the only salvation."

Baptism at Bangkok. — Only one week later, December 2d, Dr. Dean made this additional record.

"Yesterday I baptized five Chinese, making twenty during the last three weeks. At the close of the day of happy and hopeful services, the church collected seven *ticals* for the poor, and one hundred and sixteen to aid in building a new chapel at Leng kia chu. Miss Fielde is to go there to-morrow for a few weeks. Fanny will accompany her there and return, while a native preacher will remain to aid in building the chapel and to preach the word. One of the men baptized yesterday is from that station, where reside three other members of the church."

Inventory of Forces and Results. — The following inventory of results secured and of forces set in array, includes some items not usually embraced in such tables.

" During the year 1867, baptized,	40 Chinese.
" " " died,	3 "
" " " membership,	53 "
" " " preachers,	3 "
" " " stations,	3 "
Chapel buildings commenced,	2 "
Opposing devils,	legion.
Inquiring pagans,	multitudes.
Perishing heathen,	millions.
God's grace,	all abounding.
Ultimate success,	sure as the Christian's heaven."

Review of the Year. — This view will not be complete till you have before you the record made on the last day of December, 1867. "Another year has ended, — a year of mercies and hallowed memories. Souls converted from heathenism have become temples of the Living God. Songs to Jesus have broken forth on this moral waste, and, amid the discord of cities given to idolatry, have been heard the sweet echoes of gospel harmony and songs in sympathy with the music of heaven. This year these hands have led forty out of the four hundred millions of Chinese, into the baptismal waters, — forty souls saved from the wailings of endless woe, and tuned to the songs of everlasting joy. This is the Lord's doing and it is marvellous in our eyes."

Other Labors. — While the labor of gathering the harvest has been carried forward, other branches of mission work have not been neglected. Dr. Dean keeps up a course of instruction in the Scriptures with special reference to those who are to become teachers and preachers. Mrs. Dean is daily among the women, going from house to house, reading to them the words of truth, and pointing out the only

way of life; while Miss Fielde and Miss Dean, besides perfecting themselves in the use of the language, engage in distributing Scriptures and tracts, often making long journeys to the outstations, where they have spent weeks together in different kinds of missionary labor. The boys, Willie and Freddie, also seem to have partaken of the spirit of those around them, and have in many ways made themselves useful.

Translation and Distribution of Scriptures. — In October Dr. Dean thus referred to the subject:

"I have printed an edition of the Pentateuch which I had mostly translated when in China before. I have another volume of Joshua to Ezra in the printer's hands, and am now at work on the Proverbs, which I hope to finish this year, making three years' work to the end of Proverbs, but the Pentateuch required less time simply for a last revision. We shall do the best we can with the means we have."

"I have a letter from br. Knowlton approving my translation of the Pentateuch which he had just examined, and proposing to have printed in small type an edition of the Bible, including Goddard's New Testament and my Old Testament in uniform style. My idea is to go on with the printing of the Old Testament in the large type as commenced, — a small edition for family use and for old men, and another edition, of small type, as br. K. suggests, for general use. I have through God's goodness gone through the Psalms, the first revision, and have cause for devout gratitude for the health and aid afforded. If life be spared and grace given to complete the Old Testament, it is hoped that good may result."

Tract Distribution. — "Our tracts are small books, some larger and some smaller, containing brief outlines of Christianity, a manual of doctrine and duty, extracts from Scripture, such as the Commandments, Sermon on the Mount, etc., with explanations. These are distributed by my colleagues, Miss Dean and Miss Fielde, or by the Chinese assistants under their supervision. This distribution, attended with personal conversation, has brought listeners into our place of worship, and some members into the fellowship of the church. We might profitably use \$300 in gold annually in this work among the Chinese of Bangkok and its surroundings."

SIAM MISSION.

BANGKOK. — REV. SAMUEL J. SMITH and wife.

From the statement made by Mr. Smith, the Executive Committee glean the following facts: —

The chapel is kept open daily. Every morning except Sunday, at half-past six o'clock, a service is held by Mr. Smith, consisting of reading the Scriptures, with explanatory and practical remarks, followed by prayer. From nine to twelve o'clock Mrs. Smith has charge of the service, which consists of prayer, singing, teaching, talking and the distribution of books among her pupils and many others who call. This daily use of the chapel gives it publicity, and affords opportunity to invite many to come and worship God on the Sabbath.

Three services are held on the Lord's day, at nine, eleven, and one o'clock. The attendance is good. Many from abroad there hear the gospel. The need of the regenerating power of the Holy Spirit is deeply felt by the missionaries.

Daily evening prayers are kept up at the mission house, and Mrs. Smith has a weekly prayer-meeting for females and the children in her school.

Much time is spent in visiting from house to house among the natives, when salvation by Christ is the great theme of conversation.

During the year, two trips were made for mission work, — one to Anghien, the other to Rajaburi, where the usual plan of labor was pursued, conversing with people singly, giving them books, and, when practicable, collecting small groups and preaching to them sometimes in their houses.

Since the last report, two persons have been baptized and added to the church, making the present number of members twenty-four.

Though not permitted to see great results, the missionaries declare themselves still hopeful and still “longing for the conversion of the Siamese.”

CHINA.

SOUTHERN CHINA MISSION. (Late, Tie Chiu).

SWATOW (Kak chie). — Rev. J. W. JOHNSON, Rev. WM. ASHMORE, and their wives.

In this country. — Rev. R. TELFORD and wife.

OUTSTATIONS. — Under Mr. JOHNSON's supervision, *Tie-chiu-Hu, Tang Leng and Chang Lim, Tut hau-po, Kak chie, and Double Island*. Under Mr. ASHMORE's care. — *Swatow, Te-Que, Am-Po, Kiet-Jue, Teg-Hai*.

NATIVE ASSISTANTS. — Connected with Mr. JOHNSON, *A Sun (at Tang Leng and ordained), A Ee (at Tie-Chiu-Hu, also ordained), To Sin Sé, Tie Pe, Chung chi hiá, Po san hiá*. Connected with Mr. ASHMORE, *Hu Sin Say, Chang Lim and Kai Bun*.

Since this mission was transferred from Hong Kong to its present locality, it has been known as the “Tie Chiu Mission,” — a designation derived from the dialect prevailing in that part of China. It has been thought best to give it a more general name, — one suggested by its geographical position, and more acceptable to the common reader. Accordingly the Committee have agreed to designate it the “Southern China Mission.” The missionaries having become well established in their new houses at *Kak chie*, the buildings owned by the Union at Double Island were no longer needed for mission purposes and have therefore been sold.

It is the settled plan and policy of the Committee to assign to every laborer, as far as practicable, a distinct and separate field of operations, that he may have his own appropriate work before him, lay plans for its performance, arrange and direct his agencies, and be responsible for success or failure. Every year demonstrates the advantages of this plan over any other which involves a joint occupancy and a common supervision. In pursuance of instruction to that effect, brethren Ashmore and Johnson have, since the last report, made an amicable division of the field, Mr. Johnson retaining connection with the older station and assistants, while Mr. Ashmore, following his preference, has struck out into new fields, and is gathering around him a fresh class of helpers. This arrangement, it should be observed, does not prevent consultation, Christian sympathy and coöperation in the common work of evangelization. It rather promotes all these.

The past year has been signalized in the history of this mission by the ordination of two Chinamen to the office and work of the Christian ministry. The occasion was also embraced for the recognition of two new churches, over which the newly ordained brethren were set up as

stors. These things took place early in May of last year, when the members had assembled from all the outstations for the monthly celebration of the Lord's Supper. The account of the services, as given by Mr. Johnson at the time, is worthy of a place here, — more especially it revives the story of the "beginning of the gospel" in the localities where these churches are planted, and these native pastors are expected to hold forth the light of Divine truth.

Church at Tie Chiu Hu. — "The church in the Hu city has been launched in a tempestuous time. But

'With Christ in the vessel
We smile at the storm.'

"Bitterness has always been manifested by the people of the Hu city towards foreigners and everything connected with them.

"It was in this city, as the reader will remember, that A Sun and A Ee, the two brethren ordained yesterday, were, a few years ago, imprisoned and most cruelly beaten for the testimony of Jesus. The same hatred to the truth still characterizes the literati and men of influence of the city.

"We commenced operations in the city immediately upon coming here in 1860. During the first year or two, everything had to be done quietly as possible, and in private. As soon as a chapel was procured and public services were commenced, an attempt was made to clear the chapel and drive away the brethren. How they met it, and succeeded in maintaining their position is known. There have continued to be outbreaks of opposition and attempts to expel the brethren from the city. They have, however, been enabled to maintain their position, and converts to the truth have been made."

"The importance of the position and the progress of the work seemed to call for the organization of a church at once. A more commodious house, in a new locality, was accordingly procured, and everything seemed to be moving on propitiously till last week, when the storm burst forth with increased rage and violence."

"The exciting cause was probably the renting and putting in order of a hong for business purposes, by an agent of one of the foreign houses here. The literati and influential men of the city led the mob. They took possession of the hong thus vacated, seized and maltreated the Chinese agent of the house for whom the hong was procured. Their blood now being up, they proceeded to our chapel, drove away the chapel-keeper, entered the house, cast out a portion of the furniture, &c., and nailed up the door."

"This was the report that came to us on Saturday, just as we were about to proceed to the organization of the church. What was to be done?"

"The brethren said, Let us proceed. God can and will overrule this, as He has every other outbreak of passion and opposition, for the still wider opening of the door for the gospel in that great and wicked city. Let the heathen rage, and the people imagine a vain thing; let them take counsel together against the Lord and against his anointed. He that sitteth in the heavens shall laugh. The Lord shall have them in derision.' The church has been organized, and A Ee ordained its pastor. It is a 'little one' — only eight members. But 'a little one

shall become a thousand, and a small one a strong nation.' 'I the Lord will hasten it in his time.' "

Contrast of 1867. with 1860. — " When we came here in 1860, there were only seven brethren and sisters to sit down with us at the Lord's table. Since then eighty-four have been received by baptism, and two new churches have been organized and two native pastors ordained for them. Behold what God hath wrought! Let us take courage and press on with increased faith and fresh zeal. He hath said, 'I will be exalted among the heathen, I will be exalted in the earth.' 'Hath He said and shall He not do it, or hath He spoken and shall He not bring it to pass? ' "

Churches Constituted — Pastors Ordained. — " It has been to the occasion of unusual interest. The brethren and sisters began to assemble in by the middle of the week. The representation is unusually large. Seventy-two sat down with us at the Lord's table yesterday. What has made the occasion specially notable is the organization of two new churches, — one at Hu city (Tie Chiu hu) and one at Tang Leng, and the ordination of two of the assistants, A Sun and A Ee, as pastors for them. A Sun is to take charge of the church at Tang Leng, and A Ee goes to the Hu city."

Church at Tang Leng. — " The church at Tang Leng has twenty-eight members. Several from that region are living here and will return to their home for the present in the church here."

" The members composing the Tang Leng church are from Tang Leng and Chng Lim, and some small villages near, and from Ko-tng. So that, with the exception of the members from Ko-tng, they all once meet at Tang Leng on the Lord's day. I hope the day is not distant when we shall be called to organize a church at Ko-tng."

" The region of Tang Leng, Chng Lim, and Ko-tng, is, as has been stated, the most fertile and beautiful, and the most prosperous of all Tie Chiu. 'Only man is vile' — but a new light is shining, — glory is now beaming upon it. This, the very garden spot of Tie Chiu is rapidly becoming the garden of the Lord."

" The spread of the truth in this region has been remarkable. At the very first, the opposition has been very bitter and very determined. For a long time we were unable to procure any sort of premises for worship. Soon as a house was secured, the mob arose and levelled it to the ground — destroying all they could lay their hands upon. But, nothing daunted, the disciples continued to meet together as best they could, usually at the house of one of the sisters, a widow. Last year a new house was procured. For weeks after it was occupied, it was incessantly assailed with all manner of missiles and filth, and the brethren and sisters, whenever they appeared, were accosted with the vilest language; but they clung the closer to each other and their Saviour, remembering his words, 'In the world ye shall have tribulation; but be of good cheer, I have overcome the world.' And cheerfully following, trusting in Him, they are now rejoicing in his victory, sitting under their own vine and fig-tree."

In making up the annual statement, under date of 8th November, Mr. Johnson refers again to the state of things at the Hu city. The opposition in the Hu city, of which I wrote you in May, ceased

Mr. The house rented for a chapel from which the brethren were even, was taken possession of again in July, and the gospel has been regularly preached in it since. That which seemed to threaten the extension of our work in the city has been made to further it, and to establish more firmly our position. A Ee seems greatly encouraged in his work. Mrs. Johnson has assumed the support of a girls' school, under the care of A Ee's wife, who was one of her first pupils in Hong Kong. This seems to have excited an interest among the women, many of whom go to the chapel to see and hear. A good congregation collects on the Lord's day to hear the truth, the mothers of the girls and their female friends generally attending."

* A Ee and Tie Pe, who is associated with the pastor, also make excursions in the country, to preach by the way and in the villages as they have opportunity. Two or three hopeful inquirers are reported."

Under the same date Mr. Johnson refers again to the church at Tang Leng. "From Tang Leng good reports are also brought to us. There are several inquirers, two of whom have been received by the church by baptism. The brethren and sisters appear greatly encouraged. A Ee has had one of the young men, *Chung-chi* or *Po san*, with him a greater part of the time. They have made frequent preaching excursions into the surrounding country. The pastor has also an efficient helper in *Tau se hue*, one of the first fruits of *Tang Leng*, the sister in whose humble dwelling and around whose door the disciples used to meet to pray and praise in the dark days of persecution. A large portion of the members received their first religious impressions from this earnest, devoted woman."

Tat Hau po. — The work has gone on at this point much as in past years. This was the home of A Bak and several other members of the Hong Kong church, and was the first station occupied on the main land. No field has so much labor been applied and with results so unsatisfactory. Since the removal of A Ee to *Tie Chiu Hu*, the station has been in charge of *Po san*, assisted a part of the time by *Chung-chi*. They have been earnest and diligent in this work, and the attendance at the chapel services has latterly been on the increase. Three applicants for baptism are reported. Three have also been baptized, one an aged man, the other two a father and his daughter, the latter among the earliest pupils in Mrs. Johnson's school.

Kak-Chie. — This is the place where the mission houses are located, a small town on the bay opposite to the city of Swatow. Regular services have been kept up as heretofore, the congregation being composed mainly of those persons who are connected with the families of the missionaries, though others from time to time drop in and hear the word of God. Sometimes a crowd of wayfarers collects around the door to listen, of whom some remain to the end of the services.

Double Island. — The buildings owned by the Union at this station were sold in July. Up to that time a morning and evening service, and a regular Lord's day service were sustained by the members of the church residing there. Some of them have since left the Island, so that now only two remain. Three persons from this station have been baptized during the year, one of them the mother-in-law of *Chau a hue*, a former pupil in Mrs. Johnson's school, and now an assistant. When

this young woman made a confession of her faith, the mother-in-law was extremely bitter in her hostility, took her grandson from the boys' school, and in every possible way annoyed and persecuted his mother. Now she has herself confessed the faith which once she destroyed, and the grandson, still resident on the Island, calls upon the name of Jesus, and is an applicant for baptism. Thus the bread cast upon the waters is found after many days.

LABORS OF MR. ASHMORE.

In the early part of the year now under review, Mr. Ashmore shared with Mr. Johnson in the general cares and responsibilities of the mission, and took part in the formation of churches and the ordination of native preachers. Since the division of the field referred to above, he has devoted himself to "organizing a new and additional series of operations," for which end he has "made choice of fields not hitherto occupied, and engaged assistants not committed to the work elsewhere."

This has involved "peculiar hindrances," and subjected him to severe trials of faith. He writes, "The progress I am enabled to report, while sufficient to excite abundant thankfulness, is not enough to satisfy my longings. My heart is weighed down with continual sorrow for these poor Chinese. Alas for them! God have mercy on them! Were it not that He has promised to have compassion upon the heathen out of pure grace and for His own great name's sake, I should be driven to despair. And were it not that Christ is 'exalted to be a Prince and a Saviour, to give repentance,' I should be bereft of all hope. Daily do I try to urge them to repentance, and daily do I feel the want of saying, 'Lord, give them repentance; give it as a free unmerited gift, for out of their own hearts it never will spring forth.'"

Outstations. — "In making choice of stations, the aim has been to gain lodgment in the chief centres of business and population, with the view of having these each become, in future years, the radiating point for native effort in surrounding towns and villages. Of these I have now four, each of great importance."

Swatow. — "This place has improved remarkably within the past three years. It now covers three times the space it did then, and is still extending in all directions. The communication with every part of the department is free and regular, the arrival and departure of passengers and traders dwelling in every part of the country round about makes it a most admirable point from which to exercise a general supervision."

"The *Saw Tai*, who has the chief control of this and the adjoining department of *Kia Eng*, is now building here a large and costly official residence. The growing importance of the place and the settlement here of the foreign consul render it needful that a portion of his time should be spent here. This circumstance will of itself cause quite an influx of population."

"A chapel of our own is greatly needed. At present I have a hired Chinese house, but poorly fitted up for the purpose. Rents are very high, — double and treble what they are in any other part of *Tiě Chin*. In other locations it is not material that we should own buildings; but in *Swatow* it would be greatly to the furtherance of our interests to put up a suitable chapel."

Te Ine. — “Concerning this station you were written to particularly last year. It is the second city in the whole department in population and importance. I have been trying to get a better house here, but have not completed any arrangement.”

Am Po. — “This is a large business centre, and also the centre of a numerous population. Perhaps the thickest cluster of towns in the whole district is in this vicinity. The broad level plain is dotted with them in all directions. For all these towns, *Am Po* furnishes the needful privileges of market and exchange, and its business streets are as crowded as any I have seen in China.”

“The house I had last year was a poor one, and furthermore, in consequence of the opposition to the truth on the part of the town’s people, the owner was unwilling to renew the lease. I had to plan other arrangements, and am glad to say, I have now a house there from which our people cannot be driven.”

Kiet Ine. — “This place has just been open to us, within the past two or three months. It is the third city in the district, and contains a population estimated by the Chinese at 200,000, although I am inclined to consider that too high. The city is accessible by steamers, which occasionally are sent up by the English government, for moral effect. It lies in the centre of the sugar producing region, and is of course a rich and valuable part of the country.”

Tey Hai. — “In addition to the above named four centres, an agent has begun negotiations for a house at *Tey Hai*, a city said to contain 150,000. This is the port from which the Chinese population have mainly embarked for Siam. It does not lie immediately on the seashore, but it is the place where all its junk-owners reside and at which the emigrants from all that part of *Tie Chiu* rendezvous. Swatow has now monopolized its commerce, but the city is still of great importance by reason of its trade with the interior.”

Native Assistants. — “In this capacity there are in constant service three persons. Hu Sin Sey, Chang Lim, and Kai Bun. The present disposition of them is to have one reside at one of the three stations, *Te Ine*, *Am Po*, and *Kiet Ine*. They make occasional changes as seems called for from time to time.”

“In addition to these, I have had much satisfaction during the past year in sending out special deputations of the brethren, two and two, to visit particular regions for specific mission work and tract distribution. Besides accomplishing good directly to the heathen, this serves to develop latent ability to preach the gospel. Those ‘apt to teach’ can by and by fill permanent places, and others, not qualified, easily and safely fall back to their natural positions; for when an expedition is over and report is made, they at once betake themselves to their usual handicraft for support. I think it very desirable to have much of this kind of labor the ensuing year.”

Converts and a Church Organization. — “During the year five have been baptized. These, together with some ten or twelve others, are quite ready to be constituted into a church at Swatow. If a church is to be organized at *Tat hau po*, it would be better it should take the precedence. Meanwhile, pending the decision of that point, a constant course of instruction is kept up, to give the persons a proper understand-

ing of the additional weighty responsibilities which a formal church organization will devolve on them."

Personal. — "My own efforts have been mainly expended in Swatow. I have charge of the Sabbath service there, but am glad to acknowledge in this connection that *Tie Sin chai*, who formerly rendered me gratuitous service in Kak-chie, has kindly volunteered to take charge of the Sunday service when I wish to be absent. This has been a great assistance, and has enabled me to sow some precious seed in other places, and opened the way for me to spend a Sunday at outstations as often as needed.

"The Swatow chapel is opened every day in the week, and it is my rule, when not prevented by unforeseen circumstances, to spend a portion of each forenoon either there or at some other place in the vicinity, when I can get hearers to listen to the gospel. This exercise is varied by frequent visits to the adjacent villages, in which I hope, by making repeated calls, to form acquaintances and find persons who will have their ears opened to attend to the things which are said."

Demand for Laborers. — "And just here may I observe that your promise to send additional helpers is held in lively and affectionate remembrance. Will you not be able speedily to redeem the pledge? The greatness of the work demands it. Plans can be laid on a broader scale of economy and usefulness, when there are others ready to join in the occupancy of the field."

Prospects of Success. — "A word as to future prospects. These depend entirely on the blessing of God and the presence of the Master. 'Without me ye can do nothing.' Of this I am most deeply conscious. There are many hopeful indications; but one soon learns not to put trust in these things too far. There is no help for these people, but in the sovereign mercy of God. And herein lies the encouragement to look for their salvation."

This report of Mr. Ashmore was soon followed by a description of his method of training native preachers, which we should be glad to present in this connection. It will soon find a place in the pages of the Magazine.

EASTERN CHINA MISSION. (Late, Ningpo Mission.)

NINGPO. — Rev. MILES J. KNOWLTON, Rev. HORACE JENKINS, Rev. J. R. GODDARD, and their wives.

OUTSTATIONS. — Near Ningpo, Jih-z-kong, and Wau-ka-den, and Mao-ka-zao. On the Island of Chusan, Ting hai, and Siao-saw. In the district of Kinghwa, Dong-zah, Kwu-Fong, and Eu-li.

NATIVE ASSISTANTS. — Dzing Chi-wong, Tsiang Jing-yiau, Ling Ze-hyi, Ti Ling-dju, Pun Veng-ugoh, and Hong Lao-sau, with one Bible reader and two Bible women.

HANG-CHAU. — Rev. CARL T. KREYER and wife.

OUTSTATION. — Sang-bah.

NATIVE ASSISTANTS. — Three, — one at Hang-chau and two at Sang-bah.

This mission, having extended its influence much beyond the city and vicinity of Ningpo, and a new and independent station having been opened, a hundred miles away, at the city of Hang-chau, it was deemed proper to give it a name of broader significance, and more suggestive of the progress already attained. The Committee could think of nothing more appropriate to the locality, or more convenient to English-speaking people, than Eastern China; and have therefore adopted that des-

ignation, Ningpo still being retained to denote a station so long and so favorably known to the friends of missions.

Mr. Goddard, who was with you at the last anniversary, under appointment to this mission, sailed with his wife from New York in December last for Hong Kong and Shanghai, expecting to spend from four to five months on the passage. On arriving, he would take up his abode at Ningpo, and give himself mainly to the acquisition of the language for the first year or two, when he will enter that portion of the field most requiring his labors.

HANG-CHAU.

The last annual report gave a full account of this city, and of the efforts made by Mr. Kreyer to open it as an independent station. Those efforts, we are glad to announce, have been continued, and with cheering results. In the spring of 1867, he removed his family to a home which he had previously fitted up for the purpose, and which he still occupies. In another and much frequented part of the town, he secured a house for chapel purposes, where religious services have been constantly kept up, both on Sundays and other days of the week.

“My work,” reports Mr. Kreyer, “consists in preaching, in the distribution of tracts and Scriptures, in visiting the outstations, and instructing my assistants. Our chapel has been daily open for preaching and conversation. It is difficult to give an average of attendance. The people come and go, and it may be that as many as one thousand have, during the day, dropped in and heard some parts of the gospel. It is certain that the great principles of Christianity are very widely known in the city. As I am walking in the streets, I very frequently hear the people conversing with one another as to my work in Hang-chau, and not unfrequently they state the arguments against idolatry and for the true and living God, with considerable correctness. We have also very many who have the habit of coming often to the chapel, or who have already heard the gospel in Ningpo. The dawn of knowledge, there, seems to be not far off. Rise, shine, thou Sun of righteousness, and disperse the gross darkness that covers this people !

“At my house, also, we have regular services every Sabbath morning for the church. The doors are then closed, and there is no running in and out. The average attendance is about seventeen, though for the last few weeks it has been steadily increasing, and we have now about twenty-five present, at least one half of whom come every Sabbath. They are mostly females who live in the neighborhood, and who are frequently visited at their homes by Mrs. Kreyer and her Bible woman. On Sabbath afternoon we meet in the chapel, nearly two miles distant from my house, for the regular study of the Scriptures.

“You see, then, that I work in this city at two points and in two ways. The one point is the chapel, the other is my dwelling-house. The one is in a crowded thoroughfare, the other in a quiet part of the city. In the one we reach many who hear the gospel once or twice, and then go to distant parts, and, we hope, communicate their scanty knowledge of Christianity ; in the other we quietly teach a few women of the neighborhood, who can come and see us at our house, and to whom we are ‘living epistles.’ Both ways have their encouragements

and their disadvantages. But they must nevertheless both be pursued. I work and weep. I doubt and hope. I am impatient, and then again I breathless look for the result.

“My helper in this city has been, for a part of the year, a young man from Kinghwa. Owing to neglect of duty when I was absent, I dismissed him. He has talents, but I fear they are not singly devoted to the Lord Jesus. Besides him I have had a colporteur or Bible reader, who has spent the forenoon in the study, and the afternoon in the circulation and explanation of the Word of God. He lives at the chapel, and his wife has preached and read from the Scriptures to the women who called at that place. I employed also for nearly two months, when I wanted a part of the city more thoroughly canvassed, a brother of the Shanghai Baptist church. He is an excellent worker.

“My native assistant and the colporteur have spent many of their forenoons with me in the study of Christian truth, and in the discussion of the bearings of many questions that would spring up in the course of the recitation, or which they had encountered in the form of objection in their work. They have gone over Luke, Acts, and Galatians in the New Testament, and parts of Genesis in the Old. Besides, they have studied the third part of Dr. Mastin's ‘Evidences of Christianity.’

“In September, four members of the Ningpo Baptist church formed themselves into a regular Baptist church at Hang-chau. There was also, on this occasion, a young man baptized, a native of this city. He has since been turned out of his employment for keeping the Sabbath, and I am using him temporarily as my personal teacher.”

Outstation at Sang-bah. — “My most interesting field is the outstation at Sang-bah. I wrote you last spring how I learned of a member of the Chusan church, who had at one time been an assistant, and who had gone with his fellow islanders to form a colony in the depopulated but rich district of U K'ang. Many of these settlers had already heard the gospel in their native island of Chusan; and when I came among them, I was at once welcomed. There are now laboring among them two native assistants, one whom brother Knowlton kindly turned over to me, and the other, the young man who was the nucleus of this interest. At this place are a number who keep the Sabbath, and regularly attend worship. A few Sabbaths ago three were baptized, and others will go forward in the ordinance the next time I visit the place. Besides these, there are several members of the Chusan church, who may possibly settle there, and so strengthen the interest. We have no chapel, our services being held in a farm-house, very much isolated, and nearly two miles away from the village of Sang-bah. The houses of the village were almost entirely destroyed by the rebels, and are rebuilt only as trade and the influx of population demand it. To rent is next to impossible. Does not some Christian in America feel interest enough in this station to contribute two hundred dollars for the erection of a chapel?”

Statistics. — Constituent members of the church at Hang-chau, 4; baptized, 1; baptized at Sang-bah, 3; total membership, 8.

Mr. Kreyer accompanied the foregoing statement of labors and results, with a very interesting and important paper on the peculiar advantages offered by Hang-chau as a field of missionary labor, closing

th a reference to the difficulties to be encountered and overcome, — all which will appear in the Magazine.

LABORS OF MR. JENKINS AT KINGHWA.

Although Mr. Jenkins' family remains at Ningpo and his name is still retained in connection with that station, his chief field of labor for the year has been at Kinghwa. That field is a very important one, already yielding some precious fruit, and the Committee hope to see it at an early day the residence of one or more mission families, and the centre of light for a wide district. The last report informed you of brother Jenkins' plan in relation to it, and the readers of the Magazine for March have noticed a detailed account of repeated efforts to carry those plans to a successful issue. He deemed it essential to the realization of his purpose, to procure buildings in the city of Kinghwa itself for a dwelling-house and chapel; and the more speedily and effectually to attain these objects, he regarded it essential to secure from the local government officials a public declaration of the right of foreigners to live there unmolested; and to propagate at pleasure and without opposition, the doctrines of the Christian religion, as provided for by late treaties. Such a proclamation he had not at last accounts been able to secure, though he had made repeated and persistent efforts to that end. The majority of the people seemed well-disposed, and many parties stood ready to rent him their houses so soon as the officials should speak the favorable word, but the literary men were evidently bent on shutting the door against him. The disciples, too, he found timid and fearful, some of them, under the trials of the hour, disposed to hide their colors, if not openly deny the faith. The struggle has been a severe one, but it had not at last accounts been relinquished as hopeless.

Under date of 23d November, brother Jenkins summed up briefly what had been done up to that day, and what he was then contemplating.

"I have just returned from a third visit to Kinghwa, having been absent from my family just eight weeks, and in all, since the 19th of February last, five full months. Though so much time has been consumed, I have to report a failure to secure a house for dwelling purposes within the city of Kinghwa. I am satisfied that every proper means has been tried to effect our purpose, and feel assured the people, for the most part, are inclined to favor us. The same may be said of the chief magistrate of the district — the Dofu — so far as his personal expression of good will can be relied on; but he utterly refuses to publicly inform the people of our rights and privileges by treaty. Hence, in consequence of former prohibitions, no one dares place his property at our disposal. No man, from first to last, came to offer their houses, either in purchase, or by mortgage, but no arrangement could be effected, for the reason above stated.

"To assist matters I am making proper representations to our Consul General at Kinghwa, asking him to procure the publishing in Kinghwa of so much of the various treaties and conventions as relates to the propagation of Christianity in China. It is what the people themselves demand, but their rulers refuse it to them, knowing, as they do full well, that under present circumstances the foreigners will hardly be able to reside there."

Statistics of Kinghua. — Preaching places, 4; baptized, 1; died, present number, 21.

NINGPO.

Mr. Knowlton has continued to supervise the work in the city Ningpo and at all the connected outstations, including those on Island of Chusan; evincing in all departments of labor his usual industry, industry, and perseverance. All the churches have received accessions by baptism, and all seem to be gradually acquiring the elements of strength and efficiency, while they show increasing disposition to provide themselves with chapels and other conveniences for worshipping (One or two new outstations have been opened during the year, and number of native helpers somewhat increased. Mr. Knowlton makes it a point to instruct faithfully all the converts, and has an eye constantly for such as show an aptness in acquiring and communicating truths of the gospel, that he may by special care make them ready to take the place of leaders and commanders to the people. The distribution of tracts and Scriptures has received also its measure of attention and the evidence is abundant that the good seed of the kingdom is sown into new ground, and yielding a larger harvest where it had been sown in former years.

Statistics of Ningpo Church. — Places of worship, 2; baptized, died, 3; excluded, 2; dismissed, 4; present number, 74; contributions and legacy, \$62.

Statistics of Jih-x-kong Church. — Preaching places, 2; baptized, excluded, 1; present number, 89; contributions, \$12.24.

Statistics of Chusan Church. — Preaching places, 3; baptized, died, 1; excluded, 1; dismissed, 1; present number, 38; contributions \$11.43.

Grand Total of Statistics. — Stations and outstations, 12; preaching places, 13; churches, 5; native assistants, 11; Bible women, 5; baptized, 30; died, 5; excluded, 4; present number, 178; contributions \$93.49.

EUROPEAN MISSIONS.

REPORT OF THE FOREIGN SECRETARY.

In the previous part of this Report, reference is made to the visit of the Rev. Howard Osgood and Foreign Secretary to the European Missions in the summer and autumn of last year. The following is the Report of the Foreign Secretary made to the Executive Committee after his return.

GERMANY.

In accordance with the action of the Executive Committee taken on the 2d and 9th of July last, I left New York on the 27th of that month, by steamer "Allemanntia," and for Hamburg, Germany. I was accompanied by Rev. Howard Osgood, of New York city, who had been appointed by the Executive Committee my travelling companion and fellow laborer. After a very pleasant passage we reached Cowes, Isle of Wight, at 2 o'clock on the morning of Wednesday, Aug. 7th, where we left the steamer and proceeded the remaining part of our journey by railway, through Southampton, London, Dover, Calais, the principal cities of Belgium, Cologne, Minden and Hannover; reaching Hamburg Saturday evening, in good time to meet our engagements in that city.

On Sunday, August 11th, Mr. Osgood and myself were present at the dedication of the new chapel, and, during the next ten days mingled freely in the meetings of the German Baptist Union, then holding its Triennial Conference. The morning of Wednesday, the 14th, was given to a formal reception of the delegation of the Missionary Union, when the address sent by the Executive Committee was read, followed by remarks by Mr. Osgood and myself; Mr. Oncken, the President of the Union, responding in the kindest terms in behalf of that body.

I have already, in a series of familiar letters, made you acquainted with much that I saw and heard, both at the dedication of the chapel and during the time spent by the Conference. On these points I need not enlarge. Before the Conference reached its final session, Mr. Osgood departed for Paris, and as soon after its close as practicable, I secured an interview with the Central Committee of the Union, composed now, as it has been for many years past, of five persons, viz: J. G. Oncken, G. W. Lehmann, J. Köbner, C. Schaufler, and J. Braun. Three of these, Oncken, Schaufler, and Braun, reside at Hamburg; of the remaining two, Köbner resides at Copenhagen, and Lehmann at Berlin.

At my suggestion, we took up several questions relating to the present state and future workings of the mission; such as the rate of compensation to be made to the different classes of laborers; the need of chapels, and of funds for their erection; the education of young men for preachers and pastors; the resources of the mission from quarters, both in respect to the past and the future; new openings for missionary effort, and the comparative importance of the same; and the amount of money which will be required from the Missionary Union in the future prosecution of the work.

1. The first question proposed was this: Ought the compensation of Messrs. Oncken, Lehmann and Köbner to be increased? After a full and frank expression of opinion, in which all these brethren took part, it was decided that no increase should be asked. They all said that they could use more if they had it, but while many of our brethren, in different parts of the field, were toiling faithfully on the pittance allowed them, they could not ask for more. Mr. Schaufler receives at present nothing from the funds of the Union. Mr. Braun, a business man on his own account, besides being accountant for Mr. Oncken, leader of the Hamburg choir, and generally useful to the church, occasionally preaching, has, for many years, received \$50 annually from your treasury. The general voice was in favor of continuing this allowance.

2. The second question related to the compensation of the missionaries, and all agreed that it ought to be increased at once from twenty-five to thirty-three per cent. In many years past it has ranged from \$150 to \$200 while the expenses of living

have been gradually increasing. All of the men are poor, some of them have families dependent on them for support. The greatest necessity of the mission at the present moment, lies at this point, and any increase of means should be to minister relief here. Several cases of absolute suffering were mentioned.

3. The need of chapels cannot be overestimated. This is true of all the but particularly so of large towns like Königsberg, Lubeck, Hanover, Cologne, other similar places, where a commodious house of worship would at once double facilities of usefulness. Slight wooden structures, such as the churches themselves might erect at a cost of a few hundred dollars, will not be allowed in cities; and as would be allowed by the authorities, could not be built for a less sum, including land, than \$10,000 or \$12,000. Some plan of concerted action ought to be entered on, by which the contributions of the German churches and the Missionary Union could be united on a single locality, till the desired object is attained. Thus at the end of a series of years, we should have something substantial to show as the fruit of our labors.

But any plans of this kind, it was conceded, by the brethren of the Commission must await the result of successful action in another direction. The Baptist churches, with few exceptions, are not recognized by the government, and they cannot hold church property, either directly or by trustees. Most of the chapels already built, held by individuals, and the property is liable at any hour to be alienated and lost to the uses for which contributors gave their funds. The right of the churches to hold real estate, it was urged, should first be secured, before the Missionary Union could be expected to make any considerable investments in new localities.

The conversation turned on the chapels at Hamburg, Berlin, and Copenhagen, I started the inquiry, whether the Missionary Union ought to make additional appropriations for them.

It was stated that the Hamburg church has a good title to its property, including lot and the buildings standing on it, the old and new chapels, with a house in front of the old chapel, comprising two tenements and a store. This property, by a moderate estimate, is worth \$50,000 gold. The whole amount remaining due and not provided for, was \$17,000 gold. Mr. Oncken expressed the opinion, that the church ought to expect to hold such a property free of all encumbrance, without contributing more towards it than the members had hitherto contributed. The chapel at Berlin is in possession of a person who has, by some form of agreement, bound himself that it should be held for the use of the church. It is not certain that this document is of any great value. On this property, estimated at \$25,000, there remains a debt of about \$8,000, the interest being met by rents derived from portions of the building. It appears that only a small part, less than \$3,000 gold, of the \$10,000, invested in the chapel at Copenhagen had been actually paid in, and that, in consequence of the incapacity of certain parties to meet their engagements, the whole enterprise might meet disaster unless the Missionary Union should come to the rescue. Under these circumstances it was the general opinion, that, the coming year, the Executive Commission would act wisely by making its first, and, if need be, its entire appropriation for chapels, to Copenhagen.

4. On the subject of establishing a school for training young men for the ministry, a good deal of interest was manifested. It was plain to see that Mr. Oncken is prepared at once to throw himself into a movement of this kind. If the measure had in times past, received the approval of his judgment, accompanied with such action as he is accustomed to bestow on whatever he undertakes, a school would ere this have been in existence. Other, and in his judgment more important, enterprises have been pressed upon him in quick succession, crowding this into a future day. The example of learning without piety, in the pulpit, has constantly been before him and exerting its inevitable influence. From the first, he has insisted on these four qualities in a preacher; he must be taught by the Holy Spirit, in other words, be a truly converted man; he must recognize a distinct call of God to this service; he must have common sense; he must really preach, i. e., have power to interest people sufficiently to give heed to his hearing. Of such, scores and scores have risen up in different quarters, and from various occupations in life; and these, disciplined by trial, and improved by reading the Word of God and prayer, are the men now occupying the more important as well as the prominent places in the land. On several occasions, at intervals of three or four years, classes have been gathered at Hamburg, and they have spent six months in study under the tuition of such men as Oncken, Köbner, Braun, and the younger Lehmann.

The general opinion is that something more formal and thorough-going is demanded.

and must before long be attempted. In this view Mr. Oncken coincides, but he is still in that state of mind where one sees the difficulties to be overcome in connection with a given undertaking. "Where are the funds to come from? The laborers already in the field, who are laying down their lives in the Master's cause, are absolutely suffering for the want of food and clothing. From what source shall these be supplied? If funds were at hand, where are the men to take charge of instruction? Already our best men have their hands full." And so the undertaking is delayed. My own opinion is that the time for action is not yet come. Till it does arrive, it would be well to make an occasional appropriation to be expended as heretofore.

5. Resources of the Mission. From all sources, for the last year, the available means of the mission were as follows (nearly):—

Contributions of friends in Great Britain	\$6,000
Contributions of the German churches	1,500
Appropriations of the Missionary Union, for support of preachers and colporteurs	1,850
	————— \$9,350

For the current year they were set down as follows:—

American Baptist Missionary Union, for support of preachers	\$2,850
Contributions of friends in Great Britain, (probable)	6,000
Contributions of German churches, (probable)	1,500
	————— \$10,350.

The sum set down to the Missionary Union does not include the appropriations for chapels, Scriptures, and tracts.

6. New openings for missionary labor.

In Poland an exceedingly inviting field is presented. Here, missionary Alf is the principal laborer; a man who shows himself capable of great endurance and self-sacrifice, not fearing the police, or the bars and bolts of the prison. Believers are already gathered to the number of three hundred and more.

Beyond this, quite over the frontier, in Middle Russia, large numbers of German emigrants are found, some hundreds of whom have been baptized. A man of large experience is much needed for this field.

Quite to the northeastern frontier, in the region of Memel, the truth is spreading with wonderful rapidity, several hundreds having been received by baptism since the opening of 1867.

So also is there an opening in Southern Russia. Among the Mennonites, around and beyond Odessa, there is a call for Scriptures and books, which the mission is endeavoring to supply.

In Cologne and Strasburg, workers might be established. Both of these points were provided for before the Conference broke up.

In every direction there is an increasing call for laborers. From facts coming under my notice, I judge there will before long be an upheaval among the people of Holland, and a rare opportunity presented there for casting in the seed of the kingdom.

7. How much would it be wise for the Missionary Union to expend annually in Germany?

In view of the new fields constantly coming to light, of the importance of employing more laborers, and increasing the compensation of those already in the service; in view also of making a suitable provision for training preachers, and erecting chapels at important points, it was regarded as exceedingly important that the Union should increase its contribution to the German field. Though the work in Germany, taken as a whole, is less intense, less pervasive, and less rapid in its movement than in Sweden, it is none the less genuine, reaches a much wider surface, and has to do with a population very much larger. The Germans are forty or fifty millions against four millions of Swedes, and, as a nation, are destined to take a far more prominent and influential part in the future destinies of our race. The German Baptists already have colonies in South Africa and Australia, are largely represented in the United States, and if present plans are carried out, will soon have foreign missionaries in Africa and China.

DENMARK.

On Friday, the 28d of August, I left Hamburg, in company with Rev. Mr. Köbner, pastor of the Baptist church in Copenhagen. I reached that city at noon of the next

day, and remained till the following Thursday, in all five days. On Sunday I went to the church at the morning and afternoon services, preaching in the morning, and immediately after, joining in the celebration of the Lord's Supper. In the afternoon Mr. Köbner preached, and at the conclusion of public worship, the Sunday-school, composed chiefly of the children of church members, came together. I also met the church on Wednesday evening, when I preached a second time. To the hospitality of Capt. Koch, a Dane by birth, a sojourner for several years in California and the Atlantic States, and a member of a Baptist church, I was made welcome, and with his family formed a pleasant acquaintance. This is the person to whom reference was sometime since made by Mr. Köbner, as being ready to contribute liberally for the erection of a chapel. On Monday I took a trip into the country, and made the acquaintance of the pastor and several members of a church located there. We visited their chapel, where we enjoyed a season of social worship. We were also invited to several of their houses, and received evidences of their kindness.

The Baptists of Denmark, including those in Copenhagen, are found almost exclusively among the lower classes of society. They are poor people, with now and then a person possessed of considerable means. Some of them show a good degree of intelligence. A more sincere, truth-loving, and prayerful band of disciples, it would be difficult to find. As a whole, they possess the right spirit, and are moving in the right direction, but need sympathy and encouragement. The presence of Mr. Köbner is a great blessing to them.

The amount of money it would be wise for the Missionary Union to expend in Denmark is not large. That expenditure should be confined to three channels.

1. The support of Mr. Köbner for a term of years, as pastor of the church in Copenhagen and general superintendent of the work throughout the kingdom. A portion of the summer of each year should be spent in travelling among the churches, making inquiries into their state, advising with the pastors, furnishing specimens of good preaching, and by word and deed ministering to the stability and enlargement of the flock. In winter he might gather around him a class of young men in process of training for preachers and pastors, connecting with this any literary work demanded by the necessities of the churches. At present they are asking for a Hymn Book, which he is engaged in compiling. He hopes to have it completed another season.

2. Next to the support of Mr. Köbner comes the expense incurred in the erection of the chapel in Copenhagen. That building is now completed. It was dedicated on the 13th of October last. It is a neat and substantial house, built of brick, located in a beautiful spot outside the old city walls, in a new and growing part of the town. The lot is ample, and, if found desirable at a future day to provide increased accommodations, would afford space for a house three times as large as the present one. I visited the building when it was drawing near completion, examined it in every part and was pleased with all I saw. The internal arrangements are very much after the style of chapels with us. It has a baptistery, pastor's study, dressing rooms, and an apartment for prayer and conference meetings.

The whole cost, including land, was \$9,926. The land, paid for some time since with funds contributed by Baptist friends in England, cost \$1,402. The house itself, including fixtures, cost \$8,524. It will be indispensable for the Committee to make additional appropriations to help on this enterprise.

3. A third object for which a limited sum might be profitably expended, is the training of suitable men for preachers and pastors, and I would recommend that fund for this purpose be entrusted to Mr. Köbner.

SWEDEN.

My report of what I saw and heard in Sweden, as given in letters addressed to the Home Secretary, dated Aug. 31st, Sept. 1st, 4th, 6th, 9th, 11th, and 12th, is so full that to leave little to be desired or attempted at this time.

The school established for training preachers and pastors is doing admirably under the instruction of Messrs. Broady, Edgren, Drake, and Nystrom. The course of study and modes of instruction will be modified as time passes and the results of experience are brought to bear on them. Messrs. Broady and Edgren carried with them the standards of America, while Messrs. Drake and Nystrom showed plainly that they were graduates of the University of Upsala. All were aiming too high in point of scholarship. The older men in the churches, the pioneers in the Baptist movement, seeing this tendency, were becoming alarmed, and at the time of my arrival in Stock-

holm there had already begun to appear the fruits of this divergence of opinion. A second school was in operation, under the direction of Gustavus Palmquist, and it was apparent that he had the sympathy not only of his relatives, but of other influential persons. The representatives of both parties came together, and, after many hours of careful inquiry and deliberation, it was decided without a dissenting voice, that the two schools should be merged in one, with a regular and partial course of study ; and that Gustavus Palmquist should be principal teacher in the partial course. This plan has since been carried out in all except the last feature. In that respect death interposed to thwart our plans.

The new chapel, for the erection of which funds had in part been procured by Mr. Wiberg in this country, is a substantial building, well located, and in most respects adapted to the uses for which it was erected. The whole cost was something over \$40,000, nearly half of which remains to be provided for. In the church are resources not yet fully developed, and I found among some of the best men a decided conviction that this debt might be paid in part by the members themselves.

A second Baptist church, with a limited membership, worships in the hall formerly occupied by the first church. Also in the south part of the town a regular service is held, where from one to two hundred persons meet, and where a number of converts have been gathered. It is the opinion of all the leading brethren that these two congregations ought at an early day to be merged in one, and a chapel erected on the "South Side" for its accommodation. The plan is a wise one, and a limited appropriation, made on the condition that an equal sum shall be secured on the ground, would be productive of great good. A suitable piece of ground should be secured the coming season. Stockholm is the capital of the kingdom. There all social, political, commercial, and moral forces centre. It is of the first importance that we make our position at the centre as strong as possible. The present is the golden opportunity, and if it be suffered to pass by unimproved, it may never return.

The fields, in all parts of Sweden, are white for the harvest. Norway is calling for the bread of life. Even from Finland is heard the cry, "Come over and help us." Never was a better opportunity presented for preaching a pure gospel in the spirit of faith and love. The past year has been more fruitful in conversions than any of its predecessors, and the future is full of promise. Funds to almost any amount might be expended in the various forms of missionary effort. Until, however, the aggregate resources at the disposal of the Executive Committee are largely increased, it is not clear that any considerable advance ought to be made on the present appropriations of this mission.

FRANCE.

Towards the end of September I rejoined Mr. Osgood at Paris. I found he had thoroughly canvassed that field, gathered many important facts, and reached conclusions on a variety of subjects. After a somewhat extended review, I found myself agreeing with him in almost every particular. On two occasions we met the French pastors in consultation, and I would take this occasion to bear testimony to their sincerity, fidelity, and ability. They impressed me as a fine class of men, carrying with them more weight of character, and a greater capacity for influencing their countrymen than I had previously given them credit for. To Mr. Osgood's full statement, I refer you for details.

REV. MR. OSGOOD'S REPORT.

PRESENTED TO THE EXECUTIVE COMMITTEE, NOV. 19, 1867.

Rev. J. G. WARREN, D. D., *Secretary.*

MY DEAR BROTHER, — The questions contained in your letter to me of July 22d, — which I was requested to answer after making all the inquiry in my power in France, — will, I trust, be found answered in the following report, and from it I hope the Committee will be able with ease to draw their conclusions as to the "desirableness and feasibility of enlarging their missionary operations in that country."

Somewhat over thirty years ago, the missionary sent by American Baptists to France — Mr. Willard — commenced his labors at Douay, in the extreme northeastern portion of that country, bordering on Belgium. There had been no persistent effort before that time to disseminate Baptist views in France. From that small beginning

have arisen the Baptist churches which now rejoice in the truth and manifest it by word and by life to all around them. All of the churches now having pastors are situated in this northeastern portion of France, stretching from the department of Nord, in which Douay is found, to Paris — and all are near the eastern branch of the Great Northern Railway.

There has been no effort made to strike at centres of population in placing missions; but where two or three have been converted by God, through the labors of the missionary, there a permanent station has been established without reference to adaptation as a centre of influence. Paris is the single exception; but even in Paris the immediate present rather than the hopes of the future seems to have influenced the choice of position and mode of working. This is easily accounted for when we remember the pressing needs of the brethren, — their salaries in times past barely sufficient to afford them the merest necessities of life — and the position in which they were placed not allowing them to indulge in plans for the future. The labors of our brethren in their present positions have unavoidably been directed almost exclusively to one class of the population — the peasants — Roman Catholic peasants — whose deep poverty finds no parallel in our land. Again, by the laws and customs of France a Sunday-school of any others than the children of the members of the church is an impossibility. Add to this the Argus-eyed police, directed by a multitudinous, omnipresent, and haughty priesthood, and we have the dark side of the mission in France.

But against all difficulties and in the midst of great trials our brethren have pressed forward, and stand to-day, a clear light in the deep surrounding darkness.

On entering France by the north the first church we meet is that at Denain, one hundred and fifty miles from Paris, near Valenciennes, a town built up by the vast coal and iron interests developed there of late years, and numbering about 12,000 inhabitants. The pastor is the veteran soldier of our band of hope in France — Mr. Cretin, — to whom the French mission owes more than to any other one. Gentle, mild, and retiring in disposition, he would strike one at first as the last man to make a valiant fight; but a few moments of conversation serve to reveal the intense earnestness of his convictions, and his life and writings show with what ardor and persistence he has fought the good fight. He has written more than any other of the brethren on Baptist principles, and God, by his labors, has brought most of the brethren, now pastors or evangelists or colporteurs, to the knowledge of the truth. He has been pastor at Denain only a few years; the church numbers only some fifty-eight; the population is intensely Roman Catholic. Mr. Cretin is everywhere denounced by the priests, whose name is legion; yet his hold on the community is shown by the fact that at the funeral of his daughter in August, nearly two thousand persons attended as a mark of respect to the father.

Here the members of the church are all very poor. Most of them are miners for the greater part of the year, receiving from forty to seventy cents a day for their labor. They meet for worship in a room in Mr. Cretin's house, which could not hold all the members even by dint of crowding. Still the present accommodation is better than any they have enjoyed before. Mr. Cretin is assisted by Mr. Vincent, an evangelist, a young man of fine promise and devoted labor, who resides in a suburb of Valenciennes, six miles distant from Denain. The numerous outstations connected with Denain, some of them at long distances, — are visited frequently by both, and at some of them there have been sent the first drops of what they hope and pray may prove to be a great outpouring of the Spirit from on high.

The department of the Nord, in which Denain is situated, is, with the exception of Paris, more than twice as densely populated as any other in France. We ought to have here a neat plain building, where the gospel might be preached and the ordinances of God's house properly observed.

About seventy-five miles southwest of Denain, we reach the churches of Chauny and Lafère, six miles distant from each other.

Chauny numbers nine thousand inhabitants, several thousand of whom are employed in the St. Gobain glass-works. This was the scene of the labors of br. Lepoids, now one of the pastors at Paris, for twenty years. Through the Society a meeting-house was erected here in 1854. After being closed by the Government for twelve years, it was opened in 1866 again. It is a neat, plain structure of brick, capable of affording seat for one hundred and fifty persons. It is kept in perfect cleanliness within, and the ground around is beautified with flowering shrubs, through the care of the pastor, to

t. The members of the church are most of them peasants ; others, workmen in lass-works. The pastor was at one time an evangelist in Paris, but was sent here br. Lepoids removed to Paris, and his work is none the less devoted because he means of his own sufficient for his support, and does not use a dollar sent from America. That he may save his money for charitable purposes, he performs all his errands, — except at great distances, — on foot, and thinks nothing of going out fifty miles and returning the same day. Some twenty villages in his neighborhood are regularly visited by him, and during the fall and winter prayer-meetings are held in some of these outstations. This is the most vigorous and flourishing Baptist church in the neighborhood. Their gifts to God of their substance are larger in proportion to their means and means than those of any other church. The Sunday I spent there, a collection of three hundred and fifty-seven francs was taken up. "The abundance of joy and their deep poverty abounded unto the riches of their liberality." There is no evangelist employed in connection with this church, but a young man who wishes to enter the ministry resides with br. Cadot at present, studying and giving some time to missionary labor ; yet he will soon be taken away, having been ordered to the military service.

There is a small town, six miles distant from Chauny ; a garrison town, now held by the government of artillery. Br. Foulon, now in Illinois, was formerly pastor here, and when he resolved to emigrate, many of the members of the church went with him, and others remained, reducing materially the strength of the church. Br. Boileau is pastor here. Son of a peasant and with limited means of study, he has struggled against great difficulties to educate himself, and is now an accomplished theologian as well as a useful experimental-preacher of the glad tidings of Jesus Christ. Here the members, hardly an exception, are peasants, and their poverty is extreme. In summer they are on the lands of proprietors in the neighborhood, and are widely scattered ; yet on Sunday to their modest place of worship, after walking from six to twelve miles from their place of work. There is one sister in this church, whose poverty is nothing to us, who regularly walks nine miles to the meeting on Sunday. The room used by the church for worship, is the ground floor of a barn, very neatly fitted up.

Br. Ferret is the colporteur in connection with this church, and visits a large dis-

All the brethren speak very highly of him.

Going down the railroad to Compiègne, about forty miles from Chauny, and going five miles from Compiègne, we reach *Cuise-la-Motte*, the station of br. Lemaire, and the principal meeting-place of the church of *Cuise-la-Motte*. This is one of numerous villages in a farming district, and the members are mostly farm laborers. Br. Lemaire, the pastor, is a man between thirty and forty, of vigorous frame, which carries him through the harassing work to which God has called him. The members of the church live in the many villages around *Cuise-la-Motte*, scattered from one another, geographically, because their houses are made stations for prayer-meetings which are held with regularity in all these villages throughout the autumn and winter, no stormy element weather preventing br. Lemaire from meeting these engagements. He is faithful and true and earnest. A room in br. Lemaire's house is the meeting-place of the church.

St. Sauveur, about fifteen miles from *Cuise-la-Motte*, a station often visited by br. Cadot, there is an awakening which gives promise of a revival. One excellent aged sister, who has labored abundantly in the Lord, besought me to urge upon the committee the great necessity of sending some one to labor there permanently, to gather the harvest which seemed now white for the sickle. She is known for her good works, and when br. Cadot comes to preach, she goes from house to house, inviting all to come and hear the gospel, and fills the room to overflowing with Roman Catholics who will not refuse her.

Paris. The Baptist church at Paris was constituted with four members in 1850. It continued for some time without a pastor and without a regular place of meeting, but br. Dez became pastor, and a room was procured for Sabbath worship in the neighborhood of the church of *St. Roch*. This room was used for a school during the

Its only advantages were that it was in a central position and comparatively small. Here the church met on Sundays for thirteen years — April 1854 to April

Dark, dirty, and inconvenient, it is only amazing that the church grew. But despite of its fears within and its foes within and without, it has steadily grown and now numbers eighty-four members. Last April another and much better room was obtained in another street of the same quarter, and there the church now holds its meetings on Sunday and during the week.

The members of this church are mostly of the laboring class, unable to contribute much to the treasury of the temple. Br. Dez, who has labored here with ardent devotion, and is deeply loved, is now laid by from active missionary work by disease of the heart. Owing to sudden attacks of palpitation of the heart, he cannot venture to preach much; but I heard him preach a simple, faithful, practical sermon, which rejoiced the heart of every believer in Jesus present, and appealed with poignant earnestness to the conscience of every unbeliever. For the sake of his past labors and the good his presence will afford to the church, I hope that the Committee will find it proper to continue to allow him a part of his former salary, till his salary from the Bank in which he is engaged shall support him.

Br. Lepoids, the active pastor in Paris, is a man of fifty years of age, who loves Jesus, and delights to preach his word. He has enjoyed a very limited education, but has not given himself to much study. He visits constantly the members of the church, and wherever there is an ear open to listen to him, and is most faithful to the sick and suffering. But from various causes, which it is not necessary to specify, he does not seem to be the man to lead a city church, especially in Paris.

Br. Vignal, the evangelist, in connection with this church, has been supported by friends in England for several years, who have little sympathy with his views of the church, but who highly esteem him for his devotedness and zeal in preaching. Both br. Dez and br. Lepoids attribute much of the increase of the church to his labors. The lady who has collected the sums sent for the support of br. Vignal has notified him that she may be unable to send him more. He ought by all means to be supported and retained in the work, and particularly at the present time, when the aged colporteur, br. Vornière, is disabled by infirmities.

It would be premature for one who has not resided at Paris and become thoroughly acquainted with the character of the population of the different quarters, and with the members of the church, to attempt to give an opinion as to the best position for a chapel for our brethren. But it will not require much observation to convince that the present position is not a wise selection, near the Palais Royal, Tuileries, and Exchange, where rents are extravagant, and the poor and middling classes live. The only advantage claimed for it is that it is central; but it is the center of an immense circumference, Paris now numbering nearly two millions of inhabitants. For the same amount now paid for this room, a whole house might be hired in the less expensive quarters, or two rooms in two opposite parts of the city, so that those nearest to these places could attend with more ease than they can reach the present location of the meeting-place.

Speculation in lands and houses runs as high in Paris at present as in the United States, and it strikes me as unwise to make any movement towards a purchase and erection of a meeting-house now. While we ought to keep this purpose in view, and prepare for it, neither the prices demanded for land and building, nor the state of the church warrant any immediate action. One of the reasons assigned for the choice of the present position is that English and American Baptists, sojourning in Paris, might unite with the French church. For many reasons I do not think it wise to endeavor to unite them frequently. The large majority of the members of the French church are very poor, and cannot harmonize with what they deem Christian self-denial what they rate as extravagance in English and American Baptists. This union is much more likely to breed a feeling of dependence on the part of the church than to spur them on to greater missionary work. Our strength in Paris should be spent for the French, and not frittered away between English-speaking visitors and the French.

Lyons. — When Dr. Devan left Lyons, twelve years ago, the church numbered hundred and six. After him the fold was ravaged by a wolf, the meeting-house was destroyed, and the church scattered; but about twenty have remained faithful. With a pastor, visited once in three months by one of the pastors from Northern France, between 300 and 400 miles from Paris, with very little sympathy, they have remained steadfast in their first love. They meet in a room in a brother's house, and read Scriptures, and sing, and pray, and exhort one another, "building up themselves in their most holy faith, and looking for the mercy of our Lord Jesus Christ." Lepoids and I visited them on Monday night, having passed the Sunday at Étienne. There were between forty and fifty present, — some fine young men, one who had been a Roman Catholic priest, and nowhere have I seen a more earnest audience than at Lyons. They are Baptists who have been tried in trial and proved, and we should not delay in putting a good man in Lyons, who will

faithful pastor to the church, and make this Manchester of France the centre of missionary work. The brethren and sisters greeted me with unfeigned joy. They thought they were utterly forgotten in America; but they could never forget that to the liberality of Americans they owed the good tidings brought to them, and begged to convey to the Committee in Boston and to the Baptists of America the expression of their deep gratitude. O, for a true missionary for Lyons and Middle France. At last in ages past has been watered with Baptist blood. Shall we not lay claim to that promise?

The church at St. Étienne, 60 miles from Lyons, which is the Birmingham and Sheffield of France, the centre of the ribbon and cutlery manufactures, has, like that at Lyons, been left for years without a pastor. There are now fifteen members. They are day-laborers in the manufactories, and of course poor. They hire an attic room, and there meet on Sundays and during the week. Their means are not sufficient to enable them to do more than hire this room. They begged me to represent their case to the friends in America, and, if possible, to obtain a man of God to devote his time to the preaching of the gospel; saying that, while they did the best they could to instruct one another, they were conscious of the poverty of their teaching, and for themselves and others desired better and constant instruction. There are several candidates for baptism both at St. Étienne and at Lyons, the fruit of the labors of the brethren. About ten miles from St. Étienne live an aged brother and sister, between sixty and seventy years of age, who walk in to this meeting.

And let me remark here that these two churches settle a most important point of inquiry. All the other Baptist churches in France are supported by contributions from America. Suppose that support were entirely withdrawn, will Baptist principles be cherished? Or are they only a forced growth, destined to wither when exposed to a severe trial of poverty and entire self-dependence? As a positive and decided affirmative answer to the first question, the small churches of Lyons and St. Étienne come of the highest interest to us. They have stood the shock of loss of pastors, of the ravages of false brethren, of deprivation of assistance and of consciousness of sympathy, and they, with diminished numbers, have lived and are living now. These churches, better than any or all others, settle in my mind the question of "the desirability of enlarging missionary operations" in France. An active pastor for Lyons and St. Étienne, or, better still, a pastor and a colporteur, could do a vast work there, which would be felt throughout Middle and Southern France.

Views of Doctrine. — With one accord the pastors and churches are strongly Calvinistic in doctrine, using that term in its best expression. Relying on the sovereign grace of God for all things, they preach to all the blood of atonement as the only means of redemption revealed by God, and urge their immediate acceptance of this gracious offer.

Discipline. — Though the French brethren know far less of the German Baptists than we do in America, they, like them, are most stringent in discipline. Not only assent to doctrine, but a life of purity, manifesting the doctrine, is demanded for entrance and continuance in the church. There is far keener scrutiny into the lives of members of the church than is customary with us. The Sabbath is observed with the strictness of ancient Puritan days, and a failure to observe it with strictness is cause for exclusion from fellowship. No member is permitted to marry an unbeliever. Transgression of this rule is also cause for immediate exclusion. An absence for several Sundays from public worship is inquired into, and if without good excuse, is made a matter of discipline. The Baptists are known by their pious lives.

Pastors. — All of the brethren have a good report from all who know them. They are truly pious men, who preach Jesus with faithfulness and assiduity, and when we remember whence they came, — from the intense darkness of Roman Catholicism, — without any proper training for the pastoral office, with small means of education, and behold them now with their clear views of Christian liberty, their firm convictions, and yet gentleness towards others who differ from them, we are amazed at the marvellous grace of God. We can most thoroughly rely upon their sincerity and conscientiousness. They may differ with us in judgment and be wanting in aggressive boldness; but they are transparent in their honesty of purpose and singleness of devotion. They all lament that they have not enjoyed a better education, and regard the lack of any funds for educating their young men as one of the most serious hindrances to the extension of the work. To send our young brethren of France to be instructed in the open-communion Baptist colleges of England is to prepare for the certain destruction of all our churches in France.

Why have not our churches in France increased with greater rapidity? The

pastors are earnest, faithful men; the churches love sound doctrine, and are in discipline. There is an immense field around them; yet the increase is very small. First of all, while God has owned and blessed their labor, He has not granted the churches any Pentecostal seasons, like those experienced in Germany and Sweden. With very few exceptions, all the members of French Baptist churches have been won from Romanism. Our churches are in their infancy; yet their average membership is as high as the average membership of the other Protestant churches of France — their average increase, much greater. Compare the labor expended in France by Baptists, the whole amount spent there in sustaining missions, and the number of workmen, with the mission in China, Assam, Siam, or Telooquo, and the French mission will not suffer by the comparison. The French brethren bear a similar relation to the work that native helpers do in oriental lands. It is well nigh impossible for Frenchmen to throw off the chains of authority in the form of old customs and usages, and of true freedom, in the American sense, they have no idea. Whether in the form of the directory, the republican committee, the king, or the emperor, it is always the same pure and simple that rules the land and makes itself manifest from the lowest peasant man, or court, up to the privy council. But our Baptist brethren by their education are educated to better ideas of true liberty; and if the pastors should give the opportunity, every one able to do so would gather his little all together and emigrate to the United States.

Then, too, American Baptists have stood in a different relation to the French mission from that to the German mission or the Swedish. In both these latter there have always been men who could write and speak English perfectly; men who were well known in England and America; who by their personal presence and appeal had enlisted the warm sympathies of a large number of Baptists in both these lands. In the French mission has been more foreign to us than any other to which we have contributed. There is no brother there who can write English so as to express his thoughts correctly. Two of the brethren have been in England; but neither speaks English with the fluency of Oncken or Wiberg. They must communicate with us in a tongue foreign to us, as we communicate with them in a tongue foreign to them. We should find a similar difficulty with either the German or Swedish missions if the English-speaking Germans or Swedes in these missions were removed. In dealing with our oriental missions, we communicate with men who do not understand our thoughts and feelings; and yet, from the very different conditions under which we and they live, it is sometimes the case that, with the best intentions on both sides, misunderstandings will and must arise. Is it strange that the same should occur between those who are foreign to one another in modes of expression, and in the whole course of life? It would require years of residence in France for an American to learn the French character so as to sympathize with it fully, and know when and where to strike. God has not given to those churches a leader like Oncken or Wiberg. The great preachers of the truths we hold do not yet arise. Can we doubt that if we continue working and praying, God will send a Moses, an Aaron, a Joshua? He has owned those churches for his own, and he will not fail in faithfulness to them. In a conversation with br. Le Breton he said, "These churches have done nothing as yet for the support of their past time may come in God's providence when the Committee in Boston from very small funds may be unable to send any sum to France. What will become of these churches?" He said immediately, "I have learned to do it before this, and I will do it again — go to work with my hands for my bread, and preach too, and wait for the blessing."

Meeting-houses and Titles. — Any person, native or foreigner, may acquire a valid title to land and buildings on it in France, and we could hold our meeting-houses only by vesting the title in some person who would give a quit deed to the Society. On the death of this person, the title would have to be transferred to some one else, who would do the same again; and the charges on the transaction would be the same as if this were an inheritance. The title to the land and house at Chauny is in Mr. Willard's name, and the papers are now in Mr. Willard's hands. This should be attended to, and the papers remitted to br. Cadot in Constantinople, since difficulty has already arisen for want of these papers.

Young Men for Pastors and Evangelists. — Twelve years ago, there were twenty young men workers in our mission in France. At that time a crisis occurred in the affairs of the Society, and all but five were compelled to leave the work for want of funds. Of the best men we had there left France for the United States, br. Foulon

land, Illinois, among the number. And since that time there have not been funds enough to assist any young man to obtain even the beginning of an education. All desired to work for God have been compelled to enter the service of some of the or Bible Societies. We have, up to this time, lost, with the exception of two, Cadot and Vincent (brothers-in-law), all the young men who have been converted to our churches and who desired to work in God's vineyard in France. There is now young man, who is very highly esteemed by his brethren, who is pursuing his studies at Regent's Park College in London; but it is futile to expect a young man to come out from that institution, — however excellent in other respects, — agreeing with the Baptist churches of France in our views of admission to the Lord's Supper. Besides, it is a very poor preparation for active service in France, to educate our young men in a foreign tongue. They do not improve their French, and are drawn away from the course of French thought. If there was the proper man at Paris or Lyons as pastor, he could, with very little extra labor, watch over and direct the studies of young men preparing for the ministry, while they obtained the instruction they needed in French, Latin, Greek, or Hebrew, in the great schools of either of those cities. That is needed for our young Baptist brethren is, not so much such a theological education as is given at Newton or Rochester, as a course of elementary instruction in French, like that given in English in our best public schools, and a training in knowledge of the Scriptures. Should God send us young men who have already enjoyed a liberal education, they should have all the advantages of a thorough theological course. It would be unwise to attempt to pass through the same course all who may be given us. At present we have no French pastor who could thus satisfactorily supervise education of young men.

In this connection I ought to say that the French make an unnecessary distinction between colporteurs and evangelists, one which involves a double expense, and I do not see that it is productive of any corresponding benefit. A colporteur must have a license (costing some \$4) to sell books; he visits from house to house with his books; he must talk about Jesus in order to engage the attention of people. Our colporteurs are faithful preachers of Jesus. They preach, and sell or give away tracts and Bibles and Testaments. But the evangelists only visit and talk of Christ, and now and then give away tracts; they never sell them. A colporteur is really an evangelist, who also sells good books; but an evangelist is not a colporteur. In France, the evangelist is an intermediate grade between the pastor and colporteur. I hope that the brethren in France will see the futility of preserving this intermediate grade, and make all those who are qualified, pastors, and continue their work with pastors and colporteurs.

State of the Protestants in France. — There are three large bodies of Protestants in France, — the National Reformed Church, supported by the State, and Presbyterian in form and confession, the Lutheran, also supported by the State, and the Independent Reformed Church, which does not receive any support from the State.

The statistics are: —

	Pastors.	Houses of Worship.
National Reformed Church has	661	895
Lutheran	303	392
Independent	98	195
Total,	1,062	1,482

The National Reformed Church is torn by internal dissensions between materialism and a partial orthodoxy. It is generally agreed that the Rationalists are in the majority, and the so-called orthodox inherit the necessary evils of a state establishment. The pastors have little sympathy with the people, and, assured of their position and salary for life, feel little inducement to diligent labor. They are State officials, to preach once on Sunday, and to perform baptismal, marriage, and burial services, and there duty ends. There are exceptions to the rule; but they only serve to illustrate the rule more plainly.

The Lutheran Church resembles the National Reformed in everything except its confession of faith, — which is that of Augsburg.

The Independent, or Free Reformed Church, differs from the National Reformed Church in rejection of aid from the State, not in form or confession, but presents more of earnest Christian life than either of the Protestant churches which are aided by the State. It is of comparatively recent date, and its growth is rather the measure of dissatisfaction among Protestants with the National Church than a test of its missionary work and spirit; for those who join it, with very few exceptions, were Protestants in the National Church. Upon the Catholic population it makes little impression.

In both the National Reformed Church and the Independent Church, infant baptism is losing its hold on the convictions of pastors and people. Some of the pastors have written against it with power; and yet, strange to say, continue to practise it. In a confession of faith, agreed upon by four of the Independent churches, it is stated, "Those who made profession of faith in Jesus Christ were baptized and added to the church." "Accordingly we reject every mode of admission which does not rest upon a personal and explicit profession of faith, a profession not disproved by the life." "The act of initiation is baptism." "As regards the different questions which have been raised as to the mode of baptism, and the time when it shall be administered, each brother must act according to his knowledge." "Parents, who believe their infants should be baptized, must act according to their light." This is only coming towards the light; may God grant that they shall come to it.

The Rev. Marc Robineau, a nephew of the Monods, has been pastor at Angers. He was in the National Reformed Church, but discovering no authority in the Bible for infant baptism, he discontinued the practice and was dismissed. He then became pastor of a little flock who have, for the most part, been admitted to the church on profession of faith and scriptural baptism. A new meeting-house was built with a baptistery in it. He has lately been called to a church in Paris, and has accepted the call. Gradually his views have harmonized with ours. He is in entire accord with us, except on one point. He thinks it would not be wrong for him, or for others of his church, on special occasions, to participate in the Lord's Supper with those who have not been baptized, when he or they were satisfied that the participants were believers on Jesus. He would not admit such persons to his church, thinks the proceeding even in special cases irregular, yet does not find it in his heart to refuse such participation. Yet he says he feels that we are more truly right. Should God give him views in harmony with us, he would be a great accession to our ranks, and would be just the man to lead our young men in their studies.

Conclusions. — We cannot think of any abandonment of the French mission for any reason that would not be equally valid against other missions which we have no thought of abandoning. A wide and inviting field lies open before us. We are apt to regard the French character as little given to intense conviction; but the history of Romanism in France proves the contrary, while the history of French Protestantism is one of the most glorious pages in the record of the Church Universal. To desert — nay, not to sustain, with funds and true sympathy, brethren and churches who have stood so firmly and battled manfully, would be a measure difficult to be justified by American churches.

Yet we have but a small sum comparatively to expend on France. How shall we make the best use of it? In the first place, in new movements in the future seek for centres of population in which to make new stations. We have now two good men and one colporteur within six miles of each other, — at Chauny and at Lafère, brs. Cadot, Boileau, and Ferret. Could one of these pastors be disengaged and sent to Lyons, it would be a great gain; for the other pastor, with the colporteur, could easily attend to both the churches. Of the two, br. Cadot is the man of most aggressive force. Strasburg, Marseilles, Bordeaux, and Havre are great centres of population and trade, and ought to be occupied as soon as we have the men to send there.

A moderate sum ought to be expended yearly in the publication of denominational tracts, short and weighty. The few denominational tracts now possessed by the brethren, are the remnants of publications of years gone by, and not suitable for distribution at present.

Particular attention should be paid to keeping and training the young men God may give us. It would be far better to allow them a moderate sum to live in Paris, under the care of one of the pastors there, and obtain an education in French than to send them out of France to be instructed. To speak their own language correctly and to know what the Bible says are the two most important acquisitions for them. We have little idea of the wide difference of dialects in France, each differing greatly from the others, and all differing from the French of educated men. In this country we all speak one language, with very slight differences in accent or meaning given to certain words; but in France good French is seldom heard outside of the most highly educated circles. Still the people everywhere demand that in the pulpit and the theatre and the tribune, good French shall be spoken. And, for this reason, it is necessary that our young men should be instructed in French.

I cannot close this report without saying that everywhere, and by all the brethren and sisters I met, I was earnestly requested to convey to the Committee in Boston, and

to the Baptist churches of America, the expression of their heartfelt gratitude for all that had been done for the Baptist churches of France. Under God they felt that they owed their conversion to them, and they constantly pray for God's richest blessing upon them. They feel sad that they are compelled to look for aid from without ; but they trust the day is not far off, when they will be able to support the work in France, and give to others.

I thank God that I have been permitted to mingle with these brethren, to learn their simplicity, faithfulness, and purity of life. It has afforded me another proof of the inherent vitality of the principles we love ; added another assurance to the promise that though we sow in tears we shall reap in joy ; impressed more deeply upon me the Saviour's words, "It is more blessed to give than to receive ;" and brought vividly before me the beginning of the Christian Church under the preaching of Jesus and his apostles ; they gave without charge, freely, the precious gospel which was to remain forever, — by which we have been saved.

I did not deem it wise to attempt an investigation of the state of Italy, and "the desirableness and feasibility of enlarging missionary operations there ;" because we have too much to do in Germany, Holland, Sweden, Switzerland, and France, before going beyond. And, as I do not understand Italian, a cursory observation would have furnished no trustworthy conclusions to the Committee. If we can enlarge our work steadily and strongly in Switzerland and France, we shall prepare the way for advancing towards Italy and Spain.

Should the Committee who have honored me with their confidence desire a more detailed report on any special subject, I shall be most happy to communicate whatever information I have gathered touching their inquiries.

I remain,

Very respectfully and truly yours,

HOWARD OSGOOD.

ACTION OF THE EXECUTIVE COMMITTEE ON THE REPORT OF THE FOREIGN SECRETARY.

At a meeting of the Executive Committee held on the 25th day of January, the Foreign Secretary concluded the report of his visit to Europe, when the following minute was entered on the records : —

"The Executive Committee, having heard the report of the Foreign Secretary of his visit to the European Missions, are profoundly convinced of the wisdom of the Board of Managers in providing for such a survey of those missions, and of the eminent fitness of the Secretary for such a service.

"The Committee also express their entire approbation of the labors of the Foreign Secretary, in said visitation, as in every respect judicious and faithful. The Committee regard the information collected by him as invaluable in guiding their superintendence of the European Missions."

ACTION OF THE EXECUTIVE COMMITTEE ON THE REPORT OF MR. OSGOOD.

On returning to New York, Mr. Osgood soon found himself in a situation which made an early settlement of the question of his permanent connection with the Missionary Union extremely desirable. Other important openings were before him, and there seemed a necessity for prompt action both on his own part and on the part of the Executive Committee. He stood ready to obey the call of duty, whether in Europe or in the United States. Under these circumstances the whole subject was assigned to the Executive Officers, who on the 10th day of December presented through the Home Secretary the following paper, which was unanimously approved by the Committee. Had circumstances admitted of delay, the advice of the Board of Managers would have been sought.

“The Executive Officers, to whom were referred the Report of Rev. Howard Osgood on the state of the French Mission, and the appointment of Mr. Osgood to missionary service in Europe, respectfully report:—

“That they have given careful attention to the clear and comprehensive report of Mr. Osgood’s observations during his recent visit to the various stations of the French Mission. Of this report it is sufficient to say that it evinces on the part of your messenger great industry, good judgment and a hearty appreciation of the French brethren and of their work, and that it contains information which will prove highly valuable in the future management of the mission.

“In reference to the appointment of Mr. Osgood for missionary service in Europe, your Committee are confronted in the outset by the question—In what capacity, and for what purpose, shall he be sent, if sent at all? If it were deemed practicable for him to go to France as a preacher of the gospel to the French people, as a practical worker in the daily routine of missionary service, the case would be more simple, and the reasons for sending him out would at once be obvious. But for such service Mr. Osgood deems himself unqualified, on account of his imperfect mastery of the French language, and for other causes. This kind of service, then, being out of the question, the only other form which his labors could assume would be that of a general superintendency of our mission work in France and in Europe. It has been thought that he might reside at Basel, keeping his eye on movements in France, Germany, and Sweden, and being ready to set on foot measures for evangelical efforts in Italy soon as the right time for such efforts shall come. In this arrangement reference would be had to the education of young men for missionary service in Europe, at one of the most renowned Christian schools of modern times. But on a closer inspection of this whole scheme it is very doubtful whether we could wisely or even safely avail ourselves of the advantages of the Missionary Institute at Basel for our young French and German preachers; while, so far as Sweden is concerned, such a measure, as well as the superintendency of missionary work involved, would be wholly unnecessary. We have a school already established in Sweden, which in a manner provides for the present wants of our mission in that country, and which is destined to grow as those wants shall increase and become more clearly known. And Messrs. Wiberg, Broady, and Edgren are not only Swedes among Swedes, but also thoroughly Americanized Swedes; and consequently fully acquainted with our plans of working, and with the temper of our people. Either of them is as competent to become a reliable medium of communication with the Executive Committee as any one we could send out from this country.

“As relates to Germany, this plan of an American superintendency would probably be wholly impracticable. The leaders in the great and noble work which has been effected in that country, might regard such a plan as an unwarrantable interference with their freedom or with their authority, and it would be more likely to lead to embarrassing complications than to higher efficiency. Besides, it might be regarded as a matter of doubtful propriety for the Missionary Union to assume

any so exclusive property in this German Mission wherein so many others have wrought for God and the truth.

“ We seem, then, to be shut up to France in any arrangement that may be made in this direction. It ought to be stated here, that the brethren in France, without a dissenting voice, so far as we have heard, plead for the appointment of Mr. Osgood to exercise supervisory functions in reference to the missionary work in that country. We have no reason, therefore, to apprehend any such embarrassment on this ground as we might reasonably anticipate in reference to Germany. But on a careful examination of the present state of the work in France, as particularly set forth in the very lucid report of Mr. Osgood, and on a careful estimate of the expense of such an agency in that country, your committee are of the opinion that it is unadvisable to appoint a superintendent of the Mission in France, and that the whole subject ought to be dismissed for the present. In submitting this conclusion the Committee desire to state that they have been influenced by no misgiving in reference to the fitness of the Rev. Howard Osgood for the proposed service. On the contrary, they have been so fully impressed with his zeal, prudence, clear judgment, and fervent piety, that they deeply regret that the Union cannot avail itself of his personal service in this, or in some other field of Christian labor.”

RESPONSES FROM THE MISSIONS.

It seems fitting in this connection to place before the Union some portions of letters called out by the visit of our brethren. The letters were addressed to the Executive Committee.

The first is dated at Stockholm: —

“ The members of the Missionary Committee in Stockholm feel themselves unable to express the feelings of obligation, gratitude, and thankfulness, which they entertain to you, under God, for that sympathizing interest, that sacrificing love, and that vigilant care, which you, through Jesus Christ our Saviour, have been led to show for us, for our country, and for the work of evangelization amongst our people. Of these your Christian sentiments you have now given us new and reviving proofs by sending to our distant shores your fellow laborer in the Lord, our dear and revered brother, Dr. Warren, and with him your warm wishes and your ardent prayers for the work amongst us. His commission has been felt by us as a commission of love and Christian brotherhood, and it may be allowed us to say, his presence amongst us has refreshed our hearts, kindled anew our love to our trans-atlantic brethren, given us new impulses to the work before us, and made us more conscious than ever before, of our responsibility and our indebtedness to the Lord and to you. Upon us all, and upon every one of our church members, his visit has left a deep impression, and the sweet communion they have been permitted to enjoy with him, will never be forgotten. They send with him a thousand prayers and their affectionate salutations. And we express our firm belief, that the results of your sending this dear brother over to us will prove extensive and salutary in the highest degree. May the God of peace guide him safely wherever he goes, and may the grace of Jesus and the influences of the Spirit abundantly rest

upon all of you. To Him, the triune God, we will ascribe all the glory."

The next is from the pen of Mr. Köbner:—

"The church at Copenhagen has unanimously voted that thanks should be given to the Executive Committee, for having sent Dr. Warren to Denmark, in order to inform the Committee about the condition and the wants of the Lord's cause there, and to comfort and encourage the laboring brethren. This has been done to our great joy and satisfaction. Brother Warren remained a Sabbath in this town, preached to our congregation, and gained the hearts of all who love Jesus. I am convinced that by this visit the old dear connection between the Danish Baptists and their American brethren has been strengthened and revived. Thanks to the Lord."

Dec. 7th, Mr. Oncken wrote as follows:—

"Long ere this I wished to have tendered you my most grateful thanks, for having complied with my request to send a deputation to attend our last Triennial Conference, but the ever increasing multitude of my duties here hindered me from doing so. Permit me now to offer you my very cordial thanks, and to assure you that you have not only gratified my own personal wishes and those of my fellow laborers, but that your worthy representatives have made a lasting impression on all who have seen and heard them.

"Two better men you could not have sent, men just fitted for the work for which your Committee had appointed them. Their matured advice and wise counsel will long be remembered, and their assurance of deepened interest in the mission assigned to us in Europe, an interest which, we feel assured, will be shared by all the beloved brethren composing your Board, encourages us to hope that all the pecuniary aid in your power will be rendered to us, so that we may enter on the new fields ever opening before us. Your excellent Secretary, having seen a little of what God, by very feeble instrumentality, has accomplished in this country, will be able to give you many interesting statements, so that your hearts will be filled with gratitude towards God for having honored you to sustain this glorious work.

"Brethren, you have nobly aided us, when we were lying with the work of God in the open field, persecuted both by civil and ecclesiastical powers. God has watched over us during this dark period, and enabled us to stand by our colors in the evil day. We have now entered on an entire new era; the whole continent is opening before us. Our liberty in Germany has greatly increased in consequence of the last war, so favorable to Prussia. But what is still more surprising is that Austria, from which the gospel was till quite recently excluded, now repels the Concordat, and throws open her gates for the entrance of the gospel of Christ. Russia and Poland demand our special attention, and I trust, should the Lord prolong my life for a few years, to have the joy of seeing churches planted both in the southern and northern provinces of that vast empire. Yet, without powerful aid on your part, we shall not be able to accomplish all the work to which God in his gracious Providence calls us. May our risen Lord, who gave Himself for us, so constrain us by His love, that from our mutual missionary

bors, a blessing may flow out towards millions of precious souls, who all through endless eternity bless Jehovah for this instrumentality."

To the above must be added the joint communication of the French pastors:—

"We wish to express to you our profound gratitude for all your kindness towards us,—after having for so many years supported us, our families, and our beloved churches,—in sending us also the beloved brethren, Dr. Warren and the Rev. Mr. Osgood, to inquire into our wants and to encourage us in our work in France.

"By their kind words these dear brethren have done us good, and we wish to testify also our lively gratitude to them. But will you allow us, honored brethren, as we have already done to your deputation, to express also to yourselves our wishes, and respectfully to lay before you our wants?

"1. We desire that an American missionary may be sent to France to be among us a counsellor, a guide, a sympathizing and fraternal helper in the difficulties of our work, and a benevolent mediator between us and our brethren in the United States. In this relation we should be glad to welcome the Rev. Mr. Osgood, the worthy brother with whom we have recently become acquainted and learned to esteem him, and who was sent as your deputation.

"2. We need a chapel at Paris as soon as possible, to give more stability to our work, and to exercise the necessary influence among our people, as well as to meet the wants of the church;—a chapel, not sumptuous, but simple and convenient, in a populous portion of the city. Our brethren in the Departments feel equally the need of convenient places of worship.

"3. We desire also that the future pastors of our churches should be better instructed, that they should receive a regular and complete theological education, that they may stand on as high a level as the educated men of our times, and that they may do more good by reaching all classes of our population.

"We think a pious, prudent, and competent laborer is needed to operate in Lyons and St. Etienne, and to travel all through the south of France, to propagate our religious and ecclesiastical principles and to prepare in that region a wide field for the future. For that work our unanimous choice has fallen on br. Cretin, the oldest and most experienced among us all.

"Two brethren now engaged in the work, Messrs. Vincent and Ferron, are at present supported by English friends. We should be glad to have them sustained by the Executive Committee, should the funds from the present source be cut off.

"Be pleased, honored brethren, to regard these requests with favor, and accept anew the assurance of our profound respect and brotherly devotion in Jesus Christ."

MISSION TO FRANCE.

PARIS. — Rev. Messrs. A. DEZ, and V. LEPOIDS. Messrs. VORNIERE and VIGNAL, colporteurs.

CUISE-LA-MOTTE (formerly Verberie). — F. LEMAIRE.

LAFERE. — J. BOILEAU.

CHAUNY. — A. CADOT. Mr. Veron, colporteur.

DENAIN. — J. B. CRETIN. Mr. Ferret, colporteur.

The work of the mission in France has continued to prosper, though under some embarrassments. The health of Mr. Dez has improved, but he has still been able to give only a part of his time to the work. Mr. Vignal, the Bible colporteur in Paris, has also been seriously ill, so that he has been laid aside from labor, but he is convalescent.

In Paris and vicinity the year has been crowned with blessings. Numerous opportunities of proclaiming the gospel were afforded in connection with the great Exposition. Converts have been added to the church, and the members generally continue faithful and zealous. Many Catholics have been led to search the Scriptures, and some of them have embraced the gospel. The meetings on the Sabbath are well attended and encouraging. Weekly religious services have also been held in three different quarters of Paris, which attract the people from great distances. The Sabbath-school is encouraging, and the parents seem anxious that their children should enjoy the benefit of it. Many pious persons, members of other denominations, are seriously examining the principles of the Baptists, and seem to be making progress in the direction of a Scriptural practice.

The work in Chauny and vicinity is encouraging. The number of hearers is increasing. There are new cases of seriousness, and the work of grace is advancing. The Sabbath-school is in an encouraging state; five of the members have lately become hopeful disciples of Christ. About two hundred and fifty meetings have been held during the year, and from twenty-five to thirty pastoral visits made every week. Cities, villages, and hamlets, where there are friends to be visited number full thirty-three. Since the reöpening of the chapel in February, 1866, the work has received a new impulse. Meetings are held under encouraging circumstances at several outstations. At Caillonel several hear the gospel with interest. At Cuts some appear to be not far from the kingdom of God. The priests of the Catholic Church maintain their opposition, though the reöpening of the chapel has put it out of their power to do the brethren harm. Many obstacles still stand in the way of the work; among the principal are the prevailing spirit of infidelity and religious indifference, the ignorance of all classes in regard to the gospel, and the question of Sunday labor.

In Soissons the Divine blessing attends the labors of Mr. Veron. In fifteen villages adjacent, doors are open and the people are ready to listen to the message of salvation. Protestants are regarded with less suspicion than formerly, and new hearers are constantly found in attendance on the preaching of the gospel. The members are increasing in numbers, and they feel it their duty to labor for the welfare of the little flock.

The church in Lafère has made little perceptible advancement during the year, though very many have heard the word, both through preach-

d conversation. There are some hopeful cases. Mr. Ferret, the
 teur and preacher, has labored zealously and devotedly in this

His visits extend to fifty or sixty communes, and a hundred and
 y new places are open to him, where he is sure of being heard
 attention. Many of the meetings held by him are numerous
 ed. The Sabbath-school enjoys the superintendence of a pious
 of the garrison.

work at Denain meets with constant opposition from the Catho-
 rgy, but the Divine blessing has attended the preaching of the
 and several have been added to the church. There is great de-
 for religious tracts. Preseau is in a promising condition. At
 es there is little progress. The members and inquirers at Pas de
 are annoyed by persecution. At Bruay there is a great demand
 angelical effort. Mr. Cretin, has written several controversial
 on the principles of our faith, the circulation of which, if printed,
 nks would result in great good.

church of Cuise-la-Motte has enjoyed a year of blessing. The
 ers are all poor, but they have remained faithful and have shown
 amendable liberality. Several have been hopefully converted,
 ore will shortly be baptized. A revival of considerable power
 en enjoyed in St. Sauveur. Meetings are held in the adcent
 es, and everywhere the gospel is welcomed.

om the churches of Lyons and St. Etienne in Southeastern
 e, no tidings have been received.

of the brethren writes — "Evidently if we compare our success
 he efforts put forth, we should have reason to be discouraged.
 e ought not to be disheartened when we remember that a single
 worth more than the whole world. Surely all our pains and toils
 ars are no great matter; but the faithful souls who have joined us
 great price in the sight of God."

the following table shows the present state of the work in France.

STATISTICS OF FRENCH CHURCHES.

CHES.	MINISTERS AND COLPORTEURS.	ADDED.		Restored	Dismissed.	Withdrawn.	Excluded.	Died.	Total.	Contributions.
		By Baptism.	By Letter.							
....	A. Dez, V. Lapolda									fr. c.
	Messrs. Vignat and Vornière, colporteurs.....	6	..	..	4	..	..	..	72	2,017 90
La-Motte, Early Ver	F. Lemaire.....	3	1	3	..	..	..	..	57	461 15
.....	H. Boileau .....	..	2	..	..	..	..	..	98	801 ..
.....	A. Cadot.....									
	Mr. Veron, colporteur.....	5	1	3	..	..	3	1	74	734 56
.....	J. B. Cretin.....									
	Mr. Ferret, colporteur	11	..	..	..	3	..	..	72	310 ..
8.	.....	25	4	6	4	3	3	1	373	4,124 61

MISSION TO GERMANY.

HAMBURG. — Rev. Messrs. J. G. ONOKEN, J. BRAUN, and C. SCHAUFFLER.

BERLIN. — Rev. G. W. LEHMANN.

COPENHAGEN. — Rev. J. KOBNER.

The work of the mission in Germany and countries adjacent has carried forward as in several years past, with equal energy and encouraging success. The visit of the Foreign Secretary was an of great interest to the brethren in Germany, and his letters, published in the papers in this country, have presented such account of the work of the Union as to render the usual details unnecessary.

The churches connected with the mission in Germany are embraced in four Associations, viz., the Northwestern, the Prussian, the Mecklenburg and Southern, and the Danish. These all hold their annual meetings for the purpose of mutual encouragement and counsel and for worship.

New chapels have been dedicated to the service of God, during last year, in Hamburg, Aug. 11, in Dirschau, Prussia, Sept. 1, and in Copenhagen, Denmark, Oct. 13. Immediately after the dedication of the chapel in Hamburg, the Triennial Conference of Baptist churches in Germany was held, continuing ten days. Various subjects were disposed of, relating to discipline, the reciprocal rights of pastor and churches, the proper support of ministers, etc. At the same time young brethren, one expecting soon to leave as a missionary to the Germans in South Africa, the other to be sent to China, — laid out their desires and plans, and received the hearty sanction of the Conference. The impression made by the assembly upon a spectator was that they are a body of living, earnest men, whose labors are destined to have a glorious future.

Interesting revivals of religion have occurred at various places. Among these one of special power was enjoyed in Goyden, in Prussia, resulting in large additions to the church. In October last this church celebrated its twelfth anniversary; more than six hundred have been baptized in connection with the church since its formation. In Koenigsberg and vicinity, 141 were baptized during the last year.

The churches in Denmark number seventeen or eighteen, with a total of fifteen hundred members. The work in Denmark began in 1840, and during the period that has since elapsed, many have been baptized and many have emigrated to the United States. One church has sent several small colonies at various times to Illinois, Wisconsin, and one of them taking their pastor with them. The churches are located at various points, in all parts of the kingdom. The church in Copenhagen, formerly two bands, but now united, have erected a chapel during the year past. More than 500 have been baptized in connection with this church during the last twenty years. The present number is over two hundred and fifty.

The work has been carried forward in Turkey, among the German colonists, with much interest and success. This dark empire is the seat of a colony composed entirely of Baptists, numbering forty church members. The entire number of Baptist church members in Turkey is not far from one hundred.

There is an important movement in Bulgaria, among the hills, and so in the German colony at Odessa and vicinity. The Mennonites in this region are calling for religious books, and many new laborers, should they receive support, would find fields of usefulness ready to their hands.

The largest church in connection with the German mission is that of Lemel, which numbers 1,524 members. A large part of these persons reside beyond the frontier, within the limits of Russia. In the latter country the work is very encouraging, and extends itself east and north, towards St. Petersburg. Hundreds have been baptized within the last year.

In a recent letter, Mr. Oncken says — “What calls for our loudest thanksgivings to our exalted Lord Christ is the fact that He has given rest from the hands of all our oppressors and persecutors. The change is overwhelming. For upwards of twenty years I made all my missionary tours under the cover of the night, and in our little republic Hamburg I had to preach during this time behind locked doors, for fear, not of the Jews, but of Protestant Lutherans. Now we can move freely in every direction. The table has been turned. Those who attempted to bind the Lord’s people, as the king of Hanover, the prince of Hesse Cassel, etc., we have bound, as it is written — ‘To bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgment written. This honor have all his saints. Praise ye the Lord.’”

The churches in this field are greatly in want of convenient chapels; and, the members being mostly poor, these cannot be built without foreign aid. Mr. Oncken has obtained aid in England and Scotland for the chapel in Hamburg; but for the erection of chapels in smaller places, help from these sources cannot be expected, and the churches depend upon the help of their brethren in the United States. Perhaps not more than thirty churches in the entire field of this mission are supplied with temples for the worship of God. In Mecklenburg-Schwerin, formerly the scene of bitter persecution, the word is now preached without interruption; but in Hesse, the meetings have been sometimes broken up by the police. The brethren in Poland have also suffered bonds and imprisonment. Notwithstanding hungry souls are coming from every side — “Come and feed us with the bread of life.”

The call for laborers and means in Germany is both interesting and exciting. Mr. Oncken writes —

“The plenteous harvest that invites us in every direction to thrust in the sickle is overwhelming. But alas, we cannot ‘occupy’ because we are too poor to supply the laborers we could send forth with what even the apostles required, ‘food and raiment.’ Our mission churches give to their utmost means; but as yet we have not a single wealthy member in all our churches. Countless opportunities of directing perishing souls to Christ will be lost, unless more powerful aid is rendered us from brethren in other countries, who hold our doctrines and practices as based on the New Testament.”

CHURCHES IN GERMANY, DENMARK, HOLLAND, SWITZERLAND, FRANCE,
POLAND, AND RUSSIA.

CHURCHES	When Constituted.	MINISTERS, TEACHERS, AND BIBLE COLPORTERS.	Stations and Outstations.	Added by Baptism.	Added by Letter.	Restored.	Died.	Dismissed.	Withdrawn or Excluded.	Increase.	Decrease.	Members, December, 1863.	Members, December, 1867.
GERMANY.													
Barmen	1862	W. Haupt & 2 others.....	16	35	11	3	1	5	12	31	-	174	207
Berlin.....	1837	G. W. Lehmann & 5 others.....	57	61	30	10	7	35	33	21	-	207	207
Bernsdorf.....	1857	H. Bernsdorf.....	7	-	-	-	-	-	-	-	-	40	40
Bremen	1845	J. F. Oncken.....	12	8	8	1	-	3	4	-	-	127	127
		J. H. Cording.....	-	-	-	-	-	-	-	-	-	-	-
Bremerhaven.....	1853	B. Wilkens.....	5	9	1	-	-	2	1	-	-	38	38
Breslau.....	1846	H. Strehle.....	6	9	3	-	2	2	7	1	-	136	136
Büdingen.....	1856	G. C. Pauly.....	11	4	-	-	-	-	1	3	-	56	56
		W. Schuff.....	-	-	-	-	-	-	-	-	-	-	-
Cassel	1847	B. Beyebach.....	5	6	4	1	1	3	1	6	-	87	87
		G. Meyer.....	-	-	-	-	-	-	-	-	-	-	-
Dirschau.....	1859	B. Boyd.....	3	8	42	-	-	6	16	23	-	202	202
		A. Lüdecke.....	-	-	-	-	-	-	-	-	-	-	-
Ditzinger-Verlaet...	1865	J. C. Dupré and 3 others...	3	10	-	-	1	2	2	5	-	37	37
Einbeck.....	1843	C. Kippenberg and 2 others...	21	11	4	-	1	3	2	9	-	94	94
Elbing	1859	J. L. Hinrichs.....	14	8	7	1	5	3	7	-	4	178	178
		P. Ammann.....	-	-	-	-	-	-	-	-	-	-	-
Elmsborn	1866	D. Feddersen and 4 others...	13	26	2	2	-	2	1	-	27	71	71
Kleefeld	1854	J. F. Oncken.....	6	1	-	1	1	2	1	-	2	62	62
		B. Wilkens.....	-	-	-	-	-	-	-	-	-	-	-
Fischhausen.....	1859	J. Grau and 2 others.....	12	14	1	4	5	7	14	-	7	215	215
Frohnhausen.....	1845	J. Becker.....	3	3	-	-	3	1	-	-	1	27	27
		H. Bruckmann.....	-	-	-	-	-	-	-	-	-	-	-
Geyden	1855	R. Stanguowaki & 4 others...	26	27	2	7	8	3	14	21	-	232	232
Halle	1840	M. Geiseler.....	16	19	-	-	2	-	6	11	-	121	121
		H. Liebig.....	-	-	-	-	-	-	-	-	-	-	-
Halsbeck	1849	F. Bohlken and 3 others...	12	10	-	1	2	3	2	-	1	108	108
Hamburg	1834	J. G. Oncken and 7 others...	43	72	41	-	11	46	24	32	-	741	741
Hammerstein.....	1843	J. Müller.....	13	8	5	1	4	12	3	-	5	98	98
Hanswehram	1865	S. U. Janasen and 4 others...	8	16	3	-	-	5	3	13	-	81	81
Hanover	1854	H. Bolmann.....	5	11	3	4	-	10	3	5	-	91	91
Heilbron	1847	W. Burger.....	7	6	3	-	2	3	3	-	4	144	144
Harford	1865	E. Scheve and 2 others...	14	13	3	-	2	3	-	11	-	50	50
Hersfeld	1843	B. Beyebach.....	8	23	5	1	5	6	8	13	-	177	177
Ioksohan.....	1862	M. Klumpel and 3 others...	20	42	13	2	6	16	22	14	-	378	378
Jever	1840	A. F. Remmers.....	11	-	3	-	-	-	4	-	1	80	80
Jhren	1840	H. Willms and 2 others...	15	22	7	-	7	12	1	9	-	234	234
Kahlberg.....	1840	O. Vielhör.....	6	-	-	-	-	-	-	-	-	106	106
		T. Wollermann.....	-	-	-	-	-	-	-	-	-	-	-
Kirchheim.....	1863	M. Kammerer.....	2	7	-	-	-	-	-	7	-	7	7
Kölnsberg.....	1857	H. Bernsdorf and 2 others...	38	141	10	9	4	54	16	35	-	335	335
Kotonskan	1863	A. Penski.....	20	43	2	10	3	16	22	14	-	436	436
		F. Curant.....	-	-	-	-	-	-	-	-	-	-	-
Landsberg.....	1862	W. Zeschke and 2 others...	61	8	4	-	2	17	17	-	24	340	340
Liegnitz.....	1840	O. Friedemann.....	6	2	-	1	3	2	-	-	3	51	51
Memel	1841	F. Niemeis.....	14	445	18	22	16	7	47	415	-	1109	1109
		A. Gärtner.....	-	-	-	-	-	-	-	-	-	-	-
Mökmühl	1863	C. Mener.....	3	9	1	-	3	1	1	5	-	43	43
		F. Reichle.....	-	-	-	-	-	-	-	-	-	-	-
Neudorf.....	1865	H. Lindemann and 3 others...	10	1	4	-	1	3	1	-	-	29	29
Oberkauffungen.....	1854	G. Meyer.....	4	3	2	1	0	-	1	-	1	35	35
		H. Brucker.....	-	-	-	-	-	-	-	-	-	-	-
Oederan	1864	M. Geiseler.....	7	6	1	1	-	-	-	3	-	19	19
Oldenburg	1837	H. Weichhardt.....	13	7	4	1	2	5	2	3	-	84	84
		A. Thesmacher.....	-	-	-	-	-	-	-	-	-	-	-
Othfresen & Salzgitter	1840	H. Crausma and 4 others...	22	5	3	2	4	4	1	1	-	119	119
Reetz.....	1859	J. Wiehler and 2 others...	54	75	3	2	11	13	13	33	-	475	475
Reichenbach.....	1853	M. Knappe and 2 others...	13	13	2	2	3	7	1	11	-	129	129
Reitten	1855	A. Baumgärtner.....	32	21	1	-	4	6	15	-	5	403	403
		F. Schürmann.....	-	-	-	-	-	-	-	-	-	-	-
Rumby	1861	W. Weist and 2 others...	23	-	-	-	-	-	-	-	-	37	37
Ruas Prökuls.....	1834	L. Scheffer and 2 others...	11	23	3	7	2	3	9	13	-	202	202
Sage	1853	A. Thesmacher.....	5	1	-	-	-	1	-	-	-	27	27
		C. Haydt.....	-	-	-	-	-	-	-	-	-	-	-
Schleswig	1857	C. Peters and 6 others....	15	9	1	-	2	49	4	-	45	143	143
Carried forward.			777	1204	268	97	142	432	355	342	130	9603	1037

Churches in Germany, Holland, Denmark, Switzerland, &c. (concluded.)

CHURCHES.	When Constituted.	MINISTERS, TEACHERS, AND BIBLE COLLECTORS.	Stations and Outstations.	Added by Baptism.	Added by Letter.	Restored.	Died.	Disclaimed.	Withdrawn or Excluded.	Increase.	Decrease.	Members, December, 1866.	Members, December, 1867.
1. Forward	1857	A. F. W. Hise	777	1804	288	97	142	489	856	842	180	9808	10804
2.	1856	J. H. Altenstein & 8 others	20	1	1	1	1	3	1	1	2	28	24
3.	1867	N. Hansen	9	1	44	-	-	-	-	46	-	-	110
4.	1860	P. P. Schmidt	1	-	-	-	-	-	-	-	-	12	12
5.	1847	L. Schröder	16	15	2	4	1	12	8	-	-	191	191
6.	1846	H. Grothausend	15	10	11	1	4	6	5	8	-	210	218
7.	1849	J. Scheibler	15	19	1	2	3	15	12	-	12	218	205
8.	1854	W. Schultz and 2 others	11	3	-	-	-	10	2	-	9	97	86
9.	1863	W. Weist	7	12	5	-	1	2	4	10	-	68	72
10.	1865	J. Grace	8	1	1	1	-	7	1	-	6	42	37
11.	1854	Mr. Kasendorf	8	9	-	-	2	5	8	-	1	102	101
12.	1845	Mr. Klein	56	27	7	3	14	34	37	-	48	606	558
13.	1856	H. Eppler	9	2	3	-	2	4	2	-	3	67	64
14.	1848	T. Müller and 2 others	7	1	2	-	-	3	1	-	1	47	46
15.	1848	C. H. Krogmann	9	12	4	5	1	8	5	7	-	145	152
16.	1849	G. Andersen	24	14	6	2	5	17	11	11	11	152	141
17.	1854	A. Kamnitz and 8 others	12	2	-	-	1	-	-	1	-	78	79
18.	1854	A. F. W. Hise	11	2	-	-	1	-	-	1	-	12	12
19.	1840	M. Knappe	5	7	5	2	7	30	5	-	28	234	196
20.	1859	E. Ebert	9	6	-	-	3	-	3	-	1	100	99
21.	1845	J. Jørgensen and 3 others	2	14	2	-	1	3	7	6	-	172	177
22.	1863	P. E. Ryding and 4 others	3	10	-	2	1	-	7	4	-	55	59
23.	1860	J. Köbner	20	20	4	3	3	12	16	-	4	214	208
24.	1856	M. Olsen and 3 others	10	3	-	2	1	6	6	-	6	69	81
25.	1867	O. Christensen and 4 others	2	-	18	-	-	-	-	12	-	-	12
26.	1858	L. Jacobsen	9	2	1	1	-	3	-	1	-	18	19
27.	1856	P. Rasmussen	14	12	2	1	6	13	4	-	7	226	219
28.	1840	E. Jensen and 4 others	6	-	-	-	-	-	-	-	-	22	22
29.	1863	A. M. Hansen	5	4	-	2	-	-	1	5	-	85	40
30.	1857	J. Sandberg	9	5	2	-	1	1	3	2	-	74	76
31.	1855	N. Larsen and 2 others	11	2	-	1	-	2	-	1	-	56	57
32.	1865	J. A. Petersen	4	-	2	1	-	4	1	-	1	46	45
33.	1861	L. Henriksen and 2 others	5	-	-	-	2	3	2	-	7	39	32
34.	1867	C. Christoffersen	14	23	1	2	4	16	9	-	1	297	296
35.	1842	H. Nielsen	4	-	1	-	1	1	2	-	3	59	56
36.	1864	L. Henriksen and 10 others	5	14	1	-	-	1	6	3	-	52	60
37.	1864	C. Hansen and 3 others	3	1	62	-	1	1	3	48	-	-	48
38.	1867	E. Teves	5	2	102	-	1	2	4	97	-	-	97
39.	1849	F. Mayer	9	6	16	6	3	154	16	2	-	145	147
40.	1866	J. V. Harnisch	7	9	3	1	-	2	10	3	-	96	102
41.	1861	A. Haag	19	56	2	4	4	5	12	40	-	312	302
42.	1864	J. F. Harnisch	4	20	1	17	3	2	25	10	-	265	265
43.	1863	A. Haag	7	41	14	29	3	13	85	34	-	444	473
44.	1864	G. Schumacher	4	4	14	4	1	-	4	17	-	153	125
45.	1861	K. Ondra	1119	1668	600	196	226	316	632	1234	418	15329	16060
46.	1861	G. F. Alf	19	56	2	4	4	5	12	40	-	312	302
47.	1861	P. Kwert	19	56	2	4	4	5	12	40	-	312	302
48.	1864	W. Schula	4	20	1	17	3	2	25	10	-	265	265
49.	1863	K. Ondra and 2 others	7	41	14	29	3	13	85	34	-	444	473
50.	1864	K. Ondra	4	4	14	4	1	-	4	17	-	153	125
51.	1861	Ministers & Colpo's	240	1119	1668	600	196	226	316	632	1234	15329	16060

SUMMARY.

	Germany	Denmark.	Holland.	Switzerland.	France.	Poland.	Russia.	Total
Added by baptism in 1867..	1,438	107	14	9	9	58	67	1,694
Added by letter in 1867.....	355	85	1	170	8	2	29	640
Restored	118	17	-	6	1	4	50	196
Died	179	80	-	5	-	4	7	275
Dismissed.....	542	98	1	157	3	6	16	823
Excluded and withdrawn ..	451	57	6	28	10	12	68	632
Churches in Dec. 1866.....	64	16	1	1	1	1	3	87
Churches in Dec. 1867.....	67	17	1	8	1	1	3	92
Members in Dec. 1866.....	11,804	1,728	62	292	96	812	857	15,851
Members in Dec. 1867.....	12,681	1,845	60	292	102	862	918	16,750
Stations & Outstations in '66	928	110	3	12	6	18	11	1,088
Stations & Outstations in '67	954	120	4	14	6	18	12	1,118

**SABBATH SCHOOLS, BIBLE AND TRACT DISTRIBUTION, CONTRIBUTIONS, &
IN THE CHURCHES CONNECTED WITH THE GERMAN MISSION.**

STATIONS.	Children in S. S.	Teachers.	Bibles & Testaments distributed.	Tracts distributed.	No. of Meetings.	Religious Visits.	REMARKS.	Contributions in Prussian Dollars.
GERMANY.								
Barmen	239	14	220	27,000	580	606	S. S. at 4 Stations	904
Berlin	220	26	728	75,800	1,957	1,840	do. 1 do.	2,128
Bremen	54	4	-	-	181	378	do. 1 do.	-
Bremerhaven	80	8	23	9,000	200	445	do. 1 do.	130
Breslau	16	2	100	4,710	182	208	do. 1 do.	122
Büdingen	26	3	-	4,000	180	-	do. 1 do.	209
Cassel	20	2	477	19,592	250	332	do. 1 do.	228
Dirschau	34	2	50	5,000	-	-	do. 1 do.	860
Ditzauer-Verlaet	-	-	-	-	180	-	do. - do.	40
Einbeck	-	-	448	-	-	-	do. - do.	401
Elbing	75	3	50	8,000	223	562	do. 2 do.	430
Elmhorn	-	-	-	-	250	-	do. - do.	225
Elsteth	25	2	-	-	-	-	do. 1 do.	-
Fischhausen	20	3	-	9,000	226	356	do. 1 do.	-
Fronhausen	28	2	-	8,500	-	-	do. 1 do.	690
Goyden	56	2	487	17,300	264	-	do. 2 do.	271
Halle	55	7	650	56,000	1,030	400	do. 4 do.	456
Halsbeck	40	6	-	-	200	-	do. 1 do.	217
Hamburg	206	40	8,550	94,200	1,108	22,700	do. 4 do.	4,523
Hanswehrum	27	4	550	11,850	439	978	do. 2 do.	580
Hannover	22	2	220	18,600	337	727	do. 1 do.	290
Hallbron	50	4	62	2,000	200	-	do. 2 do.	250
Herford	34	2	-	9,000	-	-	do. 2 do.	-
Hersfeld	193	20	284	15,500	400	500	do. 6 do.	540
Hildt	36	2	-	5,000	621	-	do. 1 do.	661
Jever	25	4	55	8,000	280	350	do. 1 do.	250
Ihren	72	8	450	10,000	613	1,460	do. 2 do.	391
Königsberg	68	8	220	22,000	700	800	do. 1 do.	1,290
Königsken	80	4	250	19,200	480	1,061	do. 3 do.	640
Krandsberg	-	-	390	23,000	533	-	do. - do.	308
Liegnitz	-	-	84	3,000	91	236	do. - do.	110
Monel	100	10	-	-	-	-	do. 1 do.	1,200
Mökmühl	12	2	-	2,500	690	-	do. 1 do.	163
Oberkauffungen	86	3	208	5,850	256	608	do. 2 do.	75
Oederan	-	-	-	6,000	250	-	do. - do.	55
Oldenburg	30	3	-	6,000	200	650	do. 1 do.	336
Othfresen	26	4	744	18,000	286	2,986	do. 3 do.	987
Rast	15	1	158	14,000	569	1,151	do. 1 do.	1,191
Reichenbach	48	5	758	7,197	148	400	do. 5 do.	222
Rosenthal	30	4	-	-	400	-	do. 1 do.	560
Russ-Prökula	20	2	-	-	300	-	do. 1 do.	-
Sage	12	1	185	1,800	118	1,000	do. 1 do.	-
Schleswig	-	-	-	-	-	-	do. - do.	730
Seefeld	-	-	-	3,000	152	500	do. - do.	109
Seehausen	14	1	50	8,000	463	262	do. 1 do.	204
Spangenberg	40	7	-	-	-	-	do. 3 do.	-
Stettin	46	6	-	12,000	-	-	do. 1 do.	695
Stonsberg	56	4	-	4,500	-	-	do. 3 do.	223
Stralsund	86	3	-	5,500	236	-	do. 3 do.	223
Carried forward ..	2,324	296	11,578	570,199	16,148	43,572	77	24,443

Sabbath Schools, Bible and Tract Distribution, Contributions, etc. (concluded.)

STATIONS	Children in S. S.	Teachers	Bibles & Testaments distributed.	Tracts distributed	No. of Meetings.	Religious Visits	REMARKS.	Contributions in Prussian dollars.
total forward	2,324	236	11,578	\$70,199	16,148	49,573	8 S. at 77 Stations	24,445
Germany	18	2	96	1,183	-	-	do. 1 do.	68
"	24	3	-	-	-	-	do. 1 do.	26
"	147	18	300	17,000	980	2,100	do. 1 do.	211
"	60	5	-	9,862	432	1,942	do. 1 do.	1,000
"	96	9	-	18,000	-	-	do. 1 do.	800
"	11	1	100	8,500	-	-	do. 1 do.	10
"	88	3	124	7,500	224	750	do. 1 do.	706
"	20	1	222	4,800	164	451	do. 1 do.	658
DENMARK								160
"	47	6	726	12,000	300	1,674	do. 1 do.	69
"	78	8	-	81,634	256	-	do. 1 do.	185
"	-	-	2	-	-	-	do. 1 do.	854
"	16	2	112	450	480	280	do. 1 do.	45
"	-	-	-	90	-	-	do. 1 do.	-
"	-	-	-	-	-	-	do. 1 do.	-
"	-	-	35	1,500	67	-	do. 1 do.	380
"	-	-	86	1,000	-	-	do. 1 do.	87
"	-	-	115	3,070	278	291	do. 1 do.	-
"	84	1	-	-	142	-	do. 1 do.	102
"	-	-	-	-	100	-	do. 1 do.	262
"	-	-	-	-	64	-	do. 1 do.	68
"	-	-	150	7,000	400	-	do. 1 do.	20
land	30	2	22	1,552	102	350	do. 1 do.	727
HOLLAND.								98
"	26	2	-	-	351	1,007	do. 1 do.	-
SWITZERLAND.								400
"	33	4	-	-	-	-	do. 1 do.	-
"	56	4	-	3,000	230	-	do. 2 do.	183
"	50	4	30	5,000	201	-	do. 1 do.	425
FRANCE								-
"	40	4	58	5,000	380	310	do. 2 do.	636
POLAND.								-
"	52	3	200	1,000	263	420	do. 3 do.	698
RUSSIA								250
"	-	-	-	-	174	646	do. 1 do.	-
"	-	-	-	-	-	-	do. 1 do.	160
"	-	-	-	-	-	-	do. 1 do.	-
total	2,194	312	13,806	\$26,226	21,711	53,733	102	31,376

MISSION TO SWEDEN.

STOCKHOLM. — A. WIBERG, K. O. BROADY, J. A. EDGREN, A. DRAKE, J. E. NYSTROM.

full and minute was the account given in our last report of the organization and practical workings of this mission, that it is unnecessary to go into details here. The plans at first adopted have, with slight modifications, been carried out. The work in all departments has gone on, interrupted only by occasional ill-health on the part of Mr. Wiberg, Edgren, and Nystrom, and the removal by death of Mr. Gustavus Palmquist. The year past has been one of unusual activity. The laborers at Stockholm have all stood to their places, whether in the churches or the school, and have worked successfully; the pastors and missionaries in the several provinces have evinced the same zeal and fidelity in the Master's service.

Besides the above named laborers, there are twelve other preachers in different parts of the kingdom, supported by the funds of the Union. The accompanying table gives their names, and shows that they have labored in all 4,046 days, have sold 401 books, at a cost of \$155, have distributed 5,280 tracts, and preached 2,626 times; have attended 603 prayer-meetings, visited 1,055 families, baptized 299 persons, organized 3 churches, and opened 31 Sunday-schools.

Accompanying this report will also be found another table, showing complete statistics of the churches, with their location, date of organization, pastors' names, etc. The Summary gives, for the year 1867, 10 Associations, 199 churches, 19 new churches organized, 801 persons baptized; whole number of members, 7,444; clear increase, 569. Churches having meeting-houses, 29. Number of preachers, 115.

In the Magazine for May will be found an account of Mr. Broady's labors, including the Seminary proper, colporteur class, Sunday evening services, etc. In the full Seminary course were 12 scholars, all professors of religion, and all but one, preachers. In the colporteur class were 9, all preachers. The Union appropriated \$1,000 towards paying the board of these men while in school. All are earnest workers, both in school and out.

STATISTICAL REPORTS OF PREACHERS IN SWEDEN SUPPORTED BY THE AMERICAN BAPTIST MISSIONARY UNION FROM OCTOBER 1, 1866, TO OCTOBER 1, 1867.

PREACHERS.	Days of Service.	Number of books sold.	Value of books sold.	Number of tracts distributed.	Sermons preached.	Prayer-meetings held.	Persons baptized.	Families visited.	Churches organized.	Sunday-schools organized.
O. Engberg	823	.....	\$100	1,800	82	194	.....	128	.....	26
P. F. Hejdenberg	305	.....	.....	.....	101	45	.....	.....	.....	.....
Pehr Lindh	835	.....	15	500	246	88	28	.....	1	.....
O. Palm	866	.....	.....	990	268	20	18	229	.....	.....
A. M. Claesson	805	155	36	800	190	72	5	839	.....	.....
A. Hamvall	205	.....	.....	.....	104	82	5	.....	1	.....
Ola Hanson	270	246	.....	.....	500	.....	206	.....	.....	.....
Peter Nilsson	865	.....	.....	.....	268	.....	.....	.....	.....	.....
Nils Pehr Pehrson	350	.....	.....	1,740	301	20	7	.....	.....	6
P. G. Ericson	180	.....	.....	.....	122	8	.....	320	.....	.....
A. E. Backman	97	.....	.....	100	45	21	.....	.....	.....	.....
J. Palmquist	365	.....	.....	.....	257	.....	.....	.....	.....	.....
A. Wiberg	365	.....	.....	.....	48	.....	31	.....	1	.....
	4,046	401	\$155	5,280	2,626	603	299	1,055	3	31

STATISTICAL TABLE OF BAPTIST CHURCHES IN SWEDEN.

1. NORRBOTTEN ASSOCIATION.

CHURCHES	Constituted.	Elders.	By Baptism.	By Letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members 1867	S. S. Scholars.	S. S. Teachers.
Anda	1862										7		
Ålandet	1861	P. Persson									86		
	1861										10		
	1859										28		
Churches	Total										81		

2. JEMTLAND ASSOCIATION.

Åre	1860	P. Fjellander						3		2	12		
Åre	1861	J. Svanström	12		1			1	12		87	7	1
Åre	1867	O. Hake	1	1			5	5		8	22		
Åre	1856	N. Wik									17		
Åre	1864	J. A. Lindholm	2	8			1	1	3		25	20	1
Åre	1867	J. Clargvist	11	1					12		12		
Åre	1862	S. Wallin, H. S.	1	1	1				3		25	12	1
Åre		O. Molander	2	1			1		2		31	10	1
Åre	1865	J. Jönsson	2								9		
Åre	1869	P. Anderson									11		
Åre	1867	O. Johansson	1			1		2		2	29	35	1
Åre	1863	N. Anderson				1				1	15		
Åre	1869	S. Jönsson									54		
Churches	Total		30	7	2	2	7	11	19	18	300	34	5

3. SUNDSVALL ASSOCIATION.

Åre	1860	O. Lundberg									18		
Åre	1861		8	1				1	8		24		
Åre	1867										19		
Åre	1861										52		
Åre	1859	L. Molander									7		
Åre	1857										15		
Åre	1862	M. Kampe									5		
Åre	1867		14						14		14		
Åre	1863										10		
Åre	1868	H. M. Hamrin									18		
Åre	1856	A. J. Björklund									56		
Åre	1860										20		
Åre	1868	K. J. Åkerberg									28		
Åre	1860										59		
Åre	1869	J. Strandberg			1	1	1	3		4	30	70	7
Åre	1859	P. Olson		1	2			1	2		25	80	6
Åre	1866										11		
Åre	1855										187		
Åre	1859	N. Bergström									22		
Åre	1858										11		
Åre	1860										12		
Åre	1862										26		
Åre	1858	O. Bredberg									14		
Åre	1861										23		
Åre	1860										18		
Åre	1867										9		
Åre	1856		1						1		101		
Åre	1860	E. Persson									9		
Åre	1867	O. Carlsson									47		
Åre	1858	E. Ersson									40		
Åre	1858										49		
Åre	1867										43		
Åre	1858										37		
Åre	1858										52		
Åre	1858		2	2		2	3			6	84	87	1
Åre	1858	B. Olsson									21		
Åre	1860	O. Anderson	5								30		
Åre	1857	H. Norin					5				101		
Åre	1856	N. Larson									40		
Åre	1868		5		2						20		
Åre	1863	J. Ehnlund					4		3		31		
Åre	18—										20		
Åre	1862	P. Samuelson			1		2	2		3	21	10	1
Åre	1858										51		
Churches	Total		36	4	6	45	8	20	28	13	1601	147	13

Statistics of Baptist Churches in Sweden for 1867 (continued).

4. DALA ASSOCIATION

CHURCHES	Constituted.	ELDERS.	By Baptism	By Letter	Restored	Died	Dismissed	Excluded	Increase	Decrease	Members 1867	M. S. Scholars	M. S. Teachers
Elfdalen...	1864	Dys E. Erson									18		
Åsen	1865										11		
Hansjö	1864	M. E. Persson									101	47	1
Oljansby	1860	D. E. Erson.	1		2	1		2			66		
Skattungbyn	1860										3		
Bouäs	1867	Gut O. Larsson									41		
Ona	1864	O. C. Morell									18		
7 Churches.		Total	1		2	1		2			248	40	1

5. STOCKHOLM ASSOCIATION

Söderhamns	1861	J. A. Palmberg									10		
Bollnäs	1866	H. W. Almqvist									42		
Gefle	1868	A. E. Backman									62	15	1
Fahlun	1864		3	2				4	1		26		
Wika	1861		6		1			1	6		26		
Husby	1861		7	2	2				11		69		
Säther	1867		16	2					17		17		
Hedemora	1869					1	8	3		12	6		
Olofsfors	1864						2	1		3	8		
Orynsås	1860	A. Anderson									16	25	1
Folkarna	1864	P. G. Åsberg									25		
Söderbärke	1861	A. Persson	5	1			1	1	4		17		
Norrbärke	1862										15		
Dannemora	1862	A. Gisselberg									26		
Ålunda	1862	P. Erson	17	1				1	17		36		
Wendel	1861	L. Larsson			1			1			42		
Upsala	1861	N. R. Malmström	8				3		5		40		
Kulla	1869	E. Hall						1		1	26		
Enköpings	1863		11	4			3	4	8		49		
Parentuna	1866		4						6		14		
Hokhusfoud	1866	E. Holmgren	2	1			2	1			18		
Östuna	1869		1	1			3	5		6	27		
Karsta	1869	P. J. Johanson	18	8	2				23		97	80	1
Hutuna	1863	Rjorklund					4			4	9		
Sigtuna	1867	O. N. Sahlstrom	3	2			3		2		34	27	6
Evaldas	1861			9			1		7		35	15	1
Gustafsberg	1860	B. Mellberg			4	1		8			26		
Stockholm, First Church	1866	A. Wiberg	41	29	3	4	34	10	26		357	230	29
Stockholm, Second Ch	1866	J. A. Edgren	24	7	1	1	1		30		73	100	13
Enåker	1860	P. E. Svansson					1			1	10		
Strängnäs	1868	A. W. Lindblom	11	4	2	1	28	6		18	38	60	7
Årila	1867	A. Lindström	27	24					44		44	20	3
(In Russia)													
Åland Isles	1867										8		
43 Churches		Total	197	92	16	9	98	43	160		1827	670	61

6. WESTMANLAND ASSOCIATION

Gaddeholm	1861										8		
Dingtuna	1861	C. E. Lind	12	9					21		29		
Munktorp	1862		19				16	2	1		58		
Köping	1866		7	2			2		7		21		
Arboga	1869	C. J. Dahlgren	17	7		2	19	4		1	94		
Wallberga	1867	E. Ericson		13					13		13		
Kungsör	1867	E. M. Lagerson		17					17		17		
Tumbo	1861		2			1	2			1	29		
Ekilstuna	1866		22	7			16	6	14		62		
9 Churches		Total	79	55		3	49	11	71	2	317		

7. NERIKE ASSOCIATION.

Erykrod	1860										19		
Ullerud	1868	A. Olson	4			1			3		4		
Nyed	1869	A. Magnusson	1		1	2					28		
Fogelvik	1869	E. Ericson				1	1	1		3	86		
Gillberga	1868							2		2	9		
Lindesberg	1860	E. Erson	2	2	1		1	2	2		17		
Carried forward			7	2	2	4	2	6	6	5	189		

Statistics of Baptist Churches in Sweden for 1887 (continued).

7 NERIKE ASSOCIATION (continued).

CHURCH.	Constituted.	ELDER.	By Baptism.	By Letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members 1887.	S. S. Scholars.	S. S. Teachers.
Forward													
	1860	P. O. Widegren	7	2	2	4	2	5	5	5	180		
	1861		1		3		2	2		1	36		
	1864	A. Hamvall	34	13	1	3	13	11	16		286	100	12
	1869	J. Palmquist	16	6	4	6	14	6	6	1	294		
	1869	J. Palmquist	4	2			1		6		88	20	
	1860	J. Jonson		1					1		77		
	1861	C. F. Pirn	7	8	1		7	1	8		162		
	1868	J. Nilson	2	8		1		4	11		100		
	1868	J. Jonson	2	6			14			6	86	40	
	1867	J. N. Holmgren		14					14		14		
	1869	P. A. Anderson	5				6	2		3	125	160	
	1866	A. G. Norberg	1	2	1		4				32		
	1860	J. Olson	1	1	3		3		2		31		
	1860	J. Anderson									14	12	1
	1860	C. G. Hogberg	3					1	2		31		
	1869	C. G. Rydberg	18	4		2	8	3	9		94	46	4
	1869	C. G. Rydberg	2	7			2		7		37	12	1
	1869	G. Larsson			2	1	1	4		4	21		
	1864	A. Anderson			2		2	1		1	25		
	1868	H. Anderson									6		
	1861		1	6	4		3	1	10		19		
	1866				4		3	2		1	30		
	1869		3				1	2			61	90	
	1864	P. Johansson	7				2	2	3		32		
	1861	P. O. Nilson	14	2		1	7		8		54	75	6
	1848										22		
Yes		Total	139	82	27	18	97	48	79	22	1802	516	22

8. SMOLAND ASSOCIATION.

	1864	L. J. Samuelson	1					1			12		
	1862	J. Pettersson	1					2		1	15		
	1864		7								17		
	1860	A. J. Linderson						1			14		
	1869	N. M. Pettersson					1	1		2	27		
	1866		4	6				1	3		41		
	1869	O. A. Olson		5	1	1		1			29	49	2
	1860	A. M. Claesson						2		2	44		
	1860	C. G. Nilson	8			1	6	2		1	66	12	1
	1866	S. A. Aden									6		
Yes		Total	14	10	1	2	16	10	3	6	242	62	3

9. SKANE ASSOCIATION.

	1867	P. Nilson	7					1	9		61	30	
	1867	N. Danielson	3		2	2	3	5	19		153	25	
	1860										22		
	1866										4		
	1869	A. Sederdal	4	1					5		24		
	1860		2						2		20		
	1867		3						5		89	25	
	1869	Per Nilson	16	2			3	2	13		93	20	
	1868		7	3					10		27		
	1867	J. P. Johanson	7	13					20		20		
	1862	J. P. Johanson	4	3			1	1	5		22		
	1867	N. Larsson					2			2	11		
	1867	J. P. Johanson	6		1		1	2	4		34		
	1869	N. Svensson	11					1	10		38		
	1860										23		
	1867	O. Åberg				1	1			2	17		
	1867	A. Lindgren	56	4	1		2	3	56		138	20	
	1867		4	3	2				9		61		
	1867	A. Persson	27	2	4			1	32		60	27	
	1868		11					1	10		25		
	1869		25	1	2	1	1	1	25		36		
	1861	H. Nilsson	5		2			2	5		23		
	1867	O. Månsson	11	2			3	1	9		93	30	
	1867	A. Mollerstrom	8	1	1		1	2	7		40		
	1860	L. Månsson	15						15		64		
	1862										5		
	1868	H. Ahlstrom	18				4		10		66		
Yes		Total	279	36	16	4	27	27	273	4	1287	177	

Statistics of Baptist Churches in Sweden for 1867 (concluded).

10. GOTLAND ASSOCIATION.

CHURCHES.	Constituted.	Elders.	By Baptism.	By Letters.	Restored.	Died.	Excluded.	Increase.	Decrease.	Members 1867.	M. B. Scholars.	M. B. Teachers.
Blite	1860	A. F. Hoglund	1	1	1		2	2		21		
Wistby	1858	N. P. Modin	1	1	1		2	2		18		
Trakumla	1859	L. I. Erikson			1		7	4	11	16		
Tofte	1867	Mr. Dahlstrom		2				2		12		
Levede	1861									9		
Hafthelm	1868	C. I. Lundberg	11	4			2	4	7	92		
Grottingbo	1859	A. Wiman	9		2		1	2	8	85		
Näs	1859									2		
Hamra	1858	G. Th. Odman	9		1		4	4	2	68		
Wamlingbo	1860	H. Hanson	2	2	2		2	6	2	41	20	1
10 Churches		Total	38	16	7	1	20	28	11	338	20	1

SUMMARY. — In the year 1867, 801 persons have been baptized, 9 new Churches organized. Membership, 7,444; divided into 199 Churches, 29 of which have Meeting-houses of their own.

GENERAL SUMMARY.

The number of missions connected with the Union is 12. In the Asiatic Missions are 18 stations where American missionaries reside, and not far from 400 outstations. In the European Missions are 1,328 stations and outstations. The whole number of American missionaries connected with the Asiatic Missions, including wives of missionaries and female assistants, is 93, — of whom 43 are males, and all but one, ordained ministers. Native preachers, teachers, colporteurs, Bible readers, etc., including those in course of training for the ministry, about 400, of whom over 60 are ordained. In Europe the preachers and assistants are over 300. The whole number baptized in Europe for the year under review was 2,824; in the Asiatic Missions, 1,376; total, 4,200. Whole number of churches, in Europe, 297; in Asia, 268; total, 568. Present number, as reported from the European churches, 23,867; from the Asiatic churches, 19,908. Total in Europe and Asia, 43,775.

REPORT OF THE TREASURER.

EXPENDITURES OF THE AMERICAN BAPTIST MISSIONARY UNION DURING THE YEAR ENDING MARCH 31, 1868.

Maulmain Burman Mission.

Contributions and payments,	\$5,715 25	
Expenses of Rev. J. M. Haswell and wife in the U. S.	845 84	
	<hr/>	\$6,561 09

Maulmain Karen Mission.

Contributions,		765 33
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Tavoy Mission.

Contributions and payments,		4,021 49
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Rangoon Mission.

Contributions and payments,	40,273 64	
Expenses of Mrs. M. B. Ingalls in the U. S. and passage in part to Rangoon, via England,	1,164 65	
do Miss R. A. Adams,	1,226 24	
	<hr/>	42,664 53

Bassein Mission.

Contributions and payments,	10,634 71	
Expenses of Mrs. H. L. Van Meter in the U. S. and passage of herself and two children to Calcutta, by ship,	1,096 93	
do Miss Isabella Watson,	684 62	
	<hr/>	12,416 26

Toungoo Mission.

Contributions and payments,		4,393 56
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Prome Mission.

Contributions and payments,	4,060 18	
Expenses of Rev. E. Kincaid, D. D., and wife in the U. S.	800 00	
	<hr/>	4,860 18

Henthada Mission.

Contributions and payments,		4,504 67
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Shan Mission.

Contributions and payments,		7,183 55
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Shwaygyeen Mission.

Contributions and payments,		3,648 90
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Arracan Mission.

Contributions to the children of the late Rev. Mr. Campbell,	40 90	
do to the daughter of the late Rev. Mr. Satterlee,	81 80	
	<hr/>	122 70

Assam Mission.

Contributions and payments,	13,776 06	
Expenses of Rev. E. P. Scott and family in the U. S. and passage to Nowgong by ship from England,	1,403 01	
	<hr/>	14,479 07

Teloogoo Mission.

Remittances and payments,	11,373 60	
Expenses of Rev. A. V. Timpany and wife in America, and passage to Madras by ship from England, in part,	1,726 57	
Salary of Rev. F. A. Douglass,	800 00	
	<hr/>	13,901

Siam Mission.

Remittances and payments,		1,861
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Chinese Mission at Bangkok.

Remittances and payments,	6,620 50	
Expenses of Rev. W. M. Lisle and wife in the U. S. and passage to Bangkok, via England and overland route,	3,658 90	
	<hr/>	10,279

Southern China Mission.

Remittances and payments,		7,481
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Eastern China Mission.

Remittances and payments,	11,531 31	
Expenses of Rev. J. R. Goddard and wife in the U. S. and passage to Ningpo by ship;	1,936 95	
	<hr/>	13,467

Mission to France.

Remittances,		4,961
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Mission to Germany.

Remittances,		14,111
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Mission to Sweden.

Remittances and payments,		10,601
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Cherokee Mission.

Payments,		60
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Publications.

1000 copies of 53d Annual Report and extra expense of August Magazine, containing same,	838 44	
267 copies of Magazine for file and distribution,	200 00	
One half the net cost of Macedonian and Record, '67,	878 02	
Circulars, &c.,	142 65	
	<hr/>	2,056

European Delegation.

Expenses of Rev. J. G. Warren, Cor. Sec'y, in visiting the European Missions,	807 64	
Expenses of Rev. Howard Osgood in visiting the French and German Missions,	729 04	
Salary of Mr. Osgood, 3 months,	450 00	
	<hr/>	1,986

Agencies.

Salary of Rev. S. M. Osgood, 1 year,	2,000 00	
Travelling expenses, office rent, &c.,	529 39	
Salary of Rev. O. Dodge, 1 year,	2,500 00	
Travelling expenses, &c.,	287 86	
Salary of Rev. G. H. Brigham, 1 year,	2,000 00	
Travelling expenses, &c.,	173 86	
Salary of Rev. J. V. Ambler, 1 year,	2,000 00	
Travelling expenses, &c.,	239 54	
Salary of Rev. C. F. Tolman, 1 year,	1,500 00	
Travelling expenses,	286 00	
Salary of Rev. M. Pixley, 2 months,	200 00	
Travelling expenses,	38 19	

of Rev. E. Kincaid, D. D.,	\$421 00	
g expenses,	170 95	
of Rev. F. A. Douglass,	800 00	
g expenses,	142 37	
and expenses of Rev. A. V. Timpany,	286 00	
do " E. P. Scott,	4 30	
do " L. Morse,	110 13	
do " G. B. Williams,	74 02	
do " S. F. Smith, D. D.	6 65	
g expenses of Home Secretary,	198 00	
do For. Secretary,	17 45	
	<hr/>	13,975 71

Secretaries' Department.

the Foreign Secretary, of which \$736 67 is paid		
e Fund for Officers,	2,500 00	
Foreign Secretary <i>pro tem.</i> , 3 months,	625 00	
the Home Secretary, of which \$736 67 is paid		
e Fund for Officers,	2,500 00	
e and clerk hire,	1,150 00	
	<hr/>	6,775 00

Treasurer's Department.

the Treasurer, of which \$736 67 is paid from the		
or Officers,	2,500 00	
e,	450 00	
	<hr/>	2,950 00

Miscellaneous Expenses.

care of Rooms,	1,580 00	
iel, furniture, and repairs,	246 56	
nd express,	684 20	
evenue Stamps, legal expenses, and expenses in-		
in settling wills,	266 17	
d Stationery,	216 72	
ibership Certificates,	111 08	
n safe,	250 00	
g expenses of Executive Officers,	232 75	
eous, including travelling expenses of Missionary		
ates to meet Committee,	157 93	
	<hr/>	3,745 41
		<hr/>
		214,411 15
against the Union, April 1, 1867,		7,963 23
		<hr/>
		\$221,774 38

PTS OF THE AMERICAN BAPTIST MISSIONARY UNION FOR
THE YEAR ENDING MARCH 31, 1868.

nations as acknowledged in the Missionary Magazine, \$156,985 61	
gacies do do do	6,406 24
nerican Tract Society, N. Y.	900 00
do do Boston,	200 00
nerican and Foreign Bible Society,	450 00
ntingent Fund,	7,006 76
nd for Officers,	2,210 00
erest and income,	1,180 21
ome of Bacheller Fund,	799 40
ome of Contingent Fund,	724 56
ome of Swaim Fund,	407 25
ome of Whiting Fund,	89 27
ome of Rowland Fund,	21 90

From income of Tripp Fund,	\$147 90	
From income of Fisk Fund,	178 00	
From income of Page Fund,	40 05	
From income of Pease Fund,	82 50	
From income of Fund for Native Preachers,	55 00	
From income of Price Scholarship,	55 00	
From income of Wade do	55 00	
From income of Judson do	55 00	
From income of Benj. Porter Legacy,	68 02	
From income of Polly Mitchell Legacy,	30 00	
From rent of property at Maulmain, ;	122 73	
From rent of property at Prome,	40 90	
From rent of property at Ningpo,	17 64	
From avails of Press at Rangoon, for 1865-6 and 1866-7,	10,930 16	
From sale and rent of property in Assam,	1,259 48	
From sale and rent of property in Bangkok,	1,119 00	
	<hr/>	191,63
Balance for which the Union is in debt April 1, 1868, .		30.13
		<hr/>
		\$221,77

Magazine Account.

Balance against the Magazine and Macedonian account		
January 1, 1867,	2,657 30	
Cost of publication, including \$161 for advertisements,	2,993 70	
	<hr/>	5,65
Received for subscriptions, including \$587 50 for advertise-		
ments,	3,311 29	
Balance against the account January 1, 1868,	2,339 71	
	<hr/>	5,65

Permanent Fund.

This amounts, as last year, to	21,00
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Fund for Officers.

Income of the Permanent Fund which is credited in ac-	
count, the amount being applied towards the salaries of	
the Executive Officers,	2,210 00

Contingent Fund.

Balance on hand April 1, 1867,	7,006 76
Applied towards the current expenses of the year, per vote	
of the Executive Committee, and credited in account,	7,006 76

Fund for Native Preachers.

This amounts, as last year, to	5
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The Fisk Fund.

This amounts, as last year, to	2,3
--	-----

The J. D. Price Scholarship.

This amounts, as last year, to	!
--	---

The Judson Scholarship.

This amounts, as last year, to	!
--	---

The Wade Scholarship.

This amounts, as last year, to	!
--	---

The Swalm Fund.

This, last year, amounted to	9.
Added, from its income during the year, to make the Fund	
up to the sum intended by the testatrix,	300 00
	<hr/>
	10,

The Bacheller Fund.

ounts, as last year, to \$10,000 00

The Whiting Fund.

ounts, as last year, to 1,100 00

The Tripp Fund.

ounts, as last year, to 1,000 00

The Rowland Fund.

ounts, as last year, to 800 00

The Pease Fund.

ounts, as last year, to 1,000 00

The Page Fund.

nd, established during the year by James M. Page
ayton, Delaware, the interest of which is to be used
e support of a Native Preacher among the Karens,
. 1,000 00

The Warne Fund.

nd, established during the year by Rev. Joseph A.
e. of Frankford, Philadelphia, as the nucleus of a
for the support of Native Karen Preachers, the
st of which only is to be used annually, is . . . 450 00

Fund for Text Books for the Karen Theological Seminary, Rangoon.

nd, established during the year by a Friend, who
rs not to have his name published, is to be used, as
ed, in the preparation of Text Books as above in-
d in the title, and amounts to 4,000 00

FREEMAN A. SMITH, Treas. Am. Bap. Miss. Union.

onary Rooms, Boston, April 1, 1868.

Missionary Rooms, Boston, May 1, 1868.

Auditing Committee of the American Baptist Missionary Union, having ex-
the accounts of the Treasurer for the year ending March 31, 1868, with the
s, hereby certify that they find the same correct, and that there was a balance
/ thousand one hundred thirty-six 80-100 dollars (\$30,136 80) against the
n the first day of April, A. D., 1868.

have also examined the evidences of property belonging to the Union, and
t they agree with the statement on the Treasurer's books.

GEORGE BROOKS,
WM. A. BOWDLEAR, } *Auditing Committee.*

PREACHERS AT TRIENNIAL AND ANNUAL MEETINGS

NAMES.	TEXTS.	MEETINGS.	PLACES.
Richard Furman, D.D., S. C.	Matt. 28: 20.	Convention	Philadelphia, Pa.
Thomas Baldwin, D. D., Mass.	John 4: 35, 36.	"	" "
O. B. Brown, D. C.		"	" "
William Staughton, D.D., D. C.	Acts 28: 15.	"	Washington, D. C.
Jesse Mercer, Ga.	Matt. 28: 19.	"	New York City.
William Yates, Ind.		Board	Boston, Mass.
William T. Brantly, Pa.	Phil. 2: 16.	"	New York City.
Daniel Sharp, D.D., Mass.	Mark 16: 15.	Convention	Philadelphia, Pa.
Charles G. Sommers, N. Y.	An Address.	Board	Hartford, Ct.
R. Babcock, Jr., * Mass.	Ps. 67: 1, 2.	"	Providence, R. I.
F. Wayland, D.D., * R. I.	Rom. 7: 13.	Convention	New York City.
Baron Stow, Mass.	1 John 2: 6.	Board	Salem, Mass.
William R. Williams, N. Y.	2 Cor. 10: 15, 16.	"	New York City.
S. H. Cone, N. Y.	Acts 9: 6.	Convention	Richmond, Va.
Elon Galusha, N. Y.	Luke 10: 2.	Board	Hartford, Ct.
Charles G. Sommers, N. Y.	Ps. 72: 19.	"	Philadelphia, Pa.
Baron Stow, Mass.	Acts 12: 24.	Convention	New York City.
James B. Taylor, Va.	Luke 24: 46, 47.	Board	Philadelphia, Pa.
B. T. Welch, D.D., N. Y.	John 8: 8.	"	New York City.
Richard Fuller, D.D., S. C.	John 12: 82.	Convention	Baltimore, Md.
R. E. Pattison, D.D., R. I.	Ps. 87: 7.	Board	New York City.
Pharcellus Church, N. Y.	Col. 1: 21.	"	Albany, N. Y.
S. W. Lynd, D.D., Ohio.	1 Cor. 1: 21.	Convention	Philadelphia, Pa.
G. B. Ide, Pa.	Is. 40: 9.	Board	Providence, R. I.
G. W. Eaton, D.D., N. Y.	1 Tim. 1: 11.	Convention	Brooklyn, N. Y.
Baron Stow, D.D., * Mass.	Matt 27: 45, 51-53.	Union	Cincinnati, Ohio.
J. N. Granger, R. I.	Gal. 2: 9.	"	Troy, N. Y.
M. J. Rhees, Del.	Phil. 2: 5.	"	Philadelphia, Pa.
E. L. Magoon, N. Y.	Matt. 20: 26-28.	"	Buffalo, N. Y.
William Hague, D.D., N. J.	Acts 13: 36.	"	Boston, Mass.
Velona B. Hotchkiss, N. Y.	2 Thes. 8: 1.	"	Pittsburg, Pa.
Robert Turnbull, D.D., Conn.	Isa. 82: 20.	"	Albany, N. Y.
Ezekiel G. Robinson, D.D., * N. Y.	John 14: 12.	"	Philadelphia, Pa.
Edward Lathrop, D.D., N. Y.	{ Eph. 8: 8. and } { 2 Cor. 5: 14 .. }	"	Chicago, Ill.
Robert W. Cushman, D.D., Mass.	Heb. 12: 28, 29.	"	New York City.
Nathaniel Colver, Ohio.	Col. 1: 28.	"	Boston, Mass.
William H. Shaller, D.D., Me.	Rom. 5: 8, 4.	"	Philadelphia, Pa.
Silas Bailey, D. D., Ind.	John 4: 38.	"	New York City.
E. E. L. Taylor, D.D., N. Y.	Acts 4: 31, 32.	"	Cincinnati, Ohio.
S. D. Phelps, D. D., Conn.	1 Pet. 2: 17.	"	Brooklyn, N. Y.
C. W. Flanders, D.D., N. H.	1 Tim. 3: 16.	"	Providence, R. I.
J. C. Burroughs, D.D., Ill.	Matt. 17: 16.	"	Cleveland, Ohio.
S. L. Caldwell, D.D., R. I.	Luke 16: 31.	"	Philadelphia, Pa.
H. C. Fish, D.D., N. J.	Rev. 12: 16.	"	St. Louis, Mo.
H. G. Weston, D.D., N. Y.	2 Cor. 5: 14.	"	Boston, Mass.
D. Read, LL.D., Ill.	Mark 9: 22, 23.	"	Chicago, Ill.
T. Armitage, D.D., N. Y.	Luke 24: 49.	"	New York City.

* The appointed preacher having failed.

OFFICERS OF THE MISSIONARY UNION.

REV. ALEXIS CASWELL, D. D., LL. D., R. I., *President*.
 REV. BARON STOW, D. D., Mass., }
 REV. J. M. GREGORY, LL. D., Ill., } *Vice-Presidents*.
 REV. GEORGE W. BOSWORTH, D. D., Mass., *Recording Secretary*.

Board of Managers.

G. S. WEBB, D. D., N. J., *Chairman*. REV. G. J. JOHNSON, Iowa, *Recording Secretary*.

CLASS I.

Ministers.

s, D. D., Staunton, Va.
 ick, D. D., Poughkeepsie, N. Y.
 , D. D., Indianapolis, Ind.
 end, Zanesville, O.
 Everts, D. D., Chicago, Ill.
 illette, D. D., Washington, D. C.
 helps, D. D., New Haven, Conn.
 Fish, Fox Lake, Wis.
 Thomas, D. D., Brandon, Vt.
 Eaton, D. D., Hamilton, N. Y.
 Cummings, D. D., Concord, N. H.
 ey, D. D., Newton, Mass.
 astle, D. D., West Philadelphia, Pa.
 lewitt, Ypsilanti, Mich.
 rown, D. D., Freehold, N. J.

Laymen.

Gilman B. King, Me.
 Levi Knowles, Philadelphia, Pa.
 Mark H. Dunnell, Minn.
 C. Van Husen, Mich.
 J. E. Tyler, Chicago, Ill.
 J. R. Osgood, Indianapolis, Ind.
 D. W. Ford, Iowa.
 Charles Butler, Franklin, O.
 G. Colby, Newton, Mass.
 S. Colgate, New York, N. Y.

CLASS II.

Ministers.

tockbridge, D. D., Providence, R. I.
 abbott, Meriden, N. H.
 Carpenter, Townshend, Vt.
 aldwell, D. D., Providence, R. I.
 nbull, D. D., Hartford, Conn.
 Veston, D. D., Upland, Pa.
 ickerson, Pittsburg, Pa.
 H. Marsh, Wilmington, Del.
 Webb, D. D., New Brunswick, N. J.
 trong, Cleveland, O.
 sborn, D. D., St. Louis, Mo.
 Filcox, Northfield, Minn.
 Bentley, Kan.

Laymen.

M. Davis, Burlington, Vt.
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THE

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THE MISSIONARY MAGAZINE.

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AMERICAN BAPTIST MISSIONARY UNION.

PAUL'S SERMON ON MARS HILL.

BY REV. W. ASHMORE, SWATOW, CHINA.

What would we do without that precious sermon of Paul on Mars Hill? We have constant occasion to use it when preaching to the heathen. It sets before us the precise points that are most effectual in dealing with idolaters. It shows us the proper manner of supplementing an exposure of the folly of worshipping gods of silver and gold by an annunciation of the resurrection and eternal judgment, and the assurance thereof in the fact that God hath raised up Christ from the dead.

At the same time it enables us to answer some of the most plausible and subtle objections of heathen thinkers. Two verses especially invariably silence the more astute ones who ask, Why this truth has so long been hidden from the mass of mankind? Taken together they form a key to the whole world's history, so far as relates to its development of vanity and sin.

“And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation. That they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from any one of us.”

Here are three distinct points set before us. First, All mankind are made of one blood or are human nature. Second, God has divided up the people into nations, and has determined the lifetime of each nation, the period during which it shall continue to exist, and has also given each nation its own specific boundaries, its own defined territory. Third, In all this there is one grand, special design, illustrating both the wisdom and mercy of God. It is to give an opportunity for this one blood or human nature to manifest itself in every possible phase it can assume, to give full scope to the bent of the various tendencies of the human heart, to see if by its own unaided power it can feel successfully after God and find Him.

We see the wisdom of God in this method of dealing with the race; for He Himself has marked out one path before us and one way of being saved, and, as a part of the process of demonstrating the wisdom of God's way, it becomes necessary to show the futility of every other way. It is, too, a lesson in the discipline of faith, administered on a most stupendous scale.

A father has a number of sons, to whose care he proposes to commit a vast estate. He tells them carefully what to plant, but they are all self-willed and have each favorite projects of their own which they insist upon carrying out. Mark the prudent

discernment of the father. Instead of making over the whole estate to them, he first assigns an acre to each one and allots a certain period of time during which he may be free to plant what he likes. One plants thorns, and another thistles, and another some worthless weeds or things of no real value. By and by comes the harvest. Each gathers his crop. It is a sad scene of confusion and ill-management, that a dozen acres will present for the time being, and there may be but little appearance of goodness and prudence to one who does not understand the father's purpose. But when at length with hands torn with thorns these sons come and confess their father was right and have learned the indispensable lesson for all finite beings, faith, then the beholder will admire not only the wisdom of a plan like this, but also the goodness apparent in causing these experiments to be tried all at one time and all in one corner of the vineyard, instead of happening fortuitously at any time and in any part of the vineyard.

Change a word or two in this illustration and we have what seems to be a fair exposition of the Apostle's doctrine. Let this earth with its nations dwelling therein be considered as representing the few acres set apart from God's immeasurable vineyard, and in which all the experiments shall be going on at once, instead of being drawn through a long eternity. The nations are in the heat of experiment, and the world will continue to be a place of discord, as it has been, until the time allotted for experiments shall end, and the mystery of God shall be finished.

If the view is correct, then the Apostle has given the only stand-point from which a true history of the human race can be written. We have histories of nations and histories of dynasties, and histories of philosophy, and biographies of the celebrated actors in all these things. But a history has yet to be written which shall show in the midst of all these a Divine coherence underlying human incoherence, which shall show that however the subjects of these various histories may appear separate and disjointed, yet they have a mutual design, that of illustrating the wisdom of God's ways above man's ways. By and by, when all the teachings and all the lessons and all the demonstrations of this world's wisdom are brought together and exhibited as a collection of failures — it will be found that all these failures may be classified with the precision of a science, and that they will prove to be the exact measure of the very best the human intellect can accomplish.

A quantity of steel filings on a piece of paper present no appearance whatever of orderly arrangement. Hold a magnet under the paper and the particles of metal will begin to arrange themselves in curves. So these two verses are a magnet, which can cause the innumerable events of the world's history to assume a certain orderly relation to each other. The devout student will soon learn to classify them and assign them their specific places in illustrating the folly of mankind in contrast with the wisdom of God.

We can conceive a list drawn up of every possible problem in mind and morals, with every possible variation in the conditions given, and we shall find that some period or phase of man's history presents precisely the given condition and the solution of the problem involved in it. Already many of these problems are solved in the Bible. Thus, what will man become without a written law? What will he be able to do if placed under a written law? Can a man hope to save himself by his own righteousness? The circle that is begun in the Scriptures widens, and takes in all history and all time, and every system of religion, and every system of philosophy, and every system of government, and every system of reform, and every plan of amelioration of the human race. Every statesman, every head of a sect, every leader of a mass of mind will be found, each in some special way, to be working out some moral problem which God has set before it or him.

The final summing up will be a record of departures from the pattern shown in the mount, and, after their long wanderings, the nations of the earth will, like the children

Israel in the desert, find themselves at Kadesh Barnea again, taught by a bitter experience that God's ways are the best and that the most minute deviation from His will end in complete alienation from Him. As the one sin of Adam brought all others in its train, so one error, uncorrected and tolerated, will involve the entrance of all other errors.

Viewed from this stand-point, there is something to be learned from the various systems of false religion prevalent in Asia. Brahminism, Vedantism, Buddhism, Confucianism, and Tauism must all lay a tribute at the Saviour's feet. Each of them serves to illustrate some great want or failure of humanity, and thus to demonstrate the indispensable necessity of the gospel plan of salvation, and the minute accuracy of every Bible statement relative to mankind.

Referring, for example, to the attempt made within the past few years to apply the principles of the Positive Philosophy to the development of the idea of one God. In consequence of this it is sought to make it appear that Fetishism is the natural and primitive religion of mankind, and from this man has risen by successive conceptions, first to Polytheism and then to Monotheism, and then it is proposed to carry it a step further to Atheism and Positive Science.

Now the study of the earlier forms of Asiatic idolatry proves that a process just the reverse of this has taken place. Especially does Vedantism show the course of the human mind from Monotheism to Fetishism, and thus confirms Paul's teaching, that there was a time when the heathen knew God, but glorified Him not as God.

Now like the retributive judgment of God, to make the folly of one age rebuke the blindness of another. Those ancient heathen records are receiving especially from missionaries much more study than in former years. Heathenism itself will put into its witness-box the testimony to confute such philosophers as John W. Draper. Vedantism and Confucianism will prove the falsity of the Positive Philosophy. When earthen pitchers are broken and a little more light from Gideon's lamps shall shine abroad, then we shall see these Midianites afoul of each other.

Confucianism stands before us with a problem specially its own. If the question be asked, What degree of elevation and happiness could be attained by a people who should have a clear knowledge of the duties of the second table of the Law, but should deliberately discard the claims of the first table, we should find the conditions of the problem meeting and the answer given in the history of Confucianism.

At this point, together with the teachings of heathenism on Fetishism, claim a more definite statement, which I shall beg you to hear hereafter.

LETTERS FROM THE MISSIONS.

Mission to Assam.

LETTER FROM MR. BRONSON.

More Garos Baptized. — Damra, Feb. 1868. — I wrote you a short letter from a Christian village, Raj Simla, soon after our arrival there. I will now briefly resume my letter. We gave a whole day to that place, and work increased and the interest kept rising. Evening after evening candidates for baptism were added, some from the mountains far

away. Mornings and evenings have been spent in meetings, endeavoring to teach this new church its duties as Christians and as a church, and to encourage them to spare no effort for the conversion of their countrymen. Some very pleasant times have been spent in teaching them to sing the songs of Zion, and in examining the school. The days have been spent in the closest examination of the Garo books just printed. Last Sabbath, twenty-five Garos more were baptized by br. Stoddard and myself, in the presence of a

large concourse of natives. We baptized alternately in the same place where I baptized alternately with the native pastor last year. This makes thirty-eight baptized by us here, two Garos I baptized at Nowgong makes forty, and the native pastor baptized two, so that the Garo church has more than doubled the past year.

Lord's day evening, seventy-two Garo disciples united in commemorating the Saviour's death and sufferings. It was a season long to be remembered. We closed up our visit by a pleasant Christian wedding. Two couples requested to be thus married, and the native assistant wished to see how Christian marriages were performed.

Opening New Fields. — Last of all, the church presented three of their number, who were anxious to go and break into another field, where they thought a teacher and preacher would soon meet with success, — two of the number, whose names are Sakhen and Possalu, to go as colporteurs, to receive only Rs. 8 each. The third, lately a head Constable in the Police, and who was receiving from government Rs. 15 per month, to serve as Bible reader and colporteur on Rs. 10 per month. Total, Rs. 26 per month between the three persons. We have entertained their request, as we think well of these brethren. We must at such a time as this put every available man to work, trusting to our brethren at home to sustain us.

We have been at this place (Daira) now three days. Besides our regular missionary work, we have superintended the erection of a house to be used for Sabbath worship and the school. The frame is up and will be durable and what we greatly need.

Our native assistants have all arrived this evening to accompany us in the morning on the rest of our tour among the Garos who never heard the gospel; multitudes of whom are to be met at the line of Haths or Markets between this and Singamari, along the base of these hills. These are, I believe, some seven or eight in number. These markets draw people from

long distances, and the Garos who have not been yet subdued often attend.

We attended the market at this place yesterday. Thousands were present. We went out among them, and I began reading from a book. Fokisa, one of the assistants, acted as interpreter. They were all curiosity and attention. The scene was enough to move the soul of any one who has a heart to feel for anything. We have enjoyed good health thus far, and would not exchange this labor for any other. God is evidently at work among these interesting hill men.

There is a wide spread interest to know about the Christian religion. Now we want ample help for the support of teachers and preachers, and to make extensive and frequent tours among them. We ask the prayers of all Christians for this people, and for the native preachers. God has shown us the tokens of His approbation by raising up seven or eight Garo assistants, all possessed of considerable education, of age and disposition to command influence. We have very little help in the Assamese department.

LETTER FROM MR. SCOTT.

Arrival in Nowgong. — Nowgong, Feb. 20, 1868. — We had a pleasant voyage of about the usual length as far as Sand Heads. We encountered one severe gale off the Cape, during which we were often reminded most impressively that "verily there is but one step (or plank) between me and death." But the Lord "saved us out of all our distresses," for which we praise Him. After reaching Calcutta, we were so effectually beset by circumstances adverse to progress and so far beyond our control, that we did not reach Nowgong till January 15, a full month later than we were due under ordinary circumstances.

We found br. and sister Bronson anxiously waiting our arrival, to be released for a tour among the Garos, thence homeward. They left Nowgong the next week after our arrival. We are thus left alone, with not only the twofold burden of Hills and Plains falling upon us, but the accumulated arrearages of two years' absence from our work. Br. and sister Bronson

best, and that nobly, to maintain
ance the interests of our work in
to their own heavy burden, and
surprised to find so much done.
it were in our power to do as
their work during their absence.

of Occupation.—I had hoped to
the Hills soon after our arrival,
pressing have been the calls of
manding immediate attention that
not hitherto been able to do any
work; and there is little hope that
this cold season any new ground
explored, nor even more than a
rtion of former villages revisited.
st dispose of the work already in
fore we invite more. We are now
ring to bring up arrears; but this,
h day's own work added, is row-
nst the current,—slow gain. To

for the regular weekly meetings,
worship on Sabbath, Bible Class,
-school, prayer and conference,
quent occasional meetings, with
and labor of personal attendance
n all—the labor of preparation
ruction in school—continually in-
d by calls at the bungalow for
ation, books, explanation of books
ctrines, a constant and vigilant
re of the secular interests and
the mission, the frequent little
cident to the common care of a
all in a land where hired help can-
bound of ability to relieve me only
y limited extent, consumes all our
ore our task is half accomplished.
ays, the simple calls of the sick for
es, with the consequent careful
into the nature and circumstances
isease, would, if properly attended
one half of one's time. This of
we cannot do; but we cannot
stand aloof. In a new field it
almost as necessary as miracles
the Apostles. By relieving suf-
aving life, we much more readily
the favor and confidence of those
e would lead to Christ. As the
Christian civilization advances,
to find this tax upon our time
ngth gradually removed. But to
omptly and faithfully all this work

drives us to cry hourly and continually
unto Him who “is a very present help in
time of trouble.” And we feel that He
alone can enable us to stand upright very
long under the weight now resting on us.
Thus far He has heard our cry, and He
will still hear us and increase our allotted
strength or diminish our allotted burden,
for “as thy day is so shall thy strength
be.” I know that in the large sympathy
of your hearts, you all will be ready to
say, “Take it easy, br. Scott,” etc., etc.

Very good advice. We hear and will
obey as soon as possible. You are aware,
however, that it is not an easy matter for
a drowning man, struggling in deep, tur-
bulent waters, to follow the exhortation to
“take it easy,” though so advised by the
best of friends, and the wisest of counsel-
lors. When his feet rest on the firm bot-
tom, he can hear and obey. So can we,
and we will. We long and pray for such a
time to come speedily. While we feel our
health and strength severely put to the
test by the heavy load suddenly dropped
upon us, we do not feel that we are at our
work again one day too soon. Six months
or one year of further delay would have
deferred the burden only to press more
sorely when assumed. To “rest,” “re-
cruit,” etc., in order to mean much, must
mean more than, to ride down hill on a
sled in order to gain strength to drag the
sled to the top again.

Obstacles to Success.—Opium Eating.

—A longer absence would have lost to us
and our work more than it could have
gained. All those debasing influences by
which unbridled lust of gain and power
seeks to degrade and destroy its victims,
against which we have from the first been
obliged to struggle, as against a consuming
fire, kindled and fed by a throng of harpy
traders from the Plains, among the artless
and unsuspecting mountaineers, have been
making fearful havoc of late. I have for-
merly referred to the use of opium. The
half of its fearfully corrupting effects can-
not be told; for to be told that a man eats
opium, is nearly synonymous with a com-
mand from Heaven, “Pray not for this
man, neither lift up cry nor prayer for
him, for I will not hear thee;” so dead is

he to all holy influences and emotions. I have never known a case of reformation from the habitual use of it, though thorough reformation from the long accustomed use of intoxicating drinks is common. But our hearts are pained daily by those in our midst, not a few, who once were walking humbly with their God or anxiously inquiring after the Way, the Truth and the Life, but now for very wickedness are a hissing and by-word even among the heathen, nearly every case of apostacy traceable to this one drug. Rong Bong, the first Mikir convert, baptized by br. Bronson soon after our first arrival in Assam, for years an open, bold soldier of the Cross, has by evil associations become a confirmed opium eater, and we fear is lost to God, to hope, to himself, and to his people. He tells me that there are ten young men among his people eating opium now to where one was found three years ago. Among this number are three Mikir youths from our school; all of them with fine intellects, two of unusually fine sensibility. In an evil hour they fell into the "snare of the fowler," were induced to leave school, to eat of that forbidden fruit (opium), and are now forlorn wanderers, with the unmistakable mark of their sin upon them. You may remember the incident of the Mikir lad who during one of his visits home, sung along his way the little song "There is a happy land," etc., and my being able to follow him by his song through the jungle. That lad, so gentle, active, and so eager to learn of the Saviour, so "near the Kingdom," we thought,—that dear boy is one of those three. He came down the other day to see us. But, poor boy! he was so changed that as he stood before me with that dull leaden stare, so unlike his former cheerful, thoughtful look, I could not but weep at the sight. Brethren, these, and such as these are the sore trials of the missionary's life. We do not give up these young men. They must be saved if possible. "With God all things are possible." We commit the work to Him. Pray with us and for us on behalf of these youths.

With one exception, all of our young men who have publicly put on Christ,

have maintained a steadfast, Christian character, and most of them seem to have "grown in grace." We have a fair class of talent in school now, I should judge. I have scarcely become acquainted with those who entered during our absence.

We have three schools taught successfully by three noble Christian young men, two Mikirs, one Kosari. Br. Bronson has written you of the baptism of three of our school boys, a Mikir, Garo, and Kosari, the first Sabbath after our arrival. We are encouraged to labor in hope as well as faith.

More Garo Candidates.—A letter this moment received from br. B., brings the cheering news that they have found so soon thirty-two Garos more ready for baptism. The work seems to be truly of the Lord. May He continue to own and bless His work among that people. We are praying for a visitation of the Lord of the vineyard among our people.

SIAM.

Chinese Mission of Bangkok.

LETTER FROM DR. DEAN.

The New Missionaries.—Bangkok, Jan. 22, 1868.—The arrival of the Lises was reported by last overland mail. The name Lisle, the Chinese pronounce with two syllables, Lai-le, which signifies come doctrine, or, the doctrine has come (in English idiom). When we came together this morning for worship, and each repeated a verse of Scripture in Chinese, Mr. and Mrs. Lisle joined with the rest, having been drilled by Fanny and Freddie yesterday. Mrs. Lisle, with intelligible intonation repeated the precious words—Ai-lin ju ki (love neighbor as self), and Mr. L. repeated the words, Ki hia mui tai cheng sui Chu (When He came down from the mountain, great multitudes followed Him). They seem to have great facility in catching the sound and tone of the Chinese, but of course they have scarcely taken the first step in the long

road before them, ere they can command a common language with these Chinese millions. But the way is not dreary. The mountain gorges are coupled with foaming cascades and fragrant flowers, and the hills, surmounted, open glorious prospects and give new stimulus to endeavors for final success. The traveller is challenged to a remunerative journey, and is sure of a generous reward during his progress and a glorious prize at the end. The older pilgrims may continue to stumble on their way, for the want of some to set them right at the beginning; while these young friends may meet fewer difficulties and make greater success in their acquisition and use of the language.

Trip to Singapore. — After giving a glad welcome to the Lises, and administering the ordinances of baptism and the Lord's Supper last Sabbath, I heard the children say with one voice, "Father must have a change, and mother must go to take care of him. Go and stay till you get well, and we will help Mr. and Mrs. Lisle to look after things here." Thus voted away, we accepted the kind offer of Capt. Trail, in command of one of the Siamese steamers, to go down with him to the anchorage in company with the owner and Captain of our ship. So here we are, Feb. 1st, on board the "Hera," under the British flag, with a kind Captain and an American gentleman as a fellow passenger, bound for Singapore. We start with a gentle southwest breeze, instead of the strong northeast winds usual here during this month. Memories of the home we have left are full of happiness and hope. God has been very good to give us so much strength and success. His promise is enough to stimulate to labor, and sustain under suffering, and the first fruits are given to help the weak in faith before they are allowed to shout "the harvest home."

The Recent Converts. — The disciples baptized last Sabbath were representative men. One aged sixty years, having tried the religion of his fathers, finds it unsupporting in the last years of life, and furnishing nothing brighter in the life to come. Another, a man of thirty years,

full of strength and enterprise, said his religion "offered him nothing to live for." He reads and writes his own language well, first heard the gospel from A Tui, at Hongkong, two years ago, came to us last year, and has been a regular attendant at our daily worship since. He is now employed by Miss Dean as an attendant, as she goes out to distribute books and talk to the people, and appears an efficient helper. A third is a boy in his teens, named 'Long Seng, who was a pupil in Mrs. Telford's school. He came into Mrs. Dean's service soon after our return to Bangkok; but, becoming unsteady, left until about a year ago, when he seemed reformed and expressed a desire to come back where he could hear the doctrine. He has since appeared steady, industrious, and desirous to learn the truth, and when called upon has been ready to engage in prayer. In answer to some searching questions from Mr. Lisle during his examination, he discovered an understanding of the claims of Christianity and a hearty surrender of himself to them. We look upon his salvation as one of the many happy results of the labors of Mr. and Mrs. Telford in this field. The seed sown by Mr. Ashmore and Mr. Telford here is springing up and bearing fruit, while they labor elsewhere; but the time is coming when they that sow and they that reap shall rejoice together. Then the teachers and disciples all, with the honors of each, will be lost in the glory of the *One* of whom they sing, "Worthy is the Lamb that was slain."

A Precious Memorial. — We are one week from home, and near where the China Sea borders on the gulf of Siam (Lat. 8° N. and Lon. 100° E.); we have just passed Koh Krah. This is a cluster of three small rocks, rising abruptly from the sea, the largest being one mile long, half a mile wide and 500 feet high, having the summit covered with trees and furnished with fresh water. On this rock I have a sacred deposit. In 1841, my first-born son, then a year old, died at sea near where we now float, was dressed by his mother's hands for the grave, while generous hearted sailors made a box for his coffin,

and deposited it with its precious treasure on this island, where, so far as we know, the little sleeper has for the last twenty-seven years been the only human inhabitant. It kept to us till now, he might have grown to the maturity of manhood, and been now engaged in the conflicts of life. Better for him, since so is the will of God, (and why not better for us?) that he rest in his rocky bed till the islands of the sea become the possession of Christ, and the voice of the archangel and the trump of God shall awake the dead to life. Then sleep on, my boy. Soon I'll greet thee in glory. There it may appear that thy mission to earth was greater than mine.

Worship at Singapore. — Singapore, Feb. 18, 1868. — After a passage of fifteen days, we reached here on Sabbath morning in time to attend the Malayan service conducted by the Rev. Mr. Keasbury, whose hospitalities we are now enjoying. This venerable servant of the Lord, I found addressing a mixed congregation of one hundred, composed of Malays, Chinese, and other Asiatics, all of whom understand the Malay language and share in the singing and listen to the preaching and prayers all in that language.

Matters in Bangkok. — We last night received welcome letters from Bangkok, informing us that all the loved ones there were well and prospered. Mr. Lisle was able to repeat the Lord's prayer and the benediction in Chinese, and addressed the congregation of Chinese in English, having Fred for an interpreter. It is good for a man to bear the yoke in his youth, and our young friend may more easily get the harness on in the absence of the old man, than if he were looking on and adjusting the fitting.

Hopeful Prospects for China. — Singapore, Feb. 26, 1868. — I notice that the Secretary of the American Board has taken your keynote in regard to the tune of "China," and we will join you in singing it, not to the old words —

"Why do we mourn departed friends?"
but to the sentiments of the new song —

"All hail the power of Jesus' name."

There is a glory associated with that sentiment and a grandeur connected with the theme, which it is not in the power of words to express. China, with her multitudinous millions, her gray-headed antiquity, her early progress in the arts, her high measure of civilization, her ancient literature, her redemption to Christ, and her promised agency for the conversion of the world, occupies a prominent place compared with all other nations of the earth.

God has shown a special Providence in preserving her a distinct and influential empire; and equally significant appear His ways of opening that kingdom to Western commerce and the introduction of the gospel. Among the more recent developments of the Divine care for the people of this country, we notice that at the imperial city, till recently veiled from the barbarian eye, there has been established, under court patronage, a University for teaching Western science to Chinese scholars. While we read a still more cheering assurance of the Divine favor to this people, in the impulse given to Christian missions during the last year. New stations have been occupied, chapels opened, converts multiplied, and the gospel sounded in the ears of multitudes, who had never before listened to the good news.

Native vessels and foreign steamboats are waiting to convey Christian teachers over their long canals, broad lakes, and extended rivers, to the interior provinces swarming with human beings, who are free from caste, familiar with letters, and as ready as unconverted men anywhere, to give a candid hearing to the claims and proffers of Christianity.

Teachers from the Western World may find in the different provinces of China every variety of climate, and most of the productions of their native land. Improved facilities of travel have already lessened the distance more than one half, and the time is near when missionaries from the United States may reach China in one month, instead of half a year, which some now here remember to have occupied in their first voyage.

Inconveniences have been lessened, and facilities increased in other respects in the proportion. Chinese ignorance of Western nations, and contempt of foreigners is giving place to a spirit of inquiry and national courtesy.

China is now prepared for great political, commercial, and moral changes; and this is the time for molding these chaotic masses of paganism, and the dismembered fragments of an ancient and once powerful dynasty, into social order, political government, and Christian institutions.

Men of the world are awake to the greatness of the crisis, and are guarding their interests and pushing forward their commercial enterprises. America, and England, and France, and other western powers are not slow to readjust their commercial and political relations with this great empire, and Rome, never asleep when the interests of her church are involved, is sending forth by recent steamers scores of priests and nuns to propagate her creed.

With such a field and such facilities, and such fruits already gathered, and such a harvest in prospect, what American Christian will not join the company of reapers, or bear the pitcher of water to those already in the field?

Professorship of Missions.—While in America I took occasion to suggest the advantage of having connected with some of our Theological schools, a missionary professorship, the object of which should be the training of candidates for their missionary work; this, to involve a collection of books and native teachers from pagan lands, such as Burmah, Siam, China, etc., to give the young men some knowledge of the language, in which they are expected to preach the gospel to the heathen; also to furnish suggestions in relation to the work to be done, including sketches of various systems of paganism, habits and customs of heathen nations, the difficulties to be met, and the method adopted in carrying out the Divine commission to preach the gospel to the Gentiles.

I am interested to notice that our friends on the other side of the Atlantic

have taken the initiative in this department, by appointing Dr. Duff "Professor of Evangelistic Theology in the New College, Edinburgh." I am not aware that he includes in his plan the teaching of Oriental languages; still, without that he has ample scope for all his rare powers, and rich experience, in what might be included in a missionary professorship. It is not anticipated that in Europe or America, missionaries would acquire a practical knowledge of Oriental languages, but without great expense or serious difficulty, they might make such a beginning in the study of the language, as would greatly facilitate the commencement of their work, and lessen the danger to life and health, so imminent during a residence in a tropical climate.

There would generally be missionaries on a visit to the United States, who might give lectures or temporary instruction in the language of their own mission, while natives from Asiatic countries might be employed as permanent teachers.

Notwithstanding the marriage tie found in the line of railroads and steamboats, by which China and America are linked together in their commercial interests and future destiny, there has never been to our knowledge, public means for giving, in the United States, the first lesson in the Chinese language. Such means have been furnished in France, Germany, and England, and there is no good reason why they should not be in America, even for other purposes than religious propagation. But when it promises to prolong the life, and aid the labors of those who give the gospel to the heathen, the question assumes increased importance, and there are Christian men who are ready to proffer the needful means for its accomplishment whenever the way is pointed out to them. Will you give them the privilege, and the work of missions the benefit, of starting the engine?

Procuring Missionaries for the Heathen.—For years I have felt a growing conviction that there is a grave mistake, in our plan of procuring men for the missionary work. The acknowledged want is men. The cry comes up from India,

Assam, Burmah, Siam, China, and the whole pagan world, Send us men; and we have acted too much on the Müller plan, of faith without means, and too little on the Apostolic plan, of showing our faith by our works. And in this we adopt a principle opposed to our policy in everything else. If we expect bread, we plough the fields and plant the corn. If we want a president for a University, or a professor for a theological chair, we do not publish in the newspaper the vacancy, and wait for a volunteer to fill it; but the men in trust cast about for a suitable man for the post; then send a delegation to present their wants, and persuade the acceptance of their chosen candidate. So a church destitute of a pastor, trusting in God for a supply, would not open their pulpit and accept the self-appointed man who might step into it; but the officers of the church seek for a suitable man for their pastor, and then use the means to procure his services.

By so doing, is the teaching of the Spirit and the will of the Master rejected? Yea, rather is not this the Christian way to learn the mind of the Saviour and the Holy Spirit? Why not then take the same plan for procuring missionaries for the heathen? Why use means in one case, and reject them in the other? Or, to be consistent with the policy of waiting for missionaries to offer their services, let missionaries wait on the ocean's bank, for some ship to come and offer to take them to the heathen. If we reject a personal application in calling men to the missionary work, why not neglect a personal appropriation to feed them while doing it? If it be Christian to use the wisdom and agency of man in calling a theological professor or a Christian pastor to his particular post of service, why reject this wisdom and agency in calling a missionary to a post, at least equally important and sacred? Is it reasonable or religious to expect, that the great want of the mission field will be met with the needful men, while this policy is pursued? Men of ordinary modesty, with the best qualifications, might be slow to offer their services, either for a missionary to the Gentiles or as President of Brown University,

and why not use the same means to supply the wants of both?

The Providence of God has in a wonderful manner opened the heathen world and raised up men and provided money to spread speedily the gospel of His Son, and is now waiting to see if His saints will employ the same foresight and use the same energy in saving the heathen from hell, as they do in saving their own children from hunger, or their home friends from ignorance and moral destitution.

BURMAH.

Bassein (Pwo Karen) Mission.

LETTER FROM MR. VAN METER.

Christmas celebrated by Karens. — Jan. 1, 1868. — I have just returned from Panang theng, some fifty miles northeast of Bassein. I spent ten days at the village of Klong Kwee, a longer time than can usually be spared for one place. But it has been time well spent. The season was Christmas week, and it was one of the happiest I have ever known. The reader will be surprised to learn that the celebration of Christmas by Karens in the jungle has been hitherto a thing unheard of in Bassein. They entered into it with great zest, called a large number of friends together from neighboring churches, and seemed much delighted with the opportunity thus offered of celebrating the birthday of Christ. They wondered why the teachers had never before suggested such a celebration. I told them why such holidays are liable to lead to erroneous views and practices among a people whose knowledge is so limited, and who have so lately emerged from a state of heathenism.

Religious Interest. — I had fully intended to leave by the middle of the week, and to visit the two other Pwo churches in that neighborhood; but the interest increased so much day by day that I felt constrained to stay. On Thursday evening some of the young women coming from the harvest field, expressed great joy on finding me still there, and said that they regarded it as a direct answer to

their prayers. Meetings continued two and three times every day, the Christians were greatly revived, backsliders reclaimed and new converts were brought in. On Sunday, twenty-nine presented themselves for baptism, and the day was a most joyful one, such an one as had never before been witnessed in this place or anywhere in Bassein. This is the largest number that I have baptized at one time, with a single exception. And that was in constituting the first church in the large district of Shwey Loung, on the first day of the year 1865, when thirty-three were received.

The large number baptized, as also that of the new worshippers, reminded me forcibly of the early days of the mission. And more than this, for I have never before witnessed any scene so much like a genuine revival at home. The fervent prayers and pleadings of Christians, and the earnest, practical exhortations at one stage of the meeting, were such as I never heard before in Burmah.

There have been large gatherings by special appointment of the Pwo Karens themselves at other places north and east of Bassein, with baptisms and new worshippers during the past month, at all of which I have been present; but the work seems to have culminated in the last meeting. This doubtless is in a good measure owing to the longer time of its duration.

The Field among the Pwos.— There seems now to be a state of preparedness, a waiting for the blessing in many places among the Pwos. As in the rice fields, so here, harvest time approaches. Who will thrust in the sickle and reap? I for one will to the utmost of my ability. I am loth to spend a single day in the city, when not required by urgent duties there. There is no more delightful work on earth for me than this direct labor among the people. And if my judgment is not greatly at fault, it is the kind of labor now called for in Burmah above all others. Far more than the preparation of books or sustaining schools in the cities.

Summary of Labors.— As a few of the results of this meeting I may mention, I

have travelled 165 miles, twenty of which was on foot; baptized twenty-nine, received nine new worshippers, administered communion three times, licensed two preachers, proposed and drew up a pledge against liquor, opium, horse-racing, cock-fighting, and all heathen practices; organized a village court for settlement of all disputes among themselves. The extension of the temperance pledge to other evils, was their own doing. This is the first time that such action has been taken in Bassein, as was also that of Christmas celebration.

Toungoo Mission.

LETTER FROM MR. CROSS.

Meetings of Associations.— Toungoo, Jan. 20, 1868. — I have just returned from a tour among the churches, in which I attended the Paku Association and the Shwaygyeen Association. Br. Harris was present also at both these meetings. I have been greatly encouraged and pleased with the spirit and strength which seems to be returning to the Christians. This will be seen in the increase of the contributions, and the members added or restored.

Jan. 27. — I returned from the meeting of the Mopgha Association on the 24th. We had a very interesting meeting. A very large gathering of people. A good many new churches reported themselves as having returned from the schism, and there seemed to be a cheerfulness and confidence such as I have not seen before for many years. I am encouraged to believe that the work is in a very prosperous and progressive state. The prominent preachers and ordained pastors seem more awake to their obligations and more earnest to take hold of their work. Four of the ordained Pakus will spend a month or two in visiting the Bghai churches.

Mission to the Shans.

LETTER FROM MR. BIXBY.

Work Among the Burmans.— Toung-

oo, Feb. 10, 1868. — We are not without work and the most promising work, — work too, every stroke of which will tell on the evangelization of the Shan country. Why need we hurry on? Why not evangelize as we go? God is never in a hurry.

I found, on coming hither, a large Burman population for whom nothing had been done. I was able to speak their language, having been a missionary to the Talings and Burmans in Maulmain years before. I felt myself a debtor to the Burmans as well as the Shans, and resolved to do all I could for them. As I had opportunity I preached to them, and I sought opportunities. God smiled upon the work; souls were converted, twenty were baptized; four became preachers; two sleep on their sheaves; two still reap in the great harvest field where richer harvests await the ingathering. When I consider how hard it is for a Burman to put on Christ before the heathen, it is a matter of grateful surprise that so many have put on the badge of discipleship, and that so many have become heralds of the cross of Christ. Had I confined myself wholly to Burmans and twenty only had been saved, and four trained and successful preachers raised up, who would have thought the missionary had failed to be effective?

Labors for the English. — Furthermore, I found here an English speaking community, some of whom held offices of trust, and exerted great influence over the tribes whom we came here to save; and yet, so far as a pure gospel is concerned, they were almost as hopeless as the heathen themselves. Remembering the great commission, "Preach the gospel to every creature," and relying on the great promise, "I am with you alway," I opened at once a meeting for them, and kept it up for six years (until br. Bunker came) alone. It was sometimes heavy on my hands, but the sheaves were heavy too. Besides comforting believers and building up ourselves in the truth, some souls were converted; thirteen were baptized; some left the station with new hearts without baptism. We have always had a praying

band, sometimes twenty or more, who rallied around us, and held up our hearts and hands in this great fight with heathenism.

Summary of Labors and Results. — I have travelled for preaching, and mainly in one direction, and that the nearest route to the Shan country, one sixth part of the whole time of my residence in Toungoo; that is, I have lived in the saddle one year in six, and I have taught school (mainly for teachers and preachers) nearly two years out of the six, — the results of which eternity alone will reveal.

I found a belt of country between Toungoo and the Shan country, hitherto unexplored and wholly unoccupied, inhabited by savages, who lived by fighting, the terror of the country on both sides. It was necessary to tame them and make them our friends, before we could go back and forth with safety. The gospel is the only power that can tame such savages, and I began at once to apply it, never dreaming for a moment that any body but Satan would ever question my right to do so, or try to hinder me. I had many proofs that the Lord was with me. He gave me favor with the people, even the greatest savages among them. I was able to settle their difficulties, heal their divisions, stop their fightings to a considerable extent. There are some still who continue to fight, but peace is gaining ground every dry season.

I preached the gospel all the way from Toungoo to the district of Mobyae, again and again, going and coming, and churches have sprung up as the result. There are five churches organized, one in town, the others at way stations, reaching eighty miles from Toungoo, and other interests are started where churches will yet live and grow.

While I have baptized in town, as before stated, sixty-three souls, on the mountains I have baptized 120, and still there are candidates. Ten assistants are now living, and are at work in as many languages. (They preach in the local language where they live, but teach only Burmese.) If I am properly supported, it will not be long before the various and

ong divided tribes will be united in one Lord, one faith and one language, and, if I am not greatly mistaken, they will become a mighty evangelizing force in the Shan country.

JOURNAL OF MR. CUSHING.

Setting out for Mandalay — The Company. — Toungoo, Feb. 26, 1868. — I have the pleasure of forwarding the following abridgment of my journal for the last three months. I am sorry to weary your patience, but it is necessarily of some length.

On the afternoon of Saturday, Nov. 29, the steamer Col. A. P. Phayre, with the flats "Prome" and "Pegu" in tow, dropped down the Rangoon River with the tide. The jungle on either side of the river was beautifully green, spangled here and there with clusters of yellow blossoms. On the left, Syriam pagoda rose, a shaft of burnished gold in the sunlight. Among the passengers were Mr. Hough, who was associated with Dr. Judson, and has resided in this country more than fifty years; Mrs. Bennett, Rev. Mr. Rose, and Mr. and Mrs. McCall, of Rangoon. The last gentleman was bound for Mandalay for purposes of business. I may properly add that the kindness and attention which the McCalls showed to us all, were the source of great pleasure and benefit. They were not strangers to the power of the religion of Christ, and felt a hearty sympathy with missionary effort.

Henthada, Arracan, and Prome. — On the following Tuesday we arrived at Henthada. The steamer anchored about a mile and a half below the town. A brisk walk brought us to the mission compounds, which are situated side by side, among fragrant shrubs and beautiful trees. Here we found the Douglasses and Smiths, and spent a delightful evening with them.

As we ascended the river above Henthada, the mountains of Arracan began to loom up in the distance. They recalled to memory a vivid picture of the past missionary history of that country. None labor there now for the salvation of the perishing. None have heard Comstock's

thrilling cry, "Six men for Arracan." How often the ways of God are dark and mysterious!

At Myanounng the steamer stopped to take wood. It is pleasantly situated on the high bank of the river and has quite a large population. We visited the Bund, or embankment, which lies back of the town and protects the country beyond from the inundations of the river. It is a fine public work, and does credit to the government. Myanounng would be an excellent station for a Burman missionary. It is about half way between Henthada and Prome, and in the midst of a most populous region.

We reached Prome Friday afternoon, and received a cordial welcome from brn. Simons and Stevens. The two mission houses stand side by side, on the east bank of the river. A line of hills runs along the opposite bank, which are covered with vegetation and give variety and beauty to the scenery. We had the pleasure of seeing some of the disciples. The station is a most important one, and it is an occasion for gratitude that God has blessed the labors of His servants so abundantly.

The Christian Soldiers at Thayet. — On Sunday, December 8, the steamer reached Thayet Myo, the frontier English military station. Here a wing of the 19th Regiment was stationed at that time. We knew that there was a praying band among the soldiers, for br. Simons had baptized more than a score at that place. Towards evening we went to the barracks and received a cordial welcome from the brethren. At seven o'clock in the evening, services were held in the garrison library building. An earlier hour was impossible; for the Commandant of the station had published an order forbidding any dissenting service, at the same time as the Church of England service. Br. Rose preached from the parable of the "Prodigal Son," after which I made some remarks. The room was full, and the closest attention was given to what was said. These brethren have been tried in the furnace of persecution, but God has given them patience and perseverance. They were driven from their chapel, and

from a bungalow which they hired for the purpose of worshipping God. But the Commandant gave them the use of the garrison library building. They were preached against; they were subjected to petty annoyances from the military officials; but the love of Jesus dwelt in their hearts, and the opposition and scorn of their adversaries was ineffectual in drawing them from their Master. I felt a very deep interest in them, as the other wing of the Regiment was at Toungoo, and some had been converted and baptized there, with whose religious history I had a personal acquaintance. God bless these servants of Jesus and keep them. In America we know nothing of the luxury of a State church, and its gentle, lovely spirit.

Entrance into Burmah Proper. — On Tuesday, the steamer passed the boundary pillars, and entered Burmah proper. Just above the boundary the river divides and incloses Loonghyee Island, a beautifully wooded tract of land. The next day we arrived at Meulhta, where the Burmese government has placed its Custom officers. It is quite a large town, lying along the bank of the river for a considerable distance. Noble tamarind trees are very numerous, while here and there the palm shoots up its slender shaft and feathery head. At one set of kyoungs which we visited, the inmates were quite ready to receive tracts and listen to the truth. In one of the buildings was the embalmed body of a Poonghye, waiting the proper time for burning. It was placed in a narrow trough made in imitation of a dragon, but tightly sealed, so as to prevent any offensive odor. This stood on the top of a lofty sarcophagus, covered with gaudy ornaments of tinsel and glass. This dead body receives the worship of these ignorant souls, as do the living Poonghyees also. But the day shall dawn when the Eternal God will be known and loved in Burmah. The promise of God abideth sure, though it may seem to tarry in its fulfillment.

In another part of the town we met with a most surly and repulsive specimen of the priesthood. He had evidently spent his youth in dissipation, and taken the yel-

low robe in order to mitigate his future punishment by acquiring some merit. Though in the prime of life, his hands trembled and his face was furrowed with the marks of excess. When spoken to, he hardly deigned to reply, and said that he did not want any Christian books nor any knowledge of Christian truth. Well, did br. Rose say to him, as he left his ungracious presence, "You do not want to see the light." A large number of tracts distributed here. Many boats were lying off the town from different parts of Upper Burmah, and the boatmen were eager to receive books. Thus these leaves of life will be scattered far and wide, wherever these boats may go.

The only other incident of any interest was the visit of the Burmese governor to the steamer. He came with a golden umbrella borne over him. No one but persons of very high rank are entitled to this privilege. A youth bore a sword in a gilded scabbard before him, while other attendants followed, bearing his betel box, spittoon, water goblet, &c. He was a middle-aged man, rather prepossessing for a Burman.

We passed Mengoon, Mengaen, Mayaw, Memboo; all but the latter, large places. Pagodas were very numerous. At Memboo, I counted over eighty within a short distance of each other.

Burman Oil Wells. — On Friday, December 13, we reached Ye-nau-choung (earth-oil river). The town is of good size, and presents a very picturesque appearance from the river. Large temples crown the hill-tops. I visited one gigantic teak spirit-house and found under it a beautiful white marble pagoda. Having secured ponies, we visited the earth-oil wells, about three miles east of the town. The region in which they are found is very barren and hilly. The roads which lead to the wells are very rough. From long use many of them have been worn to the depth of ten feet or more into the hills, and are just wide enough to allow a cart to pass without touching the earth on either side. All the oil is carted to the river in chatties, that is, small earthen jars. The wells are about two hundred in number, though

of them yield oil at the pressure of the wells are 160 cubic feet. Men were digging a well at our visit. The earth brought up was saturated with petroleum, and quite hot. It was under the influence of heat. One well just finished had produced a large amount of oil during the day before we arrived, and was in full operation. The persons who dig the wells are subject to much oppression from the king. He demands 50,000 rupees monthly, at the rate of a rupee per hundred viss. The produce of the oil wells is a royal monopoly, and the wealth accruing from them goes into the king's treasury, and not into the pockets of the laborious workmen.

War-boat. — At Silley Myo a war-boat towing another boat full of Poonghyees. The war-boat is manned by forty oarsmen. It carried a flag, which is white, with a pea-green centre. To be towed indicates rank and dignity. Silley Myo was some time ago by the Menam, and has not recovered from the ravages of war. We visited several pagodas of brick and frescoed with red and blue colors. At the main entrance was a stupa, twenty feet high. Near by were the ruins of an old brick kyoung. It had several narrow corridors, and many archways. The people of this district manufacture a coarse cloth, and the manufacture of lac boxes which are so common in Burmah. Here also the sessamum is used in considerable quantities. The work is very rude affairs, but quite effective.

And its Temples. — After leaving the anchorage off Silley Myo, the boat slowly ascended the river to Pagan, the most wonderful place in Burmah. It is on the west side of the river and is very picturesque. Gigantic cacti grow on the banks.

On the east stretched the ruins of Pagan, separated from us by a wide expanse of sand bank. As the boat went on, winding, we could proceed with great caution. Before we reached Pagan, we passed a large pagoda

on the loftiest hill of the range. This was the Tau-Kyee-Toung, where Gaudama, as the legend says, stood, when he predicted the future glory and greatness of Pagan. We anchored off the Boo Pagoda (gourd pagoda), so called because the top of the pagoda has a gourd-like shape.

The ruins of Pagan are magnificent. They are eight miles long and two wide. The number of ruined temples is probably over a thousand. The ruins of the city wall and the ancient moat are visible. The first temple which I visited was the Ananda, the most beautiful in this collection of shrines. It lies outside the ancient city wall. Passing through the ruined eastern gateway of the city, which bears the traces of great architectural skill, and between two stone pillars covered with inscriptions, we arrived at the main entrance to the Ananda. Elaborately ornamented kyoungs occupied the left of the entrance. The carving was very rich and the patterns varied. Near by was a brick kyoung whose interior was frescoed with scenes in the life of Gaudama. Beyond the kyoung, the entrance was through a succession of ornamented teak buildings. The temple is in the form of a Greek cross. It rises two stories with ornate windows. Above these are several successive terraces, crowned by a dome-like spire which is richly adorned. The fretwork is exceedingly rich. The greatest height of the building is 160 feet. There are four grand entrances, opposite each of which stands a colossal idol near the centre of the building. These images are thirty feet high, and represent the four Buddhas, of whom Gaudama appeared last. A railing runs in front of each of the idols. A window, skillfully placed out of sight in the immense arch above, throws light upon the head of the image, making a kind of halo. Around these images two concentric and lofty corridors run, which contain hundreds of images of Gaudama, in the various acts of his life. There is no other structure in Burmah which equals this in architectural beauty.

I went next to the Thapinger, or "Omniscient." This again is a fine structure, unique in its style, and showing the skill and wealth of its builders. It rises to the

height of 201 feet. It is square, and rises two stories before any change takes place in its form. It then contracts two or three times, having small, highly ornamented roofs. Afterwards it springs aloft perpendicularly fifty feet, when it again contracts by several roofs, and is surmounted by the inevitable pyramidal pagoda. A platform a few feet wide encircles the second story, and allows the visitor to pass around and view the prospect. But the finest view is seen from the broader platform near the top of the lofty building, just before it receives the small ornamental roofs and pyramid. Here the eye can range over a landscape, north, east, and south, of great beauty and variety, not the least attractive feature being the hundreds of ruined temples which crowd the plain below. The upper story is hollow, and a colossal Gaudama sits directly under the dome. On the ground floor of the building and in several of the stories are corridors which lead entirely around the building. The ascent to the upper stories of the Thapinger is almost entirely in the interior of the building, and consists of narrow, steep stairways arched overhead, but only high enough for a person to go up in a crouching posture. The Thapinger is situated just within the ancient city walls.

From the Thapinger we went to the Gaudapalen, or Throne of Gaudama. This is somewhat similar to the Thapinger in its external appearance. The interior, however, lacks the roomy arrangements of that temple. These three temples are the only ones kept in repair, among the multitudes here. I had no time to visit others. The Dhamayanghyee, the largest temple, was too distant for my limited time. It is partially in ruins, having been greatly injured by an earthquake.

The Former Population. — A population of great wealth and skill must once have inhabited this city. No ruins like these are the remains of a sparse, poor, and ignorant people. But the past holds their history in its depths, and will never reveal it until the great day of accounts. These spacious temples were probably built between A. D. 1000 and 1200. During the centuries that have since rolled

away, tens of thousands have gone down to death, worshipping these magnificent shrines. Now the sound of busy life is hushed, and the silence of this city of the past is broken only by the voice of the pilgrim who comes to bow before the statue of his ancestors. It is useless to mourn the generations which have passed away. Let the Christian's heart burn with zeal for the thousands of idolaters who live in Burmah to-day.

At Palin many tracts were distributed. Near by are artificial caves in the sides of the cliffs, with the entrances bricked up, a hole being left just large enough to admit a person. Here the priests are accustomed to reside at certain times in the year, ostensibly for the purpose of meditation.

Yandaboo — Memorial of Dr. Judson. — At Mengyan, a large town, our native preachers gave away many books. Above Mengyan we passed Yandaboo, the turning point of the English army in 1826. Here the Judsons came after their terrible trials at Ava and Oungpenla, and enjoyed the generous hospitality of Sir Archibald Campbell. Here too Dr. Judson labored as interpreter between the English and Burmese, and aided materially in the restoration of peace.

On the morning of Thursday, Dec. 19, the hills of Sagain rose in the distance and presented a beautiful appearance. Soon the Koung-hum-dan pagoda appeared. It is a solid, bell shaped mass of brick, erected by some king who wished to obtain great merit. On the right the Shan mountains were distinctly visible, filling my heart with unutterable longings to reach and benefit the people beyond them. As we swept around the bend of the river, Ava appeared on one side and Sagain on the other. The scenery was beautiful, picturesque, and varied. Old Ava is covered with noble trees, from which ruined pagodas rise on every hand. Its situation is excellent for trade, but the dark-minded policy of the last kings of Burmah has made it a deserted city. Sagain, on the opposite bank, is embedded in groves of magnificent tamarind trees. Back of the city are the justly celebrated

of Sagain, crowned with numberless pagodas. The hills are quite barren ; but along the strip of land which skirts the river, the foliage is very dense. How far these scenes were to the Judsons. When at Ava, Judson was thrown into prison. Through its streets his heroic wife went with weary body and sorrowful heart to beg his release or some alleviation of his suffering. The place occupied by their house has been swept away by the river. But the hills are the same, and the ancient city remains.

Grave of Dr. Price. — Arrival at Mandalay. — Sagain on the other bank of the river contains the grave of Dr. Price ; its identification is impossible now. In front of us an island jutted into the river, the point which projects into the river is a collection of pagodas called the "Descent of the Golden Fowl." Massive brick walls cover the base of the hilly projection, to prevent the pagodas from being washed away by the river. A little distance from this collection is the "Scratch of the Golden Fowl," a large square pagoda with beautiful covered entrances of an ornamental character. As these ways ascend the hill, roof rises upon roof, creating a fine effect. The tops of these entrances are beautifully gilded. A gilded war-boat was at anchor at Sagain, and presented a brilliant appearance in the sunlight. As we steamed to the point, made illustrious in Burman legends by the "Descent of the Golden Fowl," the spires of Amarapoura rose above the thick foliage of the trees. It might well be called the "City of pagodas." At 5½ P. M. we anchored at Mandalay, twenty-one days from Rangoon.

Friday, Dec. 20. — Early this morning some of us started over the paddy fields for the city, which is three miles from the river. We arrived at the British Residency, and were cordially received by Mr. Sloden, the British Resident. In the evening we sent our goods to the Residency. On the way they were inspected by the Custom Officer. The British establishment is unique in itself. Instead of a custom house, a small shed is erected near where the steamer lands.

Here between certain hours, the Koon-woon comes with his golden umbrella, accompanied by several Poonghyees and grandees. His ponies are gaudily caparisoned. Among the trappings is a saddle with large gilded flaps, nearly a yard in diameter. The ponies looked as if they could hardly carry their burdens. We easily secured passes for our boxes, after one with books, and one with canned provisions had been opened. The officers had no idea of canned meats, and were at a loss to understand about them. The passes were written with a style on palm-leaf, as is everything official in this country.

The British Residency. — The English Residency, where we took up our quarters, is situated about half a mile west of the city wall. It is surrounded by a high fence, having a wood frame-work, but covered with thick bamboo matting. The house of the Resident stands in the south-east corner, and is a pleasant, though irregular building. Different occupants have enlarged it according to their fancy and desire. In the centre of the grounds is the building erected by the Burmese government for the accommodation of the Chief Commissioner of British Burmah, during the visit of the last embassy to Mandalay. The frame-work is of teak wood, but the sides are bamboo matting. The ornamentation is rudely carved wood, though at a distance it presents a very tasteful appearance. On the north side are two bungalows, one of which was occupied by Mr. Rose and myself. On the west side were barracks used by the soldiers who attended the embassy.

Description of Mandalay. — Dec. 21. — The city proper is a square, surrounded by a lofty brick wall and a moat. There are three gates on each side. Over each gate rises a spire of terraced roofs which are richly gilded. At regular intervals, there are bastions, also surmounted by the gilded spire. The streets of the city are broad, and cross each other at right angles. They are in a very good condition and are kept tolerably clean. At the entrance of each gate is a lofty post, painted with ver-

million, and having a gilt inscription, stating the year in which the gate was set up. Within the city we found no houses remarkable for beauty or costliness. There were a few brick buildings, but the houses are mostly of bamboo, and inferior to those found in British Burmah. This is one cause of the destructive fires which almost destroy the city every few years. Outside of the wall and moat, on the west and south sides of the city, are large suburbs, which contain a population equal to that of the city proper. In the west suburb are large numbers of Poonahs, men of Hindu descent. They are the weavers of the capital, and are noted for the beautiful silk fabrics which they manufacture. I saw several patterns which had more than eighty stripes that ran in wavy lines. Many colors entered into them and were beautifully combined. These people are not Buddhists. They follow the faith of their ancestors, and are attached to Krishna and the other deities of the Hindu mythology. In the southern suburb great numbers of Chinese reside. They form the most enterprising part of the population, and are extensively engaged in trade.

During my morning walk, I met a Shan caravan of several hundred bullocks. The men were not at all inclined to be communicative. Many indeed would not answer at all. The jealousy of the Burmans would fasten upon them, were they seen communicating with white persons to any great extent. Since the Mengoon Menta's career began, they have been looked upon with a very watchful eye. The system of espionage in this city is very perfect. I doubt if anything important occurs, that is not reported at the palace. The movements of foreigners especially are watched. To an American, accustomed to the freedom of his native land, this is very irksome.

This afternoon a thousand troops passed the Residency on their way to take the steamer for Momeit, a province up the Irrawadi. An insurrection has broken out in that region on account of the extortionate demands of a Burmese governor. The people resisted these demands, whereupon the Burmese Governor summoned

the Shan Tsaubwa to assist him. He refused, and was attacked by his men. The Shans and the Burmans rallied around him, and the Burmese governor and son were killed. Those who left to-day have gone to their country.

Roman Catholics in Mandalay — day, Dec. 22. — No Protestant church is held in Mandalay. The foreign population is very small, and mostly Roman Catholic. The Roman Catholic church and school here. Padre and several nuns have charge of the religious establishment. The former a French Jesuit priest, who has been at the royal city twenty-eight years. The Roman Catholic community embraces Europeans, many natives, descendants of ancient Portuguese, and French captives who married Burmese women.

At 7 o'clock in the morning Mr. Cushing and myself started for the Arracan, north of which, nine years ago, Messrs. Kincaid and Douglass found three native Christians. At this portion of the city was covered with gardens. Now all is changed. The houses run through the place, and we inquired of many persons in the streets, none could give us any information relative to those whom we sought. Whether they have removed to other places, or have passed away, the Head of the Church only knows.

At one of the zayats near by, we unexpectedly met the Shan Tsaubwa. He was a dignified man, about fifty years of age. The reception we received was very courteous. When we signified our intention and desire to visit his province, he gave us a cordial invitation to come, should we so desire. He had many attendants around him and was preparing to accompany us to his distant home.

The Hairy Woman — Lusung — Dec. 24. — To-day I saw one of the most curious anomalies in nature, which occasionally exist. I refer to the hairy woman, Ma Pong and her children.

only remarkable specimens of human-

The mother is forty-three years

Her forehead and face are entirely
ed with silky brown hair about three
s long. About the ears and nose long

ent locks or tufts are to be seen.

eyes are black and sparkle through

urrounding hair. She brought her

children with her. The eldest is not

ured by any superfluous hair, but re-

les other Burmans. The second

1. Moun Say, about eleven years old,

more thickly covered with hair than

mother. His eyes, ears, and mouth

re hardly discernible. His little sister

1. Mee was also hairy-faced. On her

ck and arms was a fine silky furze

out two inches long, but not as thick as

he hair on her face. These people are

privileged characters. The king presents

them a monthly allowance of twenty-five

rupees, and they are allowed to help them-

selves in the bazaar.

View from Mandelay Hill. — This after-

noon I went to Mandelay hill, which lies

north of the city. A most beautiful pros-

pect rewards one for the toilsome ascent.

Leaving the Residency I passed through

the city by the palace inclosure, out of

the north-east gate. On the east of the

city is the residence of the Thathanah

Paing, or Patriarch of the Poonghyees.

It is richly gilded from the foundation to

the top of every spire. The main spire

was a mass of glowing effulgence in the

rays of the descending sun. Near the

base of the hill were several other kyoungs

and zayats entirely covered with gilding,

and presenting a most costly and magnifi-

cent spectacle. A long and toilsome ascent

over broken steps brings us to the beautiful

Thein, built by the late heir apparent,

who was murdered during the last rebel-

lion. It is entirely covered with gold leaf

within and without. A large statue of

Gaudama stands in the centre of the

building, with a person kneeling beside

him. The kneeling person represents the

king, asking where he shall put his palace,

and Gaudama is in the act of pointing to

the site of the present palace of the king.

This building is upon the spur of the hill,

which furnishes the finest prospect. Back

of this spur the hill rises higher, but the

view is more restricted. Before the spec-

tator, a vast extent of country is spread

out. There lies the city foursquare, with

its regular broad streets and its dark

roofed houses. Within the city is the pal-

ace inclosure, whence rises the gilded

spire that covers the royal throne. At

the foot of the hill are the golden monas-

teries and buildings. To the east of them

is the Kuthodan, a splendid collection o

pagodas, the work of the present king.

Near it is the place where the summer

palace stood, at which the first acts of the

late rebellion took place. West lies a vast

plain dotted with villages. Through it

the broad Irrawadi rolls with many a

graceful curve and pretty island. East

are the paddy fields of the king, stretch-

ing far away to the base of the Shan

mountains. In the distance are Amara-

poora, with its many pagoda spires, now a

city of the past, and Oungpenla, where

Judson dragged out six months of suffer-

ing. Everything combines to render the

prospect one of the most lovely that I ever

beheld.

The Mengoon Pagoda — The Great

Bell. — Dec. 26. — Through the kindnes

of Mr. McCall, the steamer went up the

river on an excursion to the Mengoon pa-

godas. On arriving we first visited a fine

hollow pagoda, partially in ruins. It con-

tained many alabaster images, some of

them having a most beautiful polish.

Near it was a remarkably clear white

marble slab, containing an inscription in

Burmese. Around the pagoda were

white marble pillars roughly sculptured.

We then went to the great pagoda. It

is an enormous pile of brick, 230 feet

square. It was commenced by the great-

grandfather of the present king. After

raising it to the height of 100 feet, for some

reason he abandoned its completion. Re-

port says that astrologers predicted that

the king's death would take place when

the pagoda was finished. A small pagoda,

near by, has been made in imitation of

the great one. If the large pagoda had

been completed like the small one, its

height would have been over five hun-

dred feet. An earthquake has shaken it

and great seams appear in its sides. Portions of the staging used in building it still cling to the brick-work. The inclosure is entirely grown up with the prickly shrubs common to this region. Silence and neglect reign supreme.

A little farther on is the large bell. There is only one larger bell in the world, that presented by the Empress Anne to the cathedral of Moscow. The bell was originally hung on cross-beams, laid upon massive pillars of brick and timber. The beams have given away, and the edge of the bell is placed upon supports. Notwithstanding these obstacles, I was surprised at the richness and depth of the sound produced by striking it. The external diameter of the bell is 16 feet 3 inches, and its weight is 55,555 viss, or about ninety tons. Lumps of gold and silver, but partially melted, are visible here and there.

I returned to Mandalay in the Resident's boat. The royal barge was lying near where I landed. It was a most strange and gaudy affair. Two native boats had been united. There were two prows, with great dragon heads, and two sterns, which curved up high into the air. Over the centre of the barge rose the gilded spire. The barge was entirely covered with gilding, except the dragon heads, which were covered with a mosaic of looking-glass.

Audience with the King. — Dec. 27. — Had an audience with the king. About noon, in company with the English Resident, we went to the palace. It stands within a large square inclosure in the north-east part of the city. The inclosure is surrounded by a palisade of noble teak posts. Entering the great red gate on the south side, we passed for about ten feet between guards to a second gate in the brick wall which surrounds the palace grounds, just inside the stockade. Beyond this gate are spacious grounds. On the right hand are the Magazine, the square tower, containing a tooth of Gaudama, the bell tower, where the hours are struck alternately on a bell and drum, and the mint. On the left hand rise the

palace buildings, covered with gold and presenting a brilliant appearance. Passing through a gate in another brick wall, we enter the real palace grounds. Immediately in front of this gate towers the lofty spire over the royal throne. Steps lead up to the throne-room. Before them are closed gilded gates, with cannon on either side. The king alone has the right to ascend these steps. The floor of the throne-room is a kind of rough cement or hardened earth. Here the king gives audience to foreign ambassadors, when they pay court to the Golden Foot. They are obliged to sit upon this earthen floor, in token of the inferiority of other rulers to his Burman majesty. This is one of the specially ridiculous and arrogant assumptions of the Burmese government. The throne consists of a Palin contracting as it rises from the floor and then expanding again. It is richly gilded as is all the room. Back of the throne are gilded doors of open-work, through which the king comes when he takes his seat upon the throne. On either side is an imitation of the hare and the peacock. There are also large white umbrellas, the symbol of royalty.

The King described — The Royal Gardens. — We were received in the third room back of the throne-room. On one side of the room the floor was raised about a foot. A large carpet occupied the centre of the raised floor. On this was a large crimson velvet cushion edged with yellow, and a pillow of the same material. Near by stood the golden Henga studded with gems. No carpet or mat covered the rest of the floor. Above and on every side were gilded walls and pillars; but the floor was of rough teak plank. On this we were obliged to sit. While we were waiting persons brought in the gold spittoon, the gold betel box, and other utensils needed by approaching majesty. Soldiers with swords in gilt scabbards ranged themselves to the right of the place where the king would sit. Atwenwoons and others sat on the left. We occupied a place nearer the middle of the apartment, though between the two central lines of posts no one is allowed to sit, except a

of very great rank or a prince of blood. Soon the gilded doors opened and the king entered. He threw himself fully upon his cushion and scanned through a pair of binoculars. The king is a portly man. His manners are pleasing and dignified. His face has a sensual look, while his forehead is broad, a characteristic of the race of Ava. He wore a white jacket, a beautiful peso woven in wavy lines, and a white muslin head-dress. In his ears were cylinders of gold, set with a magnifying ruby in the middle, and encircled with shining diamonds.

The interview with the king was brief, and brought to an abrupt termination. A messenger suddenly entered and announced that a fire had broken out in the palace. The king immediately arose and flew into the inner apartments of the palace. Fear undoubtedly actuated him, for the late insurrection began in a similar manner. The palace gates were closed and there was no way of egress, as we might have liked it in case of serious circumstances. From a verandah near by we could see the dark cloud of smoke rise and float over the palace; the lofty walls precluded further view.

When the fire subsided, the king sent to inform us that he should not appear again, and gave permission to us to walk in the royal gardens. These are very beautiful, and the trees are unusually crowded. The grass is carefully removed from the paths. At intervals, large nicely drained trenches occur, which contain water for irrigation. Summer houses were numerous, and in one portion of the garden we saw imitations of hills made of stone and brick, with artificial caves in them.

The utmost care has been used to cultivate and plant almost every kind of tree which Burmah affords, and also some from foreign lands.

From Ava to Sagain. — 28. — This was a day of unusual pleasure. A boat of three miles brought me to the river at sunrise. Mrs. Bennett, Mrs. Hall, and myself and four Lascars ascended, started down the river in the king's boat. A little more than an

hour's pull brought us to Ava, eight or ten miles from Mandalay. The sail was delightful. The cool air, the morning sunlight, the varied scenery contributed in no small degree to our enjoyment. The ruins of the ancient wall of Ava are very distinct, though it has crumbled in ruins and been overgrown by a thick tangle of cactus and thorny vines. Passing through a break in the wall, we entered the inclosure of this once famous city. Scarcely any traces remain of its once former greatness. A thick jungle of trees has grown up with here and there a ruin visible among them. We went to the palace inclosure first. The wall of this is just visible. Only one building connected with the palace remains, a tall square tower, with a chamber above. It was probably the bell tower of the palace. The tower has been shaken by an earthquake and is much inclined. Passing up the city we came to some ruined pagodas, which had been magnificent in their day and may have been the royal pagodas.

Only a few people live here now. Tracts were offered, but only one man would receive any. At one house a man was asked if he would accept some books. He immediately exclaimed, "Do not want, do not want," and ran away. At another house, as soon as the man had read a little, he recognized the book and exclaimed, "Jesus Christ's book." All these people had seen missionaries and heard some truth.

As I wandered over this desolate place, I thought of the little church that once existed here. Doubtless it now exists only in heaven. The few who became disciples have passed away.

Our next visit was to Sagain. As the boat approached Sagain, we saw large numbers of marble Gaudamas lying on the shore ready for transportation. Sagain was once a large and important city. Now it is only a long, straggling village. After landing we breakfasted under a huge tamarind-tree, surrounded by the curious villagers. Breakfast over, we ascended the hill, so famous for its beautiful prospect. The summit is crowned by a pagoda and is reached by two hundred and seventy-three steps. It was midday

when we made the ascent, but we were amply repaid for all the toil and heat which we suffered. In every direction was the most varied and beautiful scenery. South of us and far below us were the noble trees of Sagain, with their rich, dense foliage, from the midst of which rose the summits of many ruined pagodas. In the distance across the river lay the jungle-covered ruins of Ava. East of us were the vast paddy plains of the king, bounded by the Shan mountains. A little north of the paddy plains, stood Amarapoora with its hundreds of pagodas and ruined buildings. Beyond, in the dim distance, at the foot of Mandelay Hill, we could discern the royal city of Mandelay. The spire of the palace was distinctly visible, as it glittered in the sun. North of us were the beautiful Sagain hills, rising terrace upon terrace, with every summit crowned by a pagoda. West of us, extended a broad undulating country, from which rose the gigantic Koung-hum-dau pagoda. Not the least attractive feature of the scene was the Irrawadi, as it gracefully bent by a sweeping curve to the west, inclosing Sagain in its embrace.

At Sagain many books were distributed and gladly received by the people. It is with sad heart that the missionary looks upon these untilled fields.

Ruins of Amarapoora. — Though the current was very strong, our faithful boatmen worked bravely, and in an hour we landed off Amarapoora. A long sandy plain intervened between the city and the river. Crossing this we came to a deep creek, over which we were ferried separately, as the little boat had a large hole in the bottom through which the water rushed in large quantities. Large numbers of pagodas, and many of them of great size and beauty, are found in the suburbs of the city. Before the city was abandoned, these suburbs must have been large and populous. A brisk walk of a mile brought us to the city wall. This is in a good state of preservation. Within the walls, almost every vestige of human habitations has disappeared. The city proper was literally destroyed. Broad fields of grain and clumps of fragrant

acacia now grow where, nine years ago, the busy life of a great city existed. Half a mile brought us to the palace wall. This is in a very ruined condition. The inclosure is grown up with a thick tangle of thorny bushes. Ruins of buildings are scattered here and there. The silence of the grave reigns over all, and strikes the visitor's heart with awe.

It was dark before we reached the steamer ; but the toil and heat of the day had been forgotten in the pleasure of visiting these places which are so intimately connected with missionary history.

29. — This morning I visited Shans from Moui and from Legya. The bullock trains have begun to arrive from the Shan country, though a month later is the time when they come in greatest numbers. It is quite remarkable that there are no Shan settlements around Mandelay. Though thousands of Shans come to Mandelay during the dry season, such is the oppression of the Burmese government that none desire to remain and dwell.

Marble Image and Merit Pagodas. — 30. — Early this morning I visited the large marble image which the present king caused to be made. It is twenty feet wide at the base and about twenty-five feet high. One of the fingers was a yard long. The image is in a sitting posture, and is a solid block of marble. It must have been a Herculean task to bring it from the quarries and put it in position.

I then proceeded to the Kuthodan, or royal-merit pagodas. In the centre is a large white pagoda. On four sides, arranged in four concentric squares, are smaller pagodas, having a large chamber in the lower part, instead of being solid. In each of these chambers is a marble slab, inscribed on both sides. The slabs are four feet high and two wide. The number of these little pagodas is about four hundred, and on the slabs which they contain, the Pali of the entire Betagat has been inscribed. The labor and expense can hardly be imagined. The king must have freely lavished his treasure upon it. It is one of the most interesting objects around Mandelay. We wish not that our Scriptures be engraved upon costly stones, but

graved upon the hearts of men, that air influence may mould and fashion the ner life. Near by the Kuthodan I met ans from Mokmé, to whom Moun- ing preached. We sow beside all aters not knowing which will prosper. is is in God's hands, and we can safely ust it there.

The Way Obstructed. — Shans in Man- lay. — Jan. 1, 1868. — Disappointment mes to our lot as well as to others. Br. ose and I had hired a boat to go to hamo, and expected to have sailed to-day. ut our preparations have been rendered eless by the opposition of the English esident. An expedition to Bhamo and estern China, under the patronage of e English government, is expected to cend the river soon. Should we go with before this expedition, the Resident ared that it would offend the heathen, y leading them to suppose that there was me connection between the missionaries and the expedition. We did not propose o join the government party, but to go independently and mind our own business. his, however, we are not permitted to do. t requires only a hint to the Burmese overnment to prevent our journey. Such hint was given, and we must abandon e trip or wait several weeks until the overnment party have reached Bhamo.

2. — We have now turned our minds owards Theinnee, which is nearly two undred miles north-east of Mandelay. earch has been made for Shans who in- end to return to that province, but none ave been found. The influx of Shans

into Mandelay is not so great now as in former years. The oppressive measures which have been dealt to them, have greatly injured trade. Bringing ponies, tea, &c., they have been obliged to sell at prices fixed by the king. These prices are always very low. Hence trade be- comes dull, and the people who visit Man- delay decrease in number yearly. Still there are large numbers who come, and during the dry season, a Shan missionary could find abundant employment.

4. — This afternoon we packed our six ponies and started on our journey for Theinnee. We have three additional men, besides our four Christian men. We reached a zayat near the Arracan pagoda by dark. This is so called from a colossal brazen image of Gaudama, brought from Arracan over the Aeng Pass by some Bur- mese conqueror of that country. It is about twelve feet high, and with the ex- ception of the face is thickly coated with gold leaf, the offering of successive gener- ations of worshippers. Over it rises a beautifully gilded spire. In some brick buildings near by, are two hundred or more marble tablets, covered with inscrip- tions. People from all parts of the coun- try visit this shrine as a work of great merit. Here the king, before the late re- bellion, used to come twice a year to wor- ship. Near our zayat were several large zayats, filled with Burmese soldiers, en route for Moné. Fortunately, we escaped their notice. The Burmese soldiery is proverbial for its lawlessness.

(To be continued.)

LETTERS, ETC., FROM MISSIONARIES.

BURMAH.

MAULMAIN. — J. F. NORRIS, Oct. 20, Nov. 15, 21, 28, Jan. 6, 11, Mar. 17, 26, Apr. 2 (2). — Mrs. N., Feb. 24. — Miss S. HASWELL, Feb. 25.

TAVOY. — J. WADE, Oct. 1, Dec. 5, , Apr. 1. — Mrs. W., Jan. 7. — L. D. COLBURN, Nov. 1, — one no date.

SHWAYGYEEN. — N. HARRIS, Oct. 9, 26.

TOUNGGOO. — E. B. CROSS, Aug. 20, 1, Nov. 4, Jan. 20. — M. H. BIXBY, Nov. 5, Jan. 13, Feb. 10, 24, 25, Mar. 10, 6, 30. — Mrs. B., Dec. 8. — A. BUNKER,

Aug. 26, Nov. 29, Jan. 5, 10, 30, Feb. 17, Apr. 4, 6, May 8. — J. N. CUSHING, Sept. 14, Nov. 13, 29, Feb. 20, 26, Mar. 3, 13, 16, 23, Apr. 6, May 8. — Mrs. C. Dec. 23. — Miss GAGE, Jan. 24, Feb. 28.

RANGOON. — E. A. STEVENS, Oct. 12, 28, Nov. 28, Dec. 13, 26, Jan. 1, Feb. 29, Mar. 9, 14, Apr. 14. — Mrs. S., Feb. 10. — D. L. BRAYTON, Oct. 7, Nov. 25, Jan. 24 (2), Apr. 6. — A. T. ROSE, Sept. 20, Nov. 7, 20, 27. — C. BENNETT, Oct. 14, Nov. 9, 26 (2), Dec. 10, 12, 13, Jan. 27, Feb. 18, 27, Apr. 16 (2). — J. G. BINNEY,

Oct. 7, Dec. 12 (2), 27, Feb. 10, 13, Mar. 25. — Mrs. B., Feb. 24. — C. H. CARPENTER, Jan. 11, Apr. 18. — Mrs. C., Feb. 24. — R. B. HANCOCK, Oct. 7, Dec. 8, 25, Jan. 28, Feb. 10, 21, Mar. 10, 20. — Mrs. M. B. INGALLS, Dec. 8, 24, Jan. 25, Feb. 12 (2), Mar. 13, 15. — Miss ADAMS, Dec. 26.

BASSEIN. — H. L. VAN METTER, Sept. 30, Oct. 20, Jan. 1, Feb. 9, 20, 25, 30, Apr. 2 (2). — Mrs. V., Feb. 19. — B. C. THOMAS, Oct. 11, 26, Nov. 24, 29, Dec. 2, 24, Jan. 8, 23, Feb. 7, Mar. 8, Apr. 2, 12, 22. — A. R. R. CRAWLEY, Nov. 22, Mar. 18. — J. L. DOUGLASS, Oct. 27, Dec. 8, Jan. 2, 14, Feb. 21, 28.

PROME. — T. SIMONS, Feb. 22, 27. — E. O. STEVENS, Aug. 10, 17, Dec. 18, Mar. 3, 5, 31.

HENTHADA. — D. A. W. SMITH, Nov. 29, Feb. 18, Mar. 3, Apr. 20.

ASSAM.

M. BRONSON, Nov. 7, Jan. 1 (2), 23, Feb. 20, Mar. 12, 13, 14, 26, Apr. 28, May 1, 12. — Mrs. B., Feb. 10. — W. WARD, Sept. 11, Oct. 23, Jan. 8, 31, Feb. 7, Mar. 7 (2). — Mrs. W., Nov. 21, Jan. 9. — E. P. SCOTT, Dec. 2, Feb. 1, 20, Mar. 20, one no date. — I. J. STODDARD, Sept. 6, 18, Oct. 5, 18, Nov. 3, Dec. 18, Jan. 28, Feb. 18, Mar. 13, 24. — Mrs. S., Sept. 17. — M. B. COMFORT, Oct. 3, Dec. 18, Feb. 19, Mar. 20, 26.

SIAM.

WM. DEAN, Aug. 18, 22, Sept. 7, 12, Oct. 17, 18, Nov. 20, Dec. 2, 15, 22, 23, 28, 31, Jan. 17 (2), 22, Feb. 18, 26, Mar. 1, 30, Apr. 15, 17, 24, May 28. — Miss A. F. DEAN, Oct. 19, Nov. 5. — Miss A. M. FIELDE, Sept. 27, 29, Oct.

18, Dec. 17. — W. M. LISLE, Dec. 30, Jan. 17 (2), 30, Mar. 4, Apr. 6. — Mrs. L., Dec. 30, Jan. 18. — S. J. SMITH, Oct. 17, Nov. 12 (2), Jan. 17, Feb. 7, 10, Mar. 18, Mrs. S., one no date.

TELOOGOOS.

L. JEWETT, Oct. 9, Dec. 9, 12, Jan. 17, 21, 24, Mar. 17, 20, Apr. 30. — Mrs. J., Oct. 10. — J. E. CLOUGH, Sept. 30, Oct. 11, 12, 16, Nov. 8, Jan. 10, Apr. 7. — A. V. TIMPANG, Nov. 13, Feb. 11, Apr. 25.

CHINA.

J. W. JOHNSON, Oct. 17, 23, Nov. 8, 10, Dec. 24, Jan. 6, Feb. 24, Mar. 10, 21. — Mrs. J., Dec. 3. — W. ASHMORE, Oct. 15, 23, Nov. 16, Dec. —, Mar. 4 (2), two no date. — M. J. KNOWLTON, Oct. 1, Nov. 5, 6, Jan. 23, Feb. 17, Mar. 16, 21. — Mrs. K., Nov. 21, Dec. 18. — H. JENKINS, Sept. 21, Oct. 7, 24, Nov. 22, 23, Dec. 3. — C. T. KREYER, Aug. 11, Oct. 20, Nov. 12, Dec. 28, Jan. 22, 29, 31, Mar. 20.

FRANCE.

A. DEZ, Nov. 6 (2), Mar. 8, Apr. 10, May 8, June 5. — V. LEPOIDS, Jan. 15, May 6. — F. LEMAIRE, Nov. 9, Jan. 24, Apr. 2. — H. BOILEAU, Jan. 3. — A. CADOT, Nov. 20, Feb. 7. — J. B. CRETIN, Dec. 24.

GERMANY.

J. G. ONCKEN, Nov. 9, Dec. 7 (2), May 19. — J. KOEBNER, Apr. 6.

SWEDEN.

A. WIBERG, Nov. 30, Dec. 28, 31, Mar. 31, four no date. — Mrs. W., Jan. 3. — K. O. BROADY, Jan. 11. — J. A. EDGREN, Nov. 22, Jan. 31, Apr. 22. — P. PALMQUIST, April 1.

DONATIONS RECEIVED IN MAY, 1868.

MAINE.

Warren, Ladies' For. Miss. Soc. Eliza A. Richardson, tr., 12; St. George, 8d ch., of wh. 2.50 is fr. Sab. sch., Miss Patten's class 10; Machias, ch. 10; Saco, B. Seavey 20; No. Sedgwick, ch., of wh. 1 is fr. Mrs. Corthell and her Sab. sch. class, and 2.18 fr. W. Corthell, 8.18; Mt. Vernon, ch. and soc. 20.50; Eastport, Washington st. ch., Sab. sch. 83.88; others 12.12; Monson, friends 17.25;

NEW HAMPSHIRE.

Exeter, Nathaniel Shute, to be used under the care of Miss A. M. Fielde, in the distribution of tracts, 10; Elm st. ch. 8; Cornish Flat, ch. 10; Concord, 1st ch., Sab. sch. 30; Pleasant st. ch. 31; Salisbury Asso., Isaac Elwell tr., Hopkinton, ch. 17; Lake Village, ch. 15;

188 88

84 00

82 00 116 00

VERMONT.

St. Albans, ch. 1.50; Fairfax, 1st ch. 40.57; Sharon, ch. 5; Cavendish, ch. 30; Jamaica, ch. 16.79; Rutland, ch. 14; Manchester ch. 5.50; Bradford, a friend 2; East Hardwick, 1st ch. 22; West Topsham, Aaron Sanborn 100; West Paulet, ch. 19;

256 36

MASSACHUSETTS.

West Acton, ch., mon. con. 5.55; South Dedham, ch., with previous donations to const. Dea. Curtis G. Mense H. L. M., 28.50; Assabet, Sarah A. Hersom 5; Reading, Salem st. ch., Ellis Copeland tr., 11.50; Foxboro', ch. and soc. 84; Wrenham, ch. 13.22; East Gloucester, ch. 15; Weston, Mr. Robinson 1; Boston, a friend 3; Melrose, a friend 1; Barnstable, a friend 5; Newburyport, Stephen Caldwell 5; Natick, A. Parker, 1;

heo. Inst., Soc. of Inquiry 11; No. ch. 13.50; So. Ad.: Holden, ch. & soc. Rev. S. A. Blake, of Lah May, nat. pr., D. A. W. Smith, Henrmah, 1; Bolton, ch. field, ch. 10.50; So. h., M. A. Gates tr., ridge, 1st ch., R. O. for African Miss., 19; ch. 12.50; East friends 7; Harvard, Knight 1.25; Groton, 1; Boston, 1st ch. n, 1st ch. 841; Lee, enfield, a friend 500; friend, per Rev. J. W. 1; South ch. 2; Wor- ch., Geo. W. Rugg; Truro, A. M. Wins- st Medway, ch.. Sab. up. of nat. assistant, A. Bunker, Toun- ah, 30; Danversport, Kingston, ch. 18.08; friend 3; Holyoke, per Porter Under-; Royalston, ch. 9; Fessenden 1; New- ch., Gardner Colby, it., of wh. 500 is tow. ev. J. W. Johnson, hina, and 500 tow. v. C. H. Carpenter, Burmah. and 500 Nickerson, 1500;

4,858 59

RHODE ISLAND.

a friend, avails of a; 4th ch., of wh. 2.50 sch., infant dept., own st. ch., A. G. 69.94; Central Falls, Holland tr., of wh. 100 Geo. P. Grant H. L. awtuxet 2; 1 State Convention, pman tr., Wickford, wh. 47.70 is fr. mon. 5 for sup. of Karen Providence, 1st ch.

258 44

82 70

841 14

CONNECTICUT.

ch. 40; Stafford, A. 5; ch. 20; Green-; Preston, ch., Sab. up. of girl, care of ath Gage, Toungoo, 3; State Convention, ld tr., New Haven, . 23; Frederick Lel- ev. David Wright 2; ch. 12; Lebanon, ch. field, ch. 15; Henry); Parkersville, ch. Thompson, ch. 10; ark 5; Haddam, ch. eat Hartford, ch. friend 5; Southing-;

91 00

264 98

355 98

NEW YORK.

H. S. Mack 35; ch. 12; Millerton, Clark and wife 10; st ch. 20; Gilberts- 5; Rochester, S. H. or sup. of nat. pr., Dee, care Rev. M. H. ingoo, Burmah 80; and soc. 9.17; De- l.50; Earlville, Rev. ce 2; Sherman, ch. sburg, ch., W. L. 10; Eaton, ch. 14; , H. N. Johnson tr., rren, ch. 10; West

Chasy, Rollin Brown, 5; Altona, Daniel Bassett 2; Kennedy, ch. 5; Duaneburgh and Florida, ch. 14; Coll. per Rev. O. Dodge, Dist. Sec., Hudson River South Asso., R. Mapelsden Seneca Asso., Ithaca, ch., Sab. sch., tow. sup. of nat. pr., care Rev. C. T. Kreyer, Ningpo, China, Long Island Asso., Williams- burgh, Washington Av. ch., bal.. Ontario Asso., Canandaigua, ch., Sab. sch. Yates Asso., Pen Yan, ch., Sab. sch. for sup. of nat. pr., care Rev. E. B. Cross, Toungoo, Bur- mah, Niagara Asso., Lockport, ch., in part. Coll. at Anniversary,

288 92

50 00

14 00

175 05

9 14

72 50

27 85

186 04

721 00

NEW JERSEY.

Paterson, ch. Coll. per Rev. O. Dodge, Dist. Sec., East New Jersey Asso., Hudson City, ch. 11.41; Newark, North ch., for sup. of nat. pr., 50; Westfield, ch. 36.63; New Brunswick, ch. 612; Scotch Plains, ch. 101.75; Coll. per Rev. J. V. Ambler, Dist. Sec., Elizabeth, Miss Rosetta P. Adams 50; Newport, ch. 10.25;

64 00

811 79

60 25

986 04

PENNSYLVANIA.

Titusville, 1st ch., Sab. sch. 7.50; Scranton, Rev. Isaac Bevan, for Ger. Miss., 5; Eaton, Thos. Mitchell 5; Lewisburg, "Lew- isburg University," "Soc. of Moral and Religious Inquiry," S. F. Forgeus tr., 8.59; Phila- delphia, Mrs. C. A. L. 50; Ti- divuti, a friend 25; Philadel- phia, 5th ch., of wh. 150 is for sup. of Charles Sonoram, care Rev. M. Bronson, Nowgong, Assam, 788.88; West Philadel- phia, 1st ch., of wh. 352.29 is fr. the Angora Miss., to const. Joseph S. Potter H. L. M., 778.94; Mansfield, ch. 12; Coll. per Rev. J. V. Ambler, Dist. Sec., Marcus Hook, ch. 11.81; Eardenville, ch., Sab. sch. 5; Scottsville, ch. 5; Sheak- leyville, Georgetown ch. 12; Montgomeryville, ch. 8.25; Vincent, ch. 12; Unionville, ch. 2.40; Warsaw, ch. 4.50; Hepzibah, ch. 6; Clarks Green, ch. 10; Windsor, ch. 5.50; Gwynedd, ch. 14.10;

1,680 91

91 06

1,721 97

DISTRICT OF COLUMBIA.

Washington, Calvary ch.. Sab. sch., for sup. of nat. pr., 67.40; E st. ch., Youths' Miss. soc., Geo. W. Rothwell tr., 50;

117 40

OHIO.

Tedrow, F. Smith 5.60; Granville, 1st ch., R. Parsons tr., 68.21; Norwalk, ch. 22; Cleveland, German ch., for sup. of nat. pr., 50; Coll. per Rev. G. H. Brigham, Dist. Sec., Miami Union Asso., Dayton, 1st ch., Sab. sch., E. Thresher's class, tow. sup. of nat. pr., Tah Boo, Clinton Asso. Jonah's Run, ch. Maumee Asso., Toledo, 1st ch. 62; East Toledo, ch. 10.25; Meigs Creek Asso., Road Fork, ch.

140 81

6 00

20 00

72 25

4 40

Rev. L. Jewett's sch.,
India, 10; Boston, Har-
ch., Sab. sch. 50; Sa-
t ch., Sab. sch., for the
on of two girls in Miss
Gage's sch., Toungoo,
n, 72;

RHODE ISLAND.
et, Little Fille

CONNECTICUT.
e, a friend 1.50; Milton,
st. ch., Sab. sch. 7;

NEW YORK.
, friends 2; Homer, ch.,
ch., Miss L. S. Chitten-
, for Telooogo Miss., — 42
sly reported, — 10; Bed-
ter. Conant Sawyer 50,
usly credited in June
Conant Sanger,
Rev. O. Dodge, Dist.

Asso., E. L. Hedstram
Hedstram 10, for sup.

pr.,
Asso., Ballston Spa ch.
fred Naxon 25; Burnt
ch. 30.01; Female Ben.

River North Asso., New-
e, ch. 1; Schodack, ch.
West Hillsdale, ch. 7.10;
Hillsdale, ch., bal. 8;
k, ch. 27; coll. at Asso.

nd Asso., Greenwood ch.,

River South Asso., New
Amity st. ch., bal., 45;
h supply 20;

Asso., Palmyra, ch.
g River Asso., Mrs. Jane
lley 8; H. Middlebrook

nd Champlain Asso., Es-
lage, ch. and ladies
Asso., Madison, ch.

Asso., Trumansburgh, ch.
h sch., tow. sup. of nat.
are Rev. C. T. Kreyer,
hau, China,

River Asso., Ulysses, ch.
a Asso., estate of H.
an, by D. H. Decker,
early,

ton Union Asso., Cam-
, ch. 18; Shushan, ch.,
1.44 is fr. Sab. sch.,
J. D. Tinkham, 1; W.
1;

River Asso., Pleasant
, ch. 12.15; Little Falls,
50; Norway, ch. 22; Sal-
, ch. 15.50; coll. at Asso.

iver Asso., Lowville and
rk, ch. 10; Carthage, ch.
reat Bend, ch. 14; Har-
gh, ch. 18; Lowville, ch.
lansville, ch. 15; coll.
o. 93.15;

Asso., Oakfield and Ala-
ch.

Asso., Niagara Falls, ch.
; Clarence, ch. 60; New-
h. 4.61; Akron, ch. 17.42;
Somerset, ch. 16.10; Lock-
ch. 16.75; R. W. Beck 1;
Sawyer 2;

Asso., Shelby, ch. 11.76;
ma, ch. 17.50; Knowles-
ch. 5.75; J. G. Wilson 2;
Divol 5; Mrs. F. Norton
e third coll. at Asso.

River Asso., Nunda, ch.
Allen, ch. 2; Castile, ch.

25.50; Portage, ch. 1; Grave
and Portage, ch. 34; Pike, ch.
5.75;

Franklin Asso., Franklin, ch. 6;
Milford, ch. 29.03; P. J. Sher-
wood, 1.50; M. Stilson 1; coll.
at Asso. 30.78;

NEW JERSEY.

Newton, ch.

Coll. per Rev. O. Dodge, Dist. Sec.,
East New Jersey Asso., Westfield
ch., bal., 3.37; Mount Bethel,
ch. 4; Rahway, 1st ch. 27;

Perth Amboy, ch. 12.10;
Coll. per Rev. J. V. Ambler, Dist.
Sec.,

Trenton Asso., Lambertville, ch.,

bal.,

Sussex Asso., Unionville, ch.

Little Bennie's offering (deceased)

PENNSYLVANIA.

East Mahoning, ch. 5.90; Phila-
delphia, Mrs. C. A. L. 50; Potts-
ville, Welch ch. 5;

Coll. per Rev. J. V. Ambler, Dist.
Sec.,

Philadelphia Asso., Philadelphia,
Blocklev ch. 20.91; Lower Dub-
lin, ch. 95.75; Pequea, Sab. sch.
inf. class, 1.50;

Bradford Asso., collection 15.45;
Troy, ch. a friend of missions
13.30; Springfield, ch. 5;

Pittsburg Asso., collection 56.71;
Mars Hill, ch. 10; Mononga-
hela City, ch. 5; Saltsburg, ch.
5; Pittsburg, Nixon st. ch. 8.71;

South Pittsburg, Sab. sch. 9.50;
Ten Mile Asso., Pigeon Creek, ch.
Clearfield Asso., collection 10.70;

Rev. T. Van Scoyc 2; Zion, ch.
8; Lower Chest Creek, ch., Sab.
sch. 8;

Bridgewater Asso., Herricksville,
ch. 7.08; Watsonstown, ch.,
bal., 70 cts.;

OHIO.

Cleveland, 1st ch., Wm. T. Smith,
tr.,

Coll. per Rev. G. H. Brigham,
Dist. Sec.,

Wooster Asso., Canton, ch., to
const. Mrs. C. C. Gorman H. L.
M., 115; Mill Brook, ch. 24;

Ashtabula Asso., Madison, ch.

Maumee Asso., Mill Creek, ch.
4.15; East Toledo, a sister, 10;

Cleveland Asso., widow's mite,
15 cts.; Chester, ch., Mrs. Phil-
brick 5; Columbia, ch. 11;

Coll. at Asso. 21.36;

Columbus Asso., Sunbury, ch.

Meigs Creek Asso., Little Mus-
kingum, ch.

Strait Creek Asso., Mowrytown,
ch.

INDIANA.

Coll. per Rev. G. H. Brigham,
Dist. Sec., Friendship Asso.,
Bethel & Vernal ch.

Bedford Asso., Mitchell, ch., Sab.
sch. tow. sup. of a scholar in
Mrs. Ingalls' sch., Thongmal,
Burmah,

ILLINOIS.

Coll. per Rev. S. M. Osgood, Dist.
Sec., Chicago Asso. DeKalb, ch.
24.60; Richmond, ch. 7.45;

Waukegan ch. Sab. sch., for
sup. of Waukegan in sch. at
Basseln, Burmah, 25; Wau-
conda, ch. 2;

Dixon Asso. Morrison, ch.

Edwardsville Asso., Alton, 1st ch.,
Sab. sch., for Rangoon Theo.
Sem., 8.25; Upper Alton, Shurt-
leff College, Students' Miss. Soc.

21;

129 28

68 31

1,244 87

25 00

46 47

11 00

17 96

40

100 82

60 90

118 16

88 75

94 92

10 00

26 85

7 78

351 86

8 50

189 00

11 65

14 15

87 51

5 50

16 00

8 15

235 46

15 00

5 20

20 20

59 06

46 56

29 25

630 18

26

8 50

12 00

140 00

96 01

82 04

10 00

65 00

25 00

28 00

9 60

25 00

20 00

21 84

10 00

28 72

89 46

199 15

14 80

117 88

53 78

Fox River Asso., Chicago, Indiana Av. ch.	86 00			Wayland, ch. 1; Kalamazoo, 1st ch. 13.51;	61 01		
Kankakee Asso. Chebause, ch.	5 00			Lenawee Asso., Coll. at Asso. 27.88; Fairfield, ch., Mrs. John Knapp, for Burman Miss., 2; Hudson, ch. 11.70; Medina, ch. 11;	52 08		
Ottawa Asso., coll. at Asso., 19.44; North Prairie, ch. 5; Ottawa, ch. 68; Hickory Grove, ch. 8; La Moile, ch. 12;	112 44			Michigan Asso., Rochester, ch. Shiawasse Asso., Coll. at Asso. 10.10; Burnes and Cohocta, ch. 6.38;	12 65		
Quincy Asso., Griggsville, Sab- sch., tow. sup. of a boy in Rev. E. P. Scott's Mikir sch., Assam, 8; Payson, Sab. sch., for sup. of a boy in Rev. E. P. Scott's Mikir sch., Assam, 5.80;	18 80			St. Joseph's River Asso., Coll. at Asso. 9.65; Three Oaks, ch. 1; Wayne & Volina, ch. 5; St. Josephs, ch. 11.77; Hartford, ch. 4; Dowagiac, ch. 7.18;	16 46		
Rock River Asso., Burritt, ch. 5.16; Marengo, M. Mansfield 10; Rockford, 1st ch., an aged sister 1; Stillman Valley, ch. 9.75; Sycamore, ch. 15;	40 91			St. Joseph's Valley Asso., Bald- win's Prairie, ch.	38 60		
Springfield Asso., Good Hope, ch. 2; Loami, Rev. J. J. Place 1;	8 00			Washtenaw Asso., Ypsilanti, Sab. sch., to sup. a boy in Rev. E. P. Scott's sch. Assam, for 1867-8	9 75		
Cairo, Rev. G. W. Dodge	2 00	847 51			40 41	395	
MISSOURI.				MINNESOTA.			
Coll. per Rev. S. M. Osgood, Dist. Sec., St. Louis, 2d ch.		153 00		Rice Lake, J. A. C.	50		
IOWA.				Coll. per Rev. S. M. Osgood, Dist. Sec., Southern Minnesota Asso., coll. at Asso.	21 05	2	
Coll. per Rev. S. M. Osgood, Dist. sec., Cedar Valley Asso., Cedar Falls, ch. 6; Waverly, Sab. sch. 10;	16 00			CALIFORNIA.			
Davenport Asso., Muscatine, 1st ch., Ladies' Miss. Soc., tow. sup. of a Bible woman in Gowa- hati, Assam, of wh. 1.25 in silver is from a Swede sister,	11 60			San Francisco, Friends		1	
Western Iowa Asso., Wintussett, ch.	35 00	62 60		WEST VIRGINIA			
WISCONSIN.				Coll. per Rev. G. H. Brigham, Dist. Sec., Clarksburg, ch.		1	
Coll. per Rev. S. M. Osgood, Dist. Sec., La Fayette Asso., Wyalus- ing, ch., a friend	1			TENNESSEE.			
Walworth Asso., Darlen, Mrs. Betsey Taylor 2; Spring Prairie, Sab. sch. 6.25; Walworth, Rev. A. Baldwin 1;	9 25			Memphis, Samuel G. Silliman			
Winnebago Asso., Ripon, ch. Sab. sch. tow. sup. of a nat. pr. among the Garos, Assam,	20 00	80 25		KANSAS.			
MICHIGAN.				Humboldt, M. A. S.	1 50		
Grand Rapids 1st ch., Sab. sch. to sup. a teacher with Mrs. Jew- ett, Nellore, India,	40 00			Coll. per Rev. S. M. Osgood, Dist. Sec., East Kansas Asso., Atchi- son, ch. 7.50; Leavenworth, ch. 5; Independent Creek, ch. 2; Iowa Point, ch. 1;	15 50		
Coll. per Rev. S. M. Osgood, Dist. Sec., Grand River Asso., Ada, ch. 2.05; Spencer's Mill, ch. 1.50;	3 55			Kansas River Asso., Abilene, Ger- man ch. 5; Auburn, ch. 2; Ot- tawa, 2d ch., of wh. 50 is fr. Sab. sch., to sup. a boy in Rev. E. P. Scott's Mikir sch., Assam, for 2 years, 1867-8-1868-9, 51.50; In- dian ch. 21; Topeka, ch. 1; Lawrence ch., to const. Rev. E. D. Bentley H. L. M., 100; colored ch. 4.85;	185 05		
Grand Traverse Asso., Peninsular, ch.	4 00			Neosho Valley Asso., Junction City, Rev. G. Watts & S. M. Stricklers, 5 each, tow. sup. of Mrs. Ingalls and Miss Adams in Burmah,	10 00		
Hillsdale Asso., Coll. at Asso. 20.78; Adams, ch. 8.70; Wright, ch. 6;	80 48			Kaw Valley, ch. 1; Mission Creek, ch. 1; Kennekuk, ch. 2; St. George, ch. 1;	5 00	21	
Jackson Asso., Coll. at Asso. 35.87; Albion, ch. 8; Eaton Rapids, ch. 22.50; Grass Lake, ch. 1; Jackson, ch. 8.25; Napo- leon, ch. 4; Sandstone, ch. 2.50; Rives, ch. 8; Waterloo, ch. 2;	86 62			GERMANY.			
Kalamazoo Asso., Coll. at Asso. 15.50; Otsago, ch., Trowbridge Branch Sab. sch. 5; Schoolcraft, ch. 8; Plainwell, ch. 6; Orange- ville, L. Brigham 2; Ganges, ch., of wh. 2 is fr. H. Hutchins, 8; Allegan, ch. 3; South Battle Creek, ch. 1; Castleton, ch. 8;				Coll. from churches, for heathen missions,		16	
						84,11	
				Add amt. rec'd for debt in June		8	
						4,9	
				LEGACY.			
				Brookline, Ma., George Babcock, per Rufus Babcock Ex., 10.000 less gov't tax, 600		9,4	
				Total for June		814,8	
				Total rom April 1 to June 30, 1868,		843,292 08.	

SPECIFIC DONATIONS FOR THE DEBT OF APRIL 1, 186

RECEIVED IN MAY, 1868.

MAINE.
Brunswick, Main st. ch., 10; Bid-
deford. ch., 10; Freeport, ch.,
W. C. Barrows 6.50; Kenne-
bunk Village, ch. 6.25; Jeffer-

son, ch. 5; Thomaston, ch. 20;
Bluehill, 1st ch. 20; Weld, ch.
8.25; Old Town, ch. 14; No.
Alfred. ch. and soc. 6.25;
Richmond, ch. 6.65; Kenne-

bunk-port, ch., O. Huff tr., 14.76; Canton, ch. 10; Cherryfield, ch. 8; Hampden Corner, a friend 1; No. Livermore, ch. 10; Farmington, ch. 12; Calais, 2d ch. 80.40; Yarmouth, ch. 15; Baring, ch. 5; Warren, Miss Eliza A. Richardson, 20;
 Penobscot Asso., J. C. White tr., Houlton, ch., of wh. 2.33 is fr. Sab. sch., Mrs. Ann Bradbury's class, 21 00 255 08

NEW HAMPSHIRE.

Laconia, ch. 5; Woodstock, ch. 3.08; Claremont, ch. 13; Nashua, ch. 66.25; Mason Village, ch. 8; Lempster, J. C. 1; Meredith, ch. 18 50; Hudson, Joseph Merrill, 5; East Washington, Miss Betsey Smith 2; Dover, Franklin st. ch. 20; Manchester, Merrimack st. ch., Dea. Caleb Gage tr., 11; Keene, ch. 11.25; Great Falls, ch. 30; East Jaffrey, ch. 25; Fisherville, 1st ch. 75; Concord, 1st ch., Isaac Elwell tr., 100; Warren, ch. 23; 412 08

VERMONT.

Stamford, ch. 4; Poultney, ch. 10; Ludlow, ch. 38.40; Chester, ch. 21; Brattleboro', ch. 100; St. Albans, ch. 12; Lunenburg, ch. 6; No. Springfield, ch. 7.25; Colchester, ch. 20; Fairfax, 1st ch. 20; Essex, ch. 11.50; South Windham, ch. 5; West Haven, J. M. Field 1; Londonderry, ch. 20; Grafton, friends 21; Weston, ch. 11; Hinesburg, ch. 5.50; Essex, Ira Abbey 5; Charlotte, ch. 9.50; Mount Holly, ch. 20.60; 346 75

MASSACHUSETTS.

Melrose, a friend 5; Watertown, a friend 5; Hyde Park, ch., I. F. Arnold tr., of wh. 16.85 is fr. Sab. sch., T. C. Evans tr., 118.35; East Weymouth, ch. 6; Charlestown, a friend 5; Roxboro', ch. and soc. 12; No. Cambridge, ch., D. H. Hayward tr., 100; North Scituate, ch., Geo. W. Bailey tr., 27.30; Haverhill, 1st ch., Geo. Appleton tr., of wh. 225 is fr. John Keely and Geo. Appleton, 300; Winchester, 1st ch., S. Wilson tr., 65; Groton Centre, ch. 11.85; Billerica, a friend 1; So. Reading, Benj. B. Wiley 4; West Medway, ch. 25; Roxbury, Dudley st. ch. 528.35; No. Wrentham, ch. Dea. L. G. Miller tr., 6; South Reading, ch., A. G. Sweetser tr., 137; Fall River, 2d ch. 50; Lawrence, 1st ch. 30; Orleans, ch., of wh. 4.30 is fr. Sab. sch., 22.42; Middlefield, ch., of wh. 20 is fr. Lyman Church and wife and 5 fr. D. Alderman, 30; Springfield, Laura A. Day, 5; Southfield, Lovell Hartwell 2; Newton Corner, ch., H. H. White tr., 20.50; Neposet, ch., of wh. 15 is fr. Sab. sch., 33.42; Worcester, Main st. ch. 5; Charlestown, Bunker Hill ch., A. F. Graves tr., 12.99; Newton Upper Falls, ch. 20; Cambridge, Broadway ch. 30.69; Lowell, 1st ch., Dea. J. A. Braubrook, tr., 50; New Bedford, Wm. st. ch., of wh. 50 is fr. Sab. sch., Luther G. Hewins tr., 82; Salem, Central ch., J. Carlton tr., 27.60; No. Attleboro', ch. 9; Clinton, ch. 84.89; Amherst, ch. 13; West Boylston, 1st ch. 10; Leverett and Montague, ch. 14; Osterville, ch. 4; Jamaica Plain, ch., J. B. Witherbee tr., 100; Grafton, 1st ch. 22; Medfield, ch. 40; Boston, Charles st. ch. 88; Watertown, ch., S. Noyes tr., 54.21; So. Framingham, ch., of wh. 10.75 is fr. Sab. sch., 47.98; Needham, ch., Dea. J. Burnham tr., 8; No. Chelmsford, N. B. Edwards 5; Boston, Seamen's Bethel ch. 8.25; Belchertown, ch. 6.75; Rowe, ch. 4; Holyoke, 1st ch. 60; 2d ch. 62; Methuen, ch. 63; Sutton, 1st ch. 8; Lynn, High st. ch. 100; Athol, ch. 20; Northboro', ch., R. Montague tr., 54.60; Leicester, ch. 8.85; West Acton, ch., Jas. M. Brown tr., 14; Somerville, Perkins st. ch. 56.87; Southboro', ch. 7.82; Charlestown, 1st ch., Geo. W. Little tr., 242.70; Boston, Tremont Temple ch., Geo. W. Chipman tr., 1,000; Cambridge, 1st ch., R. O. Fuller tr., 386.86; Boston, Bowdoin sq. ch., A. C. Poore tr., 87.26; New England Village, ch. 100; Brewster, ch. 8; Three Rivers, ch. 5; Newburyport, Green St. ch., Geo. Perkins tr., 41; Chelmsford, two sisters 6; Salem, a friend 2; Haverhill, Portland st. ch. 125; Somerset, two friends 1; Randolph, ch., Geo. H. Prescott tr., 178.50; Boston, 1st ch. 12.25; Lynn, 1st ch., Dea. H. Haddock tr., 100; Malden, ch. 101; Newton Centre, ch., G. O. Sanborn tr., 107.38; Bellingham, ch. 5; So. Scituate, L. T. 1; No. Oxford, ch. 86; No. Middleboro', ch. 11.50; Fall River, 1st ch., E. Warren tr., 105; Worcester, Pleasant st. ch., G. E. Merrill tr., 40; Canton, ch. 22.60; Marblehead, ch., Dea. Carr tr., 32; Middleboro', ch., C. T. Thatcher tr., 19; Hingham, a friend 1; Salem, 1st ch. 120; No. Marshfield, ch. 11; Boston, South ch., Mrs. Baker 1; Rockport, ch. 15; Boston, Baldwin Place, ch., A. G. Stimson tr., 211.50; Salisbury and Amesbury, ch., Stephen Woodman tr., 84.11; Deerfield, ch. and soc. 7; Danversport, ch. 25; Framingham, 1st ch. and soc. 78; Bernardston, ch. 8; Taunton, Winthrop st. ch. 70; Franklin Asso., Shelburn Falls, 57.62; Colerain 7.29; 5,843 80 64 91 5,908 71

RHODE ISLAND.

East Providence, 1st ch., Sab. sch. 25; Pawtucket, ch. 10; Providence, Central ch. 100; Friendship st. ch. 30; Pawtucket, High st. ch. 12.50; Warren, ch., Nathaniel Drown, tr., 81.68; Newport, 1st ch., A. Hildreth tr., 15; Bristol, ch., C. H. Spooner tr., 12.11; Newport, Central ch. 25; Centreville, Crompton ch. 14.05; Pawtucket, 1st ch., James Olney tr., 101.02; Providence, 3d ch., Dea. Isaac Goddard tr., 42 50; 418 86
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Brooklyn, ch. 11.50; Clinton, ch. 11.68; New Britain, ch. 18; Norwalk, ch. 85.50; No. Ston-

ington, ch. 3; New London, 2d ch., Henry Chappell tr., 17; Stepney, ch. 12; Putnam, ch. 130; Mystic River, ch. 50; Wallingford, ch. 25; Willington, ch. 50; Hartford, J. E. L. 2; Essex, 1st ch., J. E. Redfield tr., 26.66; Stepney, 1;

NEW YORK.

No. Parma, Sargent Bagley 20; Cazenovia Village, ch., of wh. 1 is fr. Mrs. James Sims and 5 from Miss Sarah Bliss, 6; Ticonderoga, ch. 7.70; Strykersville, ch. 83.25; Clyde, ch. 7.56; Guilford, Greenville ch. 5; Carlton Centre, ch. 5.10; East Carlton, ch. 2.50; Kendall, a friend 5; Gilbertsville, ch. 15; Yates, ch. 28; Baldwinsville, ch. 8.20; New York, German Bethlehem ch. 10; Ogden, ch., E. H. Colby tr., 20; Clifton Park, ch. 38; Franklinville, ch. 12; Vernon, ch. 20; Parishville, ch., 11.25; Ovid, ch. 12.25; Holmdel, ch., to const. Thos. C. Ely H. L. M., 93; Wilson, ch., H. N. Johnson tr., 40.89; Union Springs, ch. 13; Plattsburgh, ch. and soc., of wh. 5.23 is fr. Sab. sch., 36.86; Hartland, ch. 17; Walesville, ch. 10; Ballston Spa, ch. 22.05; Lebanon Springs, ch. 20; Middlesex, ch. 8.25; Eden, ch. 10; Coll. per Rev. O. Dodge, Dist. Sec., Washington Union Asso., Mrs. L. Herrington 7; Fort Ann Village 30; Kingsbury 5; Saratoga Asso., Johnstown, ch. 14.50; Gloversville, ch. 135; Rev. C. I. Shrimpton 5; Oneida Asso., Whitesboro', ch. 14.74; Cassville, ch. 15.66; Waterville, ch. 8.50; Annsville, ch. 7; Broome and Tioga Asso., Spencer, ch. Chenango Asso., Norwich, ch. 22.05; Solon, ch. 6.25; Cincinnati, ch. 10.75; Pitcher, ch. 13.32; Franklin Asso., Unadilla, ch. 10; Franklin, ch. 23.76; Croton, ch. 11.52; M. L. Boswick, 10; Cayuga Asso., Fleming, ch. 5; Venice, 1st ch. 9; Madison Asso., Lebanon, ch. 11.85; Hamilton, ch. 56.35; Hudson River North Asso., East Hilldale Hudson River South Asso., New York, Tabernacle ch. 101.46; Rev. H. S. Day 10; Mt. Vernon, ch. 48; Buffalo Asso., Springville, ch. 17.71; Hamburg, ch. 12; Arcade, ch. 27.35; Buffalo, P. J. Ferris 10; John Rush 10; Henrietta, ch. 5.50; Seneca Asso., Covert ch. 25; Watkins, ch. 3.20; Long Island Asso., Williamsburgh, Central ch. Hudson River Central Asso., Cornwall 9.50; Poughkeepsie, ch. 30; Sing Sing, ch. 3; Ontario Asso., Canandaigua, ch. 15.86; Manchester, ch. 21; Rensselaerville Asso., Westerlo, ch. Chemung River Asso., Mrs. Jane A. Hadley, Livingston Asso., Hemlock Lake 45; Mrs. S. S. Bedwell 52 cts.; Monroe Asso., Penfield Canisteo River Asso., Rev. C. W. Brooks Steuben Asso., Townsend, ch. 4.16;

527 85

42 00

154 50

45 90

34 34

52 37

55 28

14 00

68 20

12 00

159 46

82 56

28 20

18 75

42 50

36 86

14 25

10 00

45 52

30 00

2 00

Catlin and Dix, ch. 4; Otsego Asso., West Winfield, ch. 32; Bridgewater, ch. 4.78; Union Asso., Kent, 2d ch. New York Asso., New York, 1st ch. Stephentown Asso., Stephentown, ch. 12; Petersburg 7; Onondaga Asso., Skaneateles, ch. Yates Asso., Pen Yan, ch. Orleans Asso., Medina, ch. Genesee Asso., Pavilion, ch. 30; Batavia, ch. 50; Warsaw, ch. 18; Wyoming, ch. 10.78; Middlebury, ch. 12.10; J. M. Queel 1; Pike, ch., in part, 16.30; Castle, ch. 14; Rev. J. H. Green 1; Niagara Asso., Niagara Falls, ch. Worcester Asso., Rev. J. B. Pixley 25; Mrs. C. C. Brown 1;

153 18

7 50

26 00

NEW JERSEY.

Oxford, ch. Coll. per Rev. O. Dodge, Dist. Sec., East New Jersey Asso., Piscataway, ch., of wh. 16.58 is fr. mon. con., 70.92; Middletown, 2d ch. 10.50; Red Bank, ch. 20.41; New Market, ch. 18.75; Samptown, ch. 9.10; Newark, 5th ch. 15; Lyons Farms, ch. 50; Middletown Point, ch. 22; Coll. per Rev. J. V. Ambler, Dist. Sec., Moorstown, ch. 19.27; Westville, ch. 2.10; Salem, ch., of wh. 5 is fr. Sab. sch., 26; Flemington 50.70;

1 60

216 68

98 07

PENNSYLVANIA.

Philadelphia, of wh. 5 is fr. F. A. D. and 1 fr. L. J. D., 6; Linesville, ch. 4; Lewisburgh, a friend 5; East Smithfield, ch. 194; Scranton, Rev. Isaac Bevan 20; Alleghany City, Union ch. 54.75; Hyde Park, ch. 16; Sweden, friends 10.50; Milesburg, ch. 7; Philadelphia, S. A. Crozer, 500; Coll. per Rev. J. V. Ambler, Dist. Sec., Shirleysburg, ch., of wh. 7.10 is fr. Sab. sch., 18.10; Davisville, ch. 5; Williamsport, ch. 52.65; Alleghany, Sandusky st. ch. 50; Watsonstown, ch. 2; Honesdale, ch. 6.50; Covington, 5.40; Abington, 1st ch. 5; Factoryville, E. Frear 2; Celinda Green 1; Reading, ch. 10; Washington, ch. 16.05; Ladies' Miss. Soc. 4.70; Mrs. L. Baldwin 2; Eaton, ch. 10; Milton, ch. 22.60; Holmesburg, ch. 20.94; a blind brother 26 cts.; Miletown, ch., of wh. 12 is fr. Sab. sch., 23; Marcus Hook, ch. 11.75; Philadelphia, 2d ch. 37; West Philadelphia, Berean ch., Sab. sch., Miss. Soc. 25; J. Tolman 10; Philadelphia, Spruce st. ch. 80; Knon, ch. 8.90; Lower Merion, ch. 20;

817 25

448 86 1/2

DELAWARE.

Wilmington, ch.

DISTRICT OF COLUMBIA.

Washington, Wm. Ruggles 100; Calvary ch., Rev. W. F. Nelson 10;

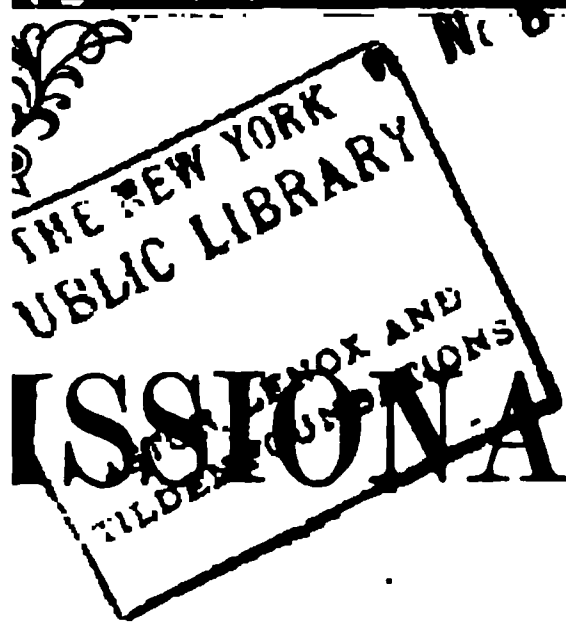
11

OHIO.

Fitchville, ch. 4; Henrietta, Philemon Shepard 2; Portsmouth, ch. 18; Cleveland, German ch. 16.65; Huron, Z. Montague 2; Coll. per Rev. G. H. Brigham, Dist. Sec., Miami Union Asso., Springfield, Mrs. G. E. Stone 5; other sisters 5; Dayton, Mrs. E. A. Brigham 5; West Jeffer-

42 65

Jones 1; Troy, sisters 8;	19 00		
Centreville, ch. 20;			
ch. 1; Little Miami,			
ew Vienna, ch. 10;			
ch. 5; Greenfield,			
Rev. S. Marshfield &	58 35		
o., Maumee, ch.	4 00		
, No. Fairfield, ch.	10 00		
, Elyria, ch. 10;			
n, ch. 14.10;	24 10		
, Miami, ch. 32.25;			
, 2d ch. 5; Cony, ch.			
nati, Welch ch. 11;			
ry 1; Rev. J. Emery			
unie Emery 1;	53 25		
so., Londonville, ch.			
J. Huntington 2;	8 50		
Asso., Mt. Vernon,	7 18		
Asso., Columbia, ch.,			
; Royalton, ch. 8.35;	13 85		
, Attica, ch.	8 75		
Asso., Mrs. R. S.	8 45	252 58	
INDIANA.			
ch.	8 00		
ev. G. H. Brigham,			
Indianapolis Asso.	8 50	11 50	
ILLINOIS.			
Peter Long 1; Green			
friend 1;	2 00		
v. S. M. Osgood, Dist.			
onfield Asso., Cham-			
y, Rev. J. M. Gregory			
la 5;	15 00		
Asso., Virden, ch.	20 30		
nois Asso., Mt. Zion,			
nnover, J. T. Ashurst			
lunt, 2 each, H. Blunt	7 00		
o., Dundee, ch. 51; St.			
h. 7; Elgin, ch. 59.35;			
2d ch., of wh. 10 is fr.			
M. Osgood and 7 fr.			
h E. Osgood, 17; Rev.			
ney & wife 20;	154 35		
, Dixon, ch.	50 00		
e Asso., Litchfield, ch.			
Alton, ch., of wh. 10			
E. C. Mitchell, 54;	62 00		
Asso., Somonauk, ch.			
dwich, ch. 12; Hadley,			
Newark, ch. 10; Lock-			
6.50; Downer's Grove,			
apierville, ch. 3; War-			
ch. 5.25; Chicago,			
rk, ch., A. Scribner,			
5;	54 15		
Asso., Galva, ch. 12.58;			
g, 1st ch., of wh. 5 is			
hedd, 17;	29 58		
er Asso., Peoria, 1st			
ckapoo, ch. 7; Canton,	30 00		
so., Charleston, ch.	14 00		
ss., Normal, ch., of			
r. Mrs. E. B. Swift,	20 80		
Asso., Du Quoin, ch.			
a, ch. 7;	16 00		
so., Amboy, ch. 41; La			
6.90;	47 90		
so., Barry, ch. 30; Kin-			
ch. 12; Payson, ch. &			
37.90; Perry, ch., of			
fr. J. B. Cooper and 15			
is little grandson, 1.15;			
, ch. 18.75; Griggs-			
7;	116 80		
d Asso., Edginton, ch.			
lock Island, Rev. A.			
; Mrs. Martha T. Brack-	10 00		
Asso., Rockton, ch. 8;			
l, 1st ch. 22;	30 00		
o., Oquaka, ch. 8.50;			
uant, ch. 3.35; Plym-			
6;	17 85		
Springfield Asso., Berlin, ch. 20;			
Decatur, ch. 5; Waverly, Rev.			
J. C. Hart 1; Springfield, 1st ch.			
11.50;	87 50	784 78	
MICHIGAN.			
Kalamazoo, 1st ch. 44; Green-			
ville, Mrs. R. L. Ellsworth 5;	49 00		
Coll. per Rev. S. M. Osgood, Dist.			
Sec., Flint River Asso., Fenton,			
ch. 80; Oxford, ch. 10; Flint,			
ch. 16;	56 00		
Grand River Asso., Portland, ch.			
2; Ionia, ch. 10; Alpine &			
Walker, of wh. 1 is fr. Mrs. A.			
E. Watkins, and 35 cts. fr.			
Orline, Celia & Mary Watkins,			
1.85; Bloomer, ch. 5;	18 35		
Hillsdale Asso., Amboy, ch. 6;			
Coldwater, ch., of wh. 7.09 is			
fr. Sab. sch., 52.82; Litchfield,			
ch. 1.25; Girard, ch. 50 cts;	60 57		
Jackson Asso., Grass Lake, ch.			
11; Eaton Rapids, S. A. M. Dut-			
ton 5;	16 00		
Kalamazoo Asso., Orangeville, ch.			
2; Otsego, ch. 3; Lawton, ch.			
9.40; Tekonsha, 8.25; Athens,			
ch. 5.25;	27 90		
Lenawee Asso., Medina, 37.88;			
Hudson, ch. 38.16;	75 54		
Michigan Asso., Romeo, ch. 7.10;			
Macomb, ch. 4; Mt. Vernon, ch.			
6.30;	17 40		
Shiawassee Asso., Vernon, ch.			
11.65; North Newbury, ch.			
8.35; Ovid, ch. 21; Williamston,			
ch. 5; Lansing, ch., of wh. 10.48			
is fr. Sab. sch., Mrs. Robinson's			
class 50;	91 00		
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St. Joseph's Valley Asso., Sturgis,			
ch.	7 50		
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24; Dexter, ch. 42.75; Ypsilanti,			
ch. 102; Sylvan Centre, ch. 16;			
Saline, ch. 12; Bellville, ch.			
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ch. 6; Manchester, ch. 4;			
Mooreville, ch. 10; Pinckney,			
ch. 1;	240 00		
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Bedford, ch. 5; Novi, ch., Sab.			
sch., Tho. Johns 5; Howell,			
Mrs. A. Boyden 2; Northville,			
ch. 21.47;	47 00		
White River Asso., Flower Creek,			
ch. 1.62; White Lake, ch. 5.58;	7 20	723 46	
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Coll. per Rev. S. M. Osgood, Dist.			
Sec., Macon, Rev. T. M. Colwell			5 00
IOWA.			
Coll. per Rev. S. M. Osgood, Dist.			
Sec. Burlington Asso., Mt. Plea-			
sant, ch. 7.31; Dansville, E.			
Cady 5;	12 31		
Cedar Valley Asso., Waterloo, ch.			
20; Charles city, 1st ch. 5;			
Cedar Falls, ch., of wh. 5 is fr.			
O. A. Goodhue, 20; Fredericks-			
burg, ch. 3.45; Waverly, ch.			
8;	56 45		
Central Iowa Asso., Knoxville,			
ch.	7 25		
Davenport Asso., Iowa City, ch.			
20; Clinton, ch. 14;	34 00		
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Eden Asso., Franklin, ch.	5 50		
Iowa Valley Asso., Grinnell, ch.	7 00		
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Point, ch.	8 67	172 08	
WISCONSIN.			
Rio, ch.	2 00		
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Sec., Dane Asso., Lodi, ch. 20;			
Masomanie, ch. 8.05;	28 06		



THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

American Baptist Missionary Union.

SEPTEMBER, 1868.

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1868.

MISSIONARY MAGAZINE FOR 1860

THE forty-eighth volume commenced with the number for January. MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with a full view of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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THE MISSIONARY MAGAZINE.

VOL. XLVIII. — SEPTEMBER, 1868. — No. IX.



AMERICAN BAPTIST MISSIONARY UNION.



FETISHISM AND MONOTHEISM.

BY REV. W. ASHMORE, SWATOW, CHINA.

THE positive philosophy in the application of its principle to theology, asserts that **the** progress of mankind has been from Fetishism to Monotheism; that Fetishism is **the** primitive and natural religion of mankind; but that, as the race advances, man **begins** to cease imagining everything to be God that moves; and that then the process **of** elimination goes on until Fetishism rises into Polytheism, and Polytheism into **Monotheism**.

The Apostle Paul affirms just the opposite of this. He teaches in the first of **Romans** that originally men knew God, but were not willing to glorify Him as God, and **that** then the process of departure began from Monotheism to Polytheism, — through **worship** of images made first like to corruptible man, and then to birds, and then to **four-footed** beasts, and finally like unto creeping things.

We have the Records of several very ancient systems of heathenism. If the teaching of the positive philosophy be true, we shall expect to see the earliest of these records filled with the traces of Fetishism, and shall be able to trace the process of elimination until we rise to Monotheism. But if the Apostle has informed us correctly, **then** as we trace back the stream of heathenism, we ought to find Monotheistic conceptions becoming more and more distinctly defined, as we approach the patriarchal age.

Let some of these records be put into the witness-box, to testify in behalf of the truth.

1. Vedantism. The Vedantic writings are believed to be the oldest religious documents in the world, next to the Pentateuch. Indeed, they are supposed to have been written not more than a hundred years after the Exodus. They take us back therefore to patriarchal times.

We find that whilst idolatry had been becoming fully inaugurated, yet the knowledge of one Supreme Being, who is God over all, was still retained with wonderful clearness. Indeed some of the conceptions of these same Vedas seem almost like the teaching of Inspiration. "There is in truth but one Deity, the Supreme Spirit, the Lord of the Universe, whose work is universal." "The God above all gods, who created the earth, the heavens, and the waters." These sentences are taken from the

Rig Veda, and are quoted by Professor Draper in his "History of the Intellectual Development of Europe," a book written obviously in the interest of infidelity.

There are other teachings equally explicit. Under the name of the Brahman, a being is represented with attributes that belong to none but Jehovah. "He is awake while all creation sleeps." "He is the immaculate." "He alone is immortal." "All beings are under His protection." "He is without beginning, end, mighty and supreme." "He is the Creator of all." "He is the Cause." "The sun cannot enlighten, nor the moon and stars, nor can the lightning enlighten Him, much less can fire; but they all borrow their light from Him, and shine in His effulgence."

These quotations might be multiplied greatly. That they are found mixed with other thoughts and conceptions which are false and puerile, instead of weakening the testimony, only strengthens it; for it shows that already their foolish hearts were becoming darkened. The fact of the name of Brahman being used is also again in confirmation. It confirms the Apostle's charge of robbing God of his glory.

The point of the argument is that in those days, and notwithstanding a mixture of idolatry, there did not exist a clear and exalted conception of a Supreme Being, who made all things and supported all things by the word of His power.

Bear in mind that the above conceptions were retained as a part of heathenism as late as about six hundred years after the death of Noah, and fourteen hundred years before the coming of Christ.

Let us now pass over an interval of five hundred years, and come down to the time of the famous Institutes of Menu, 900 B. C. We find a most marked deterioration in the descent from bad to worse has been fearful. We have Mr. Draper's opinion that the doctrine of the Divine Unity now becomes more distinctly mixed with Pantheism.

And here the testimony of Mr. Elphinstone comes in. He specifies, as it respects the changes made subsequent to the Institutes of Menu, "a gradual oblivion of Monotheism and the introduction of the worship of deified mortals," — whilst some gods who were formerly worshipped are now neglected, and new ones are introduced in their place to such great extent that India is said to be afraid lest the worship of gods should be supplanted by the worship of men.

After a lapse of three hundred years, during which the above-mentioned "oblivion of Monotheism" is taking place, we come to the era of Gaudama, the founder of Buddhism, as he is called. It would be more proper to say of him, that he explained and expounded the various sequences of previous forms of idolatry. He defined the system in words, but he did not first propound its atheism, — which was the natural development of three preceding centuries.

As the result, we find that the existence of a Living, Supreme Being is now altogether forgotten, and his place is occupied by what is called a Supreme Power — an immanent, plastic principle, but not a self-existent God."

Moreover there has now ceased to be any objection to the worship of images, or of any one. And it is taught too that praying can be done by machines as well as by the living voice.

And now what is the state of the heathen mind to-day, in the countries where the preceding experience has been passed through? We are commonly told that the natives of India put the number of their gods at three hundred and thirty. Every mountain, every hill, and every valley has its divinity. Toads, snakes, and crocodiles are worshipped. Even sinks and cess-pools are supposed to be the abodes of gods that reside in them. Every occurrence of life is imagined to be connected with demons and hobgoblins.

On the other hand the knowledge of that Supreme Being whose attributes and works of creation are chanted unceasingly in the hymns of the Rig Veda

iterated, and all regard for them is so completely lost, that to-day there is, so far as known, *only one temple sacred to Him in all India.*

So then the testimony of these living witnesses confirms the teaching of the Apostle Paul, and proves the course of the human mind to be from Monotheism to Polytheism, from Polytheism to Fetishism in one direction and to Atheism in another. The mass of minds naturally inclined to follow a system blindly to its natural conclusions, went on to Fetishism. The speculative class of minds, the Sadducees of Brahminism, dived from this step and became Atheists.

2. Confucianism. A much greater antiquity is claimed for the Chinese than can be adequately proved. Of late years this subject has been taken up by competent scholars, such as Rev. Dr. Legge and Rev. Mr. Chalmers, and they have shown that though there were persons living in the western confines of China a little before the year B. C. 2000, and about the time of the death of Noah, yet this population was rude and undeveloped, and doubtless but recent emigrants from the plains of Shinar. The historical records of the time are legendary and fragmentary, and it is difficult to discover the truth. They are contained in the "Shi king," Book of Odes, and "Hoo king," Book of Annals, and have been translated and edited with great ability by Dr. Legge.

About the year B. C. 1600, these Records begin to wear a truthful historical aspect. It needs to be stated that they are not concerned with religion, like the Rig Vedas, but with civil and political matters, and therefore the light thrown on the religious belief of these primitive dynasties is incidental. The teachings are brief, but are none the less valuable.

The evidence shows that as late as B. C. 1600, there existed in the Chinese mind a distinct, positive conception of One Supreme, Living God, who is the close observer of human conduct, and the arbiter of human destiny. The language in which this is set forth is more plain and decided than any used at a later date by Confucius. Thus a Chinese Emperor Tang, whose era is placed at B. C. 1600, says, "The great God has conferred even on the inferior people a moral sense, compliance with which would show their nature invariably right." "As I fear God." "Our good and evil are recorded in the mind of God." "I will examine these things in harmony with the mind of God," — meaning by this last sentence, that he will judge himself and judge others righteously by the mind of God.

Mr. Chalmers, who has gone carefully over this department of Chinese literature, to ascertain its bearing on the controversy about a proper term for the word GOD in the translation of the Scriptures, has counted more than eighty instances in which the words *Siang Ti* occur, with the meaning of One Supreme Deity. In the "Book of Odes," the oldest of the Records, they are used in that sense only, save in a single instance, where they are applied ironically to a presumptuous emperor.

This Supreme Ruler is represented as standing entirely alone and unique, — having no pedigree, no brothers, no family, no rivals, — the highest object of worship, — which, when it is offered to Him, is shared with no other, as was the case among subordinate deities.

The existence of other and inferior gods was recognized as an article of the popular faith, and even then too the Manes of ancestors received some sort of posthumous homage. But this does not in the least affect the argument, which is occupied with showing that originally the term *Siang Ti*, Supreme Ruler, designated *one Being and only one*. The designation was personal and individual. But in the course of time its application to One particular person ceased. It began to be applied to other and various persons, and thus the Monotheistic conception passed over to the Polytheistic. There came "gods many and lords many."

We discover the transition plainly in the works of Choo Hi, in his commentaries on the "Rites of Chan," — a book which describes the state of things six or eight hun-

dred years later than the era of the above-mentioned Tang. According to his account the term *Siang Ti* had now become a general designation for all the gods. The primitive conception began itself to disappear. At the same time we are struck with the more frequent substitution of *Tien*, Heaven, for *Siang Ti*, the Supreme Ruler who dwells in heaven. This is another long stride in the departure from the idea of a personal God, ruling over all.

And then we notice, following in due order, another corruption, — the introduction of a species of philosophical dualism; *Ti*, earth, becomes associated with *Tni*, heaven, and that which is designated by the expression *Tni Ti*, heaven and earth, becomes the recipient of the highest homage. Thus the throne and the footstool of God are worshipped, but the God who sits upon the throne is discarded altogether. And in this are verified the words of Paul, — “Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever.”

In these modern days, the designation *Siang Ti* has an almost indiscriminate application. By the common people in different sections it is applied to favorite idols, very different from each other.

Besides all this, deified men and women are worshipped in China, far more even than Heaven and Earth. And under certain circumstances animals and birds and snakes claim a share of the popular homage. In this district of Tie Chiu there is to be found, to my own certain knowledge, a low, grovelling and disgusting Fetishism, exceeded only by that of the squalid tribes of Africa. So then this witness agrees with the other.

In this outline the statements are meagre, but they will be sufficient to indicate the nature of the refutation a full history of heathenism will give of the asseverations of the so-called Positive Philosophy, “profane and vain babblings and oppositions to science falsely so called.”

SWATOW, CHINA, *March*, 1868.

LETTERS FROM THE MISSIONS.

Mission to Assam.

LETTER FROM MR. STODDARD.

Visit to the Garo Field. Gawalpara, March 13, 1868. — I have just returned from a tour of five weeks in the Garo field. Br. Bronson was with me three weeks, when a severe attack of fever compelled him to return to the station. Those weeks form the most interesting portion of my missionary life.

A simple statement of facts as they appeared to us on the field could not fail to do good to every pious soul. The displays of God's grace in Christ Jesus to a people ignorant, lost, savage! What pen can accurately describe scenes witnessed by such a people in their first conceptions of God incarnate, loving sinners!

Br. Bronson and I left Gawalpara early in February. Marching south by east

one day, or twenty-four miles, brings us to Damra. Here is our Garo Normal School. At present fifteen Normal pupils besides about as many other lads. Government aids this school by a grant of 50 rupees a month. We have secured a beautiful lot for school and chapel on the banks of a mountain stream that enters the large river above Gawalpara, and is navigable by large boats in the rains. There is no Garo village just at Damra, but the place is wisely selected for school and missionary purposes.

• *Garo Fairs.* A weekly *hat* (fair, market) is held here. We attended one, and some over 1,000 Garos, — mostly from the hills, and some from the interior, three and four days' journey. These *hats* are a great and peculiar institution in this country.

We had the privilege of repeating the name of the Lord Jesus Christ as the Saviour of sinners to hundreds who heard this Wonderful Name for the first time.

Damra is important also, as being central to other *hats* visited by Garos. Look west to Rungjali and Lama *hats*, then west to Teera and Nibari *hats*, all within an easy march or a march and a half of Damra, — all visited by Garos, and three of the five *hats* are very largely attended, viz. Nibari, Damra and Rungjoli. Again, Damra may prove a healthy point for a missionary family, at least a good portion of the year. Though advised by all English residents not to try the experiment, we feel inclined to do so a few months, commencing with the next cold season.

Delightful Scenes. Two hours by ponies brought us to Amjonga. It is a purely Garo village in the plains, and we could speak without an interpreter, as the people understood Assamese. Precious is the memory of our two or three days' visit here. Here we found the parents of Rudram, whose mother brought him to us soon after our arrival in Gawalpara, and who had to hasten back because her husband was lame and bitterly persecuted for having recently confessed Christ. I baptized the household, — father, mother and only child. Here also we found the parents of Naran, mentioned in a previous letter, who asked prayers for his friends who had lately confessed Christ, and were being persecuted and threatened for having left the sacrificing to devils.

This man had erected in his beautiful grove temporary buildings for our accommodation. Here in his garden the gospel was preached to his towns-people. In his house thirteen confessed faith in Christ and were baptized in a mountain stream near by. Here also, the Lord's Supper was celebrated for the first time in this heathen village. How solemn and unspeakably delightful were all these scenes. Tongue or pen cannot describe them. Here I saw, as never before, how easy a thing to "believe and be saved." Simple, confiding faith in Christ saves the soul.

A simple, or weak-minded man (esteemed two thirds foolish by his friends,) asked for baptism. He was asked, "Why do you desire this?" He said, "I don't know Hindu worship, though I have seen much of it. I know very little of Garo sacrifices, though I have been all my life in the midst of them. I am esteemed too foolish to know these things; but I know I am a sinner. I hear Christ is the friend of sinners. I hear he died to save such. I believe, I love, I wish to follow him." My heart melted, burst with joy as I baptized that man, whose dark face shone with delight and satisfaction.

Change wrought by the Gospel. Leaving this new interest, we rode south-east two hours, up between the hills, to the Christian village of Rajarimala. The entire population, cleanly clad and with smiling faces, met us at the entrance of the town. It was a goodly sight — men, women and children, a Christian village in this wild place! Only a day's march from this point into the hills, and the people are savages, — so we are informed, — where they take a man's head with the same delight with which we would that of a mad dog. Yes, and the large majority of this village have but recently come down from the hills to join this new faith. Some four years ago Omed and Ramkhe were sent out by their own request to preach Christ to their countrymen. They went from village to village in the hills. They soon found it would not be safe to make a home in the hills at present. Some were inclined to believe the new doctrine and forsake devil offerings. This the more enraged others. Hence Omed selected this beautiful little place in the valley at the base of the hills for Christ. It was then a dense jungle, inhabited by wild beasts, as tigers, bears and elephants. He showed me the little grass hut still standing, where he and his brave wife, also a Christian, lived two years while the "good news" was finding its way to the hearts of a few. Nearly one year almost entirely alone in this dreadful place because of the beasts and savages! At the end of two years several families from the hills had joined them. The heathen be-

came more and more enraged, threatened hard things, at last fixed a day, set in order their spears and sharpened bamboos for a bloody descent upon this little community of the "new faith." But the Lord interposed. The elements were against them. Their purposes were frustrated. At the end of three years br. Bronson made his first visit, baptized, and constituted a church of forty Garos, established schools, ordained a preacher, etc.

We spent a week here, holding meetings twice a day, morning and evening, for religious instruction. The half of each day was spent with the teachers and preachers, in correcting and revising the books just prepared by Mr. Bronson in their language. One is a catechism and the other a primer, in the reading lessons of which there is much religious truth.

Debasement of Heathenism. One chief perplexity was in fixing upon terms for God, heaven, hell, sin and other words. After hours and days thus spent in hard search and inquiry, we were overwhelmed with the solemn thought:—Here is a people so lost that they have no word for God, the Creator of all things! no word for sin, only as we would say, bad man, bad horse, bad dog! no words or ideas of heaven or hell, above the tradition that after death the mind remains some six days in a delightful tank within the Garo hills, during which time it hatches out into a living creature again! "Who is the Creator?" "We don't know. A female gave birth to the sun, moon, etc. Another gave birth to water, another to vegetation," and so on. "But who gave birth to those females?" "We have no knowledge." Garo theology! We shall know more of this people by and by.

No marvel that a people of such ignorance and tradition place a small value upon human life!

Baptism of Garos. Several had asked Omed for baptism; but, anticipating our visit, he had requested them to wait. During the week of our stay, twenty-five men were examined and baptized. A baptismal scene, always interesting to the Christian, how much more this, to me!

On either side of the narrow valley where the village stands is a mountain stream. A dam had been thrown across one about twenty rods from the chapel, which formed the baptistery. The sun shone bright and clear between the high hills upon that quiet day and scene. The entire village lined the banks of the stream, clad in their clean white garments. Here and there were groups of wild and almost naked Garos from the hills on their way to a market in the plains. They paused to witness the scene. Omed, the pastor, being unwell, the ordinance was performed by Mr. Bronson and myself, baptizing each every other one. As we passed in and out of this Jordan, engaged in this delightful work, we sang in the Assamese hymns such as —

"There is beyond the sky."

"We'll try to prove faithful."

"What poor, despised company."

In the evening of this day we observed the Lord's Supper. It was witnessed for the first time by the most of the seventy-two Garo Christians present. One year ago only three baptized Garos — now, eighty-one, in all! A native awakening from ignorance and darkness most profound! O the wondrous power of simple faith in Jesus as the Saviour of sinners — as my Saviour! Look at this company around the Lord's Table, seated upon mats on the ground — *seventy-two* Garos! Fifty at least, including all the females present, witness for the first time this Supper. As I pass the elements, assisted by Omed, what silence reigns! Nothing but my heart is heard to beat, and the sobs of one or two women as I approach them with these wonderful emblems. Possible! — that hearts so ignorant and dark only yesterday, as it were, — can now be thus melted at the first sight of these symbols of a Body, broken, bruised for us! "Let there be light, and there was light." Thus instantly can the grace of Christ change the heart of a savage to a saint. To God then be all the praise, now and forever, world without end. Amen.

But I am keeping the reader too long at Rajarimala, as Mr. Bronson has already written of these things. I must hasten to another place.

Schools and Preaching. On the eighteenth of February, we left the Christian village amidst many tears, and returned to Damra, where we spent several days preaching and looking after the interests of the Normal School. The pupils are assisting in putting up a building for a chapel and school. We have schools also at Rajarimala, Rungjoli and Amjongga, which are supported by government grants-in-aid.

On the 22d, leaving Damra we marched west to Jara, only four hours' ride, and attended the weekly *hat* here on the 24th. It was not so largely attended as that at Damra, though we had a good opportunity to talk to hundreds of Garos. They listened to the name of Jesus Christ with apparent interest and astonishment. One old man, very talkative, said, "We Garos have no souls. When a man dies, that is the end of him. Hence we have no need of your religion."

Three hours' ride on the 25th brought us over a spur of the hills to Nibari *hat*. This is one of the largest Garo *hats*. From far into the hills the Garos come to this place to trade; we saw many hundreds at least. They look more wild and savage than any we had met before. We observed also that every man was armed with spear or sword, which is not the case in places farther east.

Leaving this place, we were obliged to go north to Baligana *hat*, as the bridle path across a narrow hill was impassable for our baggage elephant. Baligana is only three hours from Gawalpara. The market here is very small. Still I hope to start a school among the Garos near here. In this village lives Ramsing, who was baptized at Rajarimala. He has been police constable for many years, in the employ of the government. He reads and writes well the Assamese. Thus God is raising up men for His work among the Garos. Already we have in the Garo church eight men who were educated years ago in the government Garo Normal School then at Gawalpara, but for some reason given up long ago. Here is material already prepared to our hand.

At Luckimpoor we spent a night. Here also is a *hat* under the control of a wealthy

nabob. A few Garos living mostly in the plains attend.

At this point Mr. Bronson became sick with fever, and Mr. Stoddard was obliged to proceed alone. He adds—

Burmese Colonists. At Bengalkhata I found a large community of Burmese. They had spent most of their lives in Upper Assam, but were colonized in this place during the late Sepoy rebellion, to assist government against any attack or trouble among the Garos. They spoke Assamese well, and listened to the truth with great attention, and said if I would send them a teacher, they and their children would receive the light and take the religion of Jesus Christ. I became much interested in that community of foreigners, but do not yet know what I can do for them.

Four days from this place brought me to Tura station. It is situated on the side of the mountain Tura, some 1,500 feet above the sea, which seems to be about the height of the range of hills inhabited by the Garos. I was received kindly by Lieut. Williamson, the Assistant Commissioner in charge of the hills. Hitherto he has been well-treated by the hill-people. Their looks are rather against them, and I observed that the men always went armed—that as I passed through the fields they were cultivating, the men (women also work out of doors,) all had a sword or spear stuck in the ground near by.

The object of this Commission of government seems to be an experiment to tame the savages, and thus put a stop, if possible, to their annual raids into the plains after Bengali heads as offerings to their tormentors,—the whatever it may be that causes pain, sickness, trouble and death.

After a year or two we may find an opening into the hills near Tura. I shall open a school and send a preacher in that direction the first opportunity. At present we have our hands full on the north side, and in the vicinity of Gawalpara.

I returned home from Tura in six days by the "outside" route. This leads through an open, cultivated country near the large river. Mount Tura is the high-

est in all the Garo range, — some 4,500 feet. From the top, the lower range on all sides is in sight. The view extends from the East to the Khassia range. West and South, all the plain of Bengal is before us; while North, we see the Bhootan hills, and the eye rests with fixed delight upon the pure and eternal snow of the Himalayas.

Gowalpara as a Missionary Station. To return to Gowalpara, — if a missionary must have his head-quarters at a civil station in this province, — and that seems to be the united opinion, — then for our work among the Garos, Gowalpara is admirably located. Six weekly *hats* (Garo *hats* in part), each of which can be reached in one day from this place. If the missionary can live at Damra a part or all of the year, so much the better. His position would then be as central as possible, until an opening is actually made into the hills.

Referring to the departure of Mr. and Mrs. Bronson for a visit to their native land, Mr. Stoddard says —

Departure of Mr. and Mrs. Bronson. We part with these old soldiers with deep sorrow. Thirty years they have been connected with the good work in Assam. Time, climate and hard service have left their marks. Twenty years ago they made over the interests of the Nowgong station to our inexperienced hands, we having just arrived in the country. We then had hope that they would soon return, which they did, and it was our privilege to labor many years most pleasantly with them. . . In heart they will still be here; and in heaven we will recount the wonders of God's love to us and to the people of these hills and valleys. The Lord go with them and soon make their places good here by new recruits.

BURMAH.

Mission to Karens.

LETTER FROM MR. VAN METER.

Sgau Association. Bassein, Feb. 20, 1868. — The meetings of the Sgau Asso-

ciation, from Wednesday to Sunday, Feb. 12 - 16, five full days, and not time enough at that, was one of the most delightful and profitable series of the kind ever held in Bassein. More lively interest in all the proceedings, more animated discussions, and more earnest and fervent prayers, I never before witnessed among the Sgaus.

The full effect of such a meeting was somewhat marred by one event, — a large number had come, expecting the services to close on Friday; and these, nearly one half of the guests, left on Friday night or Saturday morning. This arrangement had been suggested by Mr. Thomas, and printed in the Minutes; but it was not the Bassein custom. After consultation it was decided to go on with the business, much of which still remained undone, and to close on Sunday and with the Lord's Supper, as formerly. Very few, if any, of the preachers left. The largest number present at one time, — about 1,000, — was during Thursday and Friday. Over 1,100 were in attendance in all, including the members of the church at this place, Sin Like. Two companies of Pwos from heathen villages in the vicinity were among the guests, one numbering 20, and the other 30 persons. Upwards of fifty preachers were present, 34 of them pastors of churches. Eleven churches were not heard from directly, but the number of baptisms, obtained through other sources and other statistics estimated in full meeting of pastors or taken from the Minutes of last year, will make the statistics now sent as reliable as any heretofore published.

Statistics. Some of the more important statistics are, new churches, 4; but as two of those reported last year have disbanded, the whole number is now 56. Baptisms, 273; new worshippers, 18. Died, 66; excluded, 36. Total communicants, 5,883. Allowing for additions to several, not reported, would, I think, bring the number up to 5,900. The number of nominal Christians, the pastors say, is larger than that of the church members. Put it at 6,000. This will make a Christian community of 11,900. Pastors, 53; licensed preachers, 85; total preachers, 88.

The number able to read, not reported in many letters, but estimated in full meetings of pastors at 8,000. Two years since, the number reported in church letters was 3,100. For instance, To Lo says that of his congregation (460), only some 20 cannot read, and they are chiefly old people. Da Bii and other pastors say the same of their people. Scholars in village schools, (not all reported,) 940, — an increase of 100 over the number reported last year. Contributions, about Rs. 16,000. Among the Pwos I have already baptized 71, and 55 of these during the past two months.

In connection with the Burmese church in Bassein seven have been baptized, — all Chinese, — making a total of 351, — one hundred more than the previous year, which was 247. More will doubtless be reported at the Pwo Annual Meetings, two weeks hence.

Ordination of a Native Preacher.

An event that gave us great pleasure was the ordination of Yo Po on Sunday. The bearing and spirit of the man himself, the ease and excellence with which the native pastors conducted the exercises, which they took entire, except the reading of the hymns, gave me such joy as I never before experienced on such an occasion. Yo Po is 42 years of age, and was among the earliest who received the gospel thirty years since, when teacher Abbott first came to Sandoway. He spent several years in study with Messrs. Binney, Vinton, Abbott, &c., at Maulmain and Bassein. He has been a prominent man as teacher and preacher among us for the past fifteen years, but has hitherto declined ordination. The time has at length come, he now thinks, when the full authority vested in a minister of the gospel was needed to render his services most efficient. He has of late been ministering and laboring with destitute and feeble churches. He appeared at this time like a new convert, or as one who had just received a "fresh anointing from the Holy One." Such tenderness of manner, such fervor, such spirituality in prayer and conference has rarely, if ever, before, been witnessed here.

Similar remarks might be made of Myat Keh and his sermon on Sunday afternoon (on 25th Deut.) With heart and eyes overflowing with love and joy, he dwelt with great pathos on the amazing goodness and mercy of God to his people, so often witnessed among the Karens, and never perhaps more than at this time, and exhorted all to obedience and faith in God, as a father among his children. And yet Myat Keh was not an old man. He was ordained in 1849, together with Poh Kway, Mau Yea, and Shway Bo, — all of whom remain to this day the strong pillars of the church. It hardly seems possible that I took part in their ordination, the time seems so long. I had been in the country but one year then.

Reminiscences — Ordination Services.

I was forcibly reminded by this sermon of scenes witnessed at home, when listening to those rich gospel sermons of fathers Bennett and Kendrick, in their full maturity and rich Christian experience. And I thought, O could Abbott and Beecher have seen and heard what I have seen and heard this day, they would receive a new joy and be doubly thankful for all that God enabled them to do for the Bassein Karens.

Dr. Scott took an active part in all the proceedings, acting as moderator part of the time. He has worked hard at the language during the past two years, and made excellent progress. He speaks with considerable fluency, and his pronunciation is unusually accurate. He has a good ear for music, and finds the advantage of it in acquiring these difficult vowel inflections. The order of exercises at the ordination, as drawn up by the Karen churches to whom we referred the whole business, was in this form; and whether so intended or not, was very appropriate.

1. Reading of Scriptures, Poh Kway;
2. General Prayer, Tha Kee;
3. Prayer of Ordination, Myat Keh;
4. Hand of Fellowship, To Lo;
5. Charge to Candidate, Da Bii;
6. Address to Congregation, almost a sermon and as good as one, Mau Yea.

The first I heard of this ordination was on Saturday evening after service. Mau

Yea came and spoke about it, asking our opinion. We advised to proceed with it, and to take the exercises among themselves. This they did, only requesting me to act as Moderator of the Council of Examination on Sunday morning, before breakfast.

Pwo Annual Meetings. March 5 - 9, 1868. — The most delightful meeting of the kind ever held in Bassein, and, for the Pwos, the largest and best conducted. The interest went on increasing from first to last. There was no flagging, no lost time. The attendance nearly, if not quite, 1,000; twice the number of that at any previous meetings of the kind. Nor was the interest at all lessened from the fact that not a few of those in attendance were Sgaus. Indeed, in some respects the Pwo was in advance of the Sgau Association. For instance, the furnishing of the chapel was better. The Sgaus had neither chairs nor lamps; the Pwos had both. All the Pwo preachers were present, and every church heard from. All but one were represented by letter or delegates. There are now 18 churches, — an increase of one over the last report. And besides these, there are Christian families and new worshippers in several places, not shown in the church letters.

Much of the time, as in the Sgau meeting, was given to preaching, conference, and prayer. The result of this was most happy, and was manifest at the time. It will no doubt be felt widely in all the churches.

The report of the amount of work done for the heathen by preachers and others was surprising, and to me most encouraging. So many were the places and interesting facts reported, that I could not keep account of them.

Karen Hospitality. Neither of the villages at which the Associations were held are large, not more than ten or fifteen houses at the place. Each house had therefore to receive many guests. At Sin Like, the place of the Sgau Association, Tha Ree, the pastor, had eighty in his house; the company of To Lo alone, which stopped here, numbered fifty. This I thought

at the time a number quite large enough for one house to provide for; but Moung Shwey Ray, deacon of the Pwo church, entertained by actual count as many as 217. By Saturday night, every house was filled to overflowing, and many had to seek sleeping room in the chapel. The teacher had his "corner" in an addition put on to the chapel for the occasion, and this also was filled, much to his pleasure; for his greatest delight is now found in the midst of a company of these simple-hearted, affectionate people. One item in the "bill of fare" for Pwo guests, was 200 viss (730 lbs.) of dates. The pastor, Shway Bo, in speaking of this item said, we wanted to have something extra for our meeting. It was an extra, and was relished amazingly. Monday morning on making inquiry, I was told that the dates had *all* disappeared.

Karen Singing. It is the custom at these meetings for many, and especially the younger people, to spend most of the night in singing. I thought we had had singing sweet and abundant, at the Sgau Association; but such a volume of soul-refreshing, sacred song as went up from hundreds of youthful hearts and voices on Saturday night at the Pwo village, was, I presume, never before heard in Burmah. Fearing that I might be partial or mistaken in my estimate, I asked Poh Kway who had attended both meetings, what he thought? He replied, yes, it was so. He had never heard such singing before.

On Friday night there was a threatened attack of tigers, by signs well known to the natives and their dogs; and then for a half hour or so, intermingled with the singing, was heard the report of guns from nearly every house, as many of the guests had brought their guns with them.

If the pleasure afforded to others in connection with these meetings could have in any manner corresponded with mine, to one who had the leisure and the means, a journey from America to Burmah would have been well rewarded. Of two facts at least he could have been as good a judge as an old resident, viz. the singing, and the decorum and general intelligence of the congregations, as well as the

comely, if not handsome, features of many of the women.

More Preachers Ordained. Two more of the pastors were ordained at this time ; one, Theng Kyo, the first and oldest of all the Pwo pastors, now of 25 years' standing ; the other, Tha Leng, one of the youngest, about five years, but who has been very successful, and is now serving three churches. Neither of these men had ever left Bassein to study elsewhere. Ten were baptized on Sunday, making the whole number for the year among the Pwos, seventy-five.

Henthada.

LETTER FROM MR. D. A. W. SMITH.

First Jungle Tour. Henthada, March 3, 1868. — In less than one week after our return from the Convention in Maulmain, I was enabled to commence my long anticipated and somewhat dreaded tour among the churches. I say "somewhat dreaded," — because out of sympathy with many of my friends who had expressed their misgivings as to my physical capability of enduring the special hardships incidental to life in the jungle, and not wholly forgetful of the period when for several months or years my health had indeed been precarious, I felt solicitous myself as to the result of the trial. I have reason for sincere gratitude that my health has more than stood the test ; and, by careful attention to cautions and hints given me by my experienced predecessor, I was enabled to spend the whole cold season in traversing my district.

I need not give a list of all the forty-three places which I visited, which would be merely a dull catalogue of names ; but rather refer to a few with which special memories are connected.

God's Method of Discipline. On my arrival at Kyuntanau, while passing along the circuitous pathway which led from the river to the pastor's house, my ears were greeted by the shrill exclamation from an old woman coming toward me in the evening twilight, " So you have not deserted

us, teacher, though God has." " O don't say so, aunt," I replied ; " but what do you mean ? " " Why," she answered, " during the rains, such an one died, and then another, and then another ; and only last week, my neighbor's grown up daughter was called and had to go ; if God still loved us, would He afflict us so ? "

By this time a little company had gathered around from out the neighboring houses, and it was truly sweet to see the quiet sense of relief which gradually settled upon their faces, as I endeavored to explain the Divine economy of chastisement. They were perfectly satisfied ; there was indeed a " bright light in the clouds," which they had hitherto failed to discern. I felt that it was worth a day's journey just to go and explain to that afflicted group " the ways of God to man."

But in course of the evening, I found that the enemy had taken the opportunity of their distress, to sow tares among them. O, what a contrast to " the God of all comfort ! " In order to aggravate their misery, this enemy had been suggesting, that of as many as died suddenly, the cherishing of hope was in vain. The suddenness of their death was conclusive proof that they had failed of eternal life. Several elders in the church, and one whose daughter, a disciple, had been recently and suddenly summoned from grace to glory, begged to know the correctness of this suggestion of the Evil One. Of course, they did not themselves trace the suggestion to its source, not knowing but it might possibly be taught in some passage of the Scriptures which had hitherto escaped their notice, or been read only to be misunderstood. " Harmless as doves," without the " wisdom of serpents ! " It is characteristic of these disciples in their jungle homes, to mistrust their own sagacity, and to receive as truth whatever morsel is thrown into their open mouths.

Pray that the Good Shepherd may deliver them from the wolves in sheep's clothing who are prowling among them. There are at least three Catholic missionaries here in this district, to your *one* Protestant.

Painful Intelligence. At Ekkareh,

forty miles north of here, on the Eastern side of the river, the painful intelligence awaited me of the recent death of Shway Lay's mother. Shway Lay is a young man who studied in the Normal school in town during last rains, and after its close, feeling that God had called him to do work for Him in preaching the gospel among the heathen, he went down at once to Rangoon, where he was admitted as a student into the Theological Seminary. When I first met this young man, I was struck by something peculiarly lovely in the expression of his countenance, and the few months of study, with its opportunities for continual observation of him, confirmed my first impressions as to his amiability, and awakened strong hopes with regard to his future. I knew that he would feel very deeply his mother's death, and inquired if they had yet written to inform him of it? His older brother replied, that a letter had been written *after* his mother's death; before her death, she had specially requested that nothing be said to Shway Lay of her illness, as it would awaken anxiety and distress on her account, and thus interfere with his studies. While he remained in ignorance of the sickness of his mother, he would still pursue his studies with a mind free from care. Accordingly nothing was written, and this heroic mother preferred to pass away from this life without another glimpse of her beloved boy, rather than have him interrupted in his important studies for the ministry! O, I thought, let me tread carefully lest, even in my thoughts, I do a wrong to these dear disciples among the Karens.

There are those among them, themselves unlettered and ignorant, who prize an education for their sons and daughters and are willing to make a sacrifice for it. I little thought to stumble upon such a gem in this jungle hamlet, and before I espied it, it was taken away to glisten in the Saviour's diadem.

A Rare Discovery. After a few moments' conversation, tired and hot, I had my curtain fastened up upon the veranda so as to divide off a little room, and was about to compose myself to rest, when my attention was drawn to a slate hanging up

against the rude wall, covered over with writing, and so conveniently relating my vision as I looked towards it, could not fail to read a few lines enough to reveal the fact that it was the first copy of a letter written by him to inform Shway Lay of his mother's decease. Considering the subject, my own relation to the parties concerned, I thought it could hardly be construed as a breach of honor or hospitality should I should take the liberty of reading a few lines. After commencing, I could not stop until I had finished it. I was affected by the whole tone of the letter, the delicacy with which the sad information was conveyed, and the attempt to administer consolation, the wounding, and the binding up of the wounded spirit, this, with the reflection in my own mind of the contrast between this Christian household in their bereavement, and the then neighbors, deeply moved me. The substance of the letter was as follows:

Letter of Shway Lay. "Do not, dear brother, be too much grieved by my death. I am going to say. We did all we could for our dear mother, administered the medicine, and tried that remedy, but it did not improve. Day and night I attended upon her, and did all she directed. She told us not to tell you; you would come home at once, and the journey would be long; or, if you staid, your mind would no longer be easy. Little by little her strength failed, and then she left us to feel badly, dear brother. We would have called her back, would we? And though I mourn still, you need not grieve. God has greatly favored you above me, dear brother. He has opened the way for you to study; that is not enough; He has given you permission to do this work."

The above is enough to show the nature of the communication. Worthy of their beloved parent! "And the blessing be mine, saith the Lord of hosts, that I may give you a day that I make up my jewels."

The Association — Tribute to Mr. Smith. But I fear I am wearying you. Let me hasten on to the Association which was held in Kyunsha, on

th of February. We arrived there Thursday evening, just after sunset, found the people all ready and waiting the meetings to open. All the ordained members were present, and with a few others, all the unordained assistants. The assembled company counted up a little over five hundred souls. As I looked on the throng from time to time, listening with eager and intelligent faces, and the sight of the more than one thousand who were left behind in their jungle homes, I thanked God for the wonders He had wrought in this benighted land.

And as I remembered him who had been honored by the Master in gathering together these disciples and rescuing them from death, and who was, at that moment, worn and emaciated by his labors, making his final preparations for his departure from this scene of his work, the words of our Saviour seemed peculiarly appropriate — “Other men have perished, and ye are entered into their rest.”

The meetings were sustained with spirit to the end, and much interest was excited by the presence and frequent preaching in the Burmese language, of Mr. Glass, who, with Mrs. Douglass, arrived on the second day of the meetings. Finally, at an advanced hour on the day evening we all bowed our heads in prayer for the Divine blessing to follow the meetings, we felt that it was good to be here.

Panic and Flight. About 11 o'clock on the day night, just before retiring to rest, I was surprised at the information that the Karens were fast scattering to their homes. I was disappointed; for I had hoped that the Sabbath, though following the actual formal dissolving of the Association, would prove the great day of the feast. Alas! a young brother from the mission had found the entertainment too gen-

He broke down under it. His fears were just enough like the cholera to suggest it. Each one's fears magnified the peril, and before morning had dawned, the five hundred had dwindled to scarcely one hundred. Among the first to flee was a good old auntie, who

a week or ten days before had buried her husband, and, wearied with the journey, had reached the missionary's house in Henthada, where she had begged a place in his boat in order to go to the Association, affirming that if left to pursue her way on foot, she could not think of going further and must give up the idea of attending the Association. Accordingly she found a place in the missionary's boat. But this is not all. She gave us a good illustration of the extravagances of grief. She declared, in referring to her bereavement, that she no longer had desire to live. Life had lost all its charms; her beloved companion was gone, and now God might call her, she did not care how soon. To one who saw her start off that late Saturday night, almost without a farewell to her daughter and grandchild whom she left behind, it would have been suggested that the cholera had lent new charms even to her desolated life.

Missionary Spirit. But enough were left behind to engage in religious worship to secure a blessing. After the congregation was dismissed on the Sabbath P. M., we still lingered in the mandarin where the dying love of the Redeemer had just been celebrated, reluctant to leave the consecrated spot. I immediately sought out Shway Lay, referred to above, and his companions, seven or eight in number, all of whom had come up from the Seminary in Rangoon on their way to their homes for the vacation. I asked Shway Lay if the sad news of his mother's death reached him before he left Rangoon. He replied in the affirmative. I referred to the bitterness of the dispensation, intending to follow with such consolation as might be appropriate. He at once interrupted, with a sad smile breaking over his countenance. “No matter now, teacher; she has gone home before us, and we would not call her back.” I asked him what he was now intending to do during his vacation. Did he wish to go to his village, to spend the two or three months there? He expressed himself as desirous rather of being sent anywhere the teachers might appoint, to preach among the heathen. His companions, with one or two exceptions, had al-

ready intimated to me their own desire in this direction; and one of the ordained Karen pastors just at that moment passing by, I arrested his attention and said, "Just look here, brother; see what spirit is engendered and fostered in the Seminary in Rangoon! Here are these young men; they have been absent from their homes for the last nine months and none of them wish to go back, except it be for a visit of a day or two, but are rather asking to be sent here and there, preaching among the heathen. What can we do with such young men as these?" "Why," said he, "we must send them of course, and we must raise the money at once."

I told him that even if no more money were raised, they need not be detained for want of it; as the six hundred odd rupees just given in by the churches for missionary purposes were ample for the purpose. "That indeed," he replied. "But as for me I want to do something special, more than that, in answer to this special call."

By that time, quite a group had gathered around. — "I will put down my name for five rupees." "And I, for three," said another voice. "And I, two rupees," cried another. I immediately sat down upon the ground in the midst of them and took down their names, and in a few minutes found that we had raised a special fund for these young men of Rs. 65½.

I am happy to say, the young men have been sent forth, two and two, and are now laboring at important points in the district, especially the northern part of it, among the heathen. Two of them are sent to the Karens in the Prome district. Do not forget these young men in your prayers.

The Lord's work is going on. He is in Henthada, and this town is one important centre to be occupied by a Karen missionary.

Mission to the Shans.

MR. CUSHING'S JOURNAL.

[Continued from page 343.]

Oungpenla Tank. Jan. 5.—On account of the proximity of the Burmese soldiers,

we removed to Boobah, five miles distant. The sun was just rising, and a light fog covered the plain when we started. We went eastward over the broad plain, and soon entered the road. We crossed many water channels used for irrigating the paddy fields. In one place our road was through an immense plantain garden. At length we came to the vast artificial tank of Oungpenla, constructed, it is said, eight hundred years ago. It covers a vast area, and has many outlets which are dammed up, so that the amount of water escaping can be regulated according to the requirement of the rice fields below. This tank is almost six miles long and two or three wide. A broad lofty embankment surrounds it, with a road upon the top. Near by we saw a Chinese caravan from Yunnan. There were several hundred mules grazing. Their loads were placed together and guarded by large savage dogs. These Chinese speak some Shan. They are a wild, fierce looking people, athletic and quick in their movements. We also met Shan caravans from Theebo and Theinnee.

As we approached Oungpenla, I thought how different our circumstances were from those of Judson forty years ago. Then he was dragged by royal command to a weary imprisonment. We were going far into the interior, with the royal permission to preach the gospel.

Climbing the Mountains. 6. — We started on our journey in the gray dawn of the morning. Our road was a narrow cart-track, crossing several streams which we were obliged to wade, and leading through jungle covered with tangled shrubs. As the sun rose, the purple tint of the morning twilight disappeared. We soon reached the narrow cut which leads through the first range of hills. At the foot of it was a clear, swift river, flowing over a pebbly bed. After going about six miles, we halted at some zayats in a beautiful open space, having a magnificent banyan tree in the centre. Near by Burmans were busy, drawing teak timber. Some of them came and listened to the truth and received books.

About two o'clock we started again, and

while began to climb the mountain. In many places the road was very rough and was filled with sharp rocks. We continued our ascent until the sun appeared above the horizon, when we came to a level road table land or plateau. On the plateau we reached the village of Zee-linghyee. A Shan man paid us a visit, and listened patiently as br. Rose preached unto him of great salvation. His attendants were quiet, and received gladly the word of God upon them.

We crossed several clear mountain streams.

Over some of them were rough bridges made over others, a single log. In many places the scenery was very beautiful. At Wah-bo-ye, a little Burman village where we rested, there was neither a kyoung, nor pagoda. The houses were extremely wretched. Everything testified to the poverty of the people. The Shan use large quantities of ground-iron. Towards dark, after a long and weary journey we arrived at Pyin-Oo-lwin. By the way, we saw raspberries and apple-trees, which are not found in British Burmah. They brought to memory old pictures of home. We are on the edge of the Shan country, and the villages contain a mixed population. There are Burmans, Shans, Paloungs, and Kyoungs. The latter are a separate people. They have no peculiar dialect of their own, but speak Burman. In the evening the villagers flocked to hear br. Rose tell of the Eternal God. A new book also, was a great curiosity to them.

All their books are written, and in beautiful letters of the printed press, seemed wonderful to them.

Our route this morning has been through a most beautiful country. Sometimes from the side of a hill, a varied view of hilly, undulating country, sometimes in the distance by majestic mountains presented itself. Anon we were crossing a roaring stream, over a rude bridge, and entering a deep glade, which was of the sun seldom penetrate.

Just out of Pyin-Oo-lwin, we met a caravan of loaded bullocks, crossing a wattle bridge. In the early morning the scene was very picturesque.

The distant hill was covered with loaded bullocks and people wearing the conical Shan hat. Over the bridge the animals were coming in single file, each company of six or seven being followed by a driver. It was a truly Oriental scene.

This morning the thermometer fell to 41°, fourteen degrees lower than it reaches in British Burmah. We crossed two rivers or mountain streams, the Keloung, and the Nam Tow. At noon we rested at the village of We-win. It was destroyed by the adherents of the Mengoon Mentha last year. Near by is the chief religious establishment of Thoungzai province. There are several fine banian trees around it. Indeed the whole place seems to be a magnificent grove, and this region might become a garden under proper cultivation. After dark we arrived at Chinganmi, and found a zayat in a beautiful grove near a kyoung. We passed one or more Shan villages. Occasionally we see rude posts erected by the road-side, bound together by cross bars and withes of bark or bamboo. These are erected by order of the king as a warning against murder.

9. — Early this morning we started for the town of Thoung-zai, where we arrived about 11 o'clock. The fields at sunrise were covered with a heavy white frost, and the air was sharp like the November air of New England. Thoungzai city was burned last year by the followers of the Mengoon Mentha. Not more than a hundred and fifty houses have been rebuilt and these are very much scattered. Several large collections of pagodas and kyoungs remain, the relics of its palmier days. A Tsaubwa once resided here, but has removed his residence to Mainglong. The distance of Thoungzai from Mandalay is about fifty miles.

The chief Poonghyee of the place paid us a visit. He was a conceited man of about thirty years of age. He apparently thought that he had only to open his mouth and the teachers were annihilated. But br. Rose quickly refuted his statements and arguments, to the great amusement of the bystanders. The people showed a great desire for books, and many sat down to read those which they received.

10. — This morning we visited the chief official of the place and showed the royal order. We were received with great kindness. The man, who was a Burman, requested some books, which were subsequently sent to him.

Pleasing Rencontre. We left Thongzai at dawn, and reached Nam Moi, a large Shan village. Henceforth we shall be among the Shans. During the afternoon we passed several long caravans of Chinese from Yunnan. There must have been in each train several hundred mules. They were heavily loaded with copper vessels and other articles. Near the end of the second caravan, a curious event happened. A Chinaman as he passed, looked at us with a shy glance and crossed himself. It flashed upon my mind that he might be one of the Roman Catholic converts in Yunnan. I involuntarily crossed myself and passed along, when some one called after me. As I turned around I saw several men running towards me. They immediately fell upon their knees and kissed my hand, before I could recover from my surprise and offer any hindrance to that act. They understood neither Burmese nor Shan, and the only word that I could understand was "Christian." I must confess my surprise and joy when in that wild place, and from those wild looking men, the sweet name "Christian" broke on my ear. Who knows but some of these ignorant people, following Christ according to the little light which they have received, may reach the rest above? I felt moved toward them. Christ may have an elect few even among them.

11. — Our route lay over an undulating table land until about noon, when we arrived at a deep ravine, or gorge. A steep descent brought us to the village of Kautek. Another steep descent was made, and we reached the little river Kert Ket, which meanders at the bottom of the ravine. Before us rose a perpendicular precipice fifteen hundred feet high. The white cliffs stood out above the threatening waters of the gorge. The scenery could not fail to move the heart. The foaming torrent, the mighty

precipice, the noble trees, the dense foliage, spoke of their mighty Author in clearest language. God, the Creator, was revealing Himself. The air was chilly; though it was midday, the thermometer stood at 53°.

In one place only can this rocky precipice be ascended. Here the road wound up the side, turning and twisting over the great rocks like a mighty serpent. Every advance made the abyss yawning beneath us more fearful. It is one of those wild places in nature which, once seen, dwells in the mind. Over this road all the Shan and Chinese caravans which come from Theebo, Theinnee and Yunnan, are obliged to pass.

Preaching to Shans. — 12. — We spent a quiet and pleasant Sabbath at the little Shan village of Koke Take. The head man understood Burmese and a few Burmans reside here. The people, however, understand only Shan, and Moun Saing, the Shan preacher, who accompanies us, was busy all day preaching the salvation of the gospel.

13. — A long walk brought us to Pyoung Koung. This is quite a large village. To-day villages have been more numerous and larger than we have seen before, since leaving Mandalay. The signs of cultivation are much more frequent. The few Burman-speaking Shans at Pyoung Koung were disposed to be very disputatious. There was a war of words to little effect. Books were offered to them, but they were refused.

Quay Gong was our stopping place for the night. We shared a zayat with some Yunnan Shans. They came from the southern part of Yunnan, where there are many Shans, and where the people speak Shan and a dialect of the Chinese. Moun Saing preached to them in Shan, and they had no difficulty in understanding him. To-day we met a Mussulman Chinese caravan, coming from that part of Yunnan where the late Mussulman rebellion has been successful. In appearance they represent the other Chinese whom we have seen. They were very anxious that we should understand that they were followers of Mohammed.

14. — The road has been very difficult. Rocky ascents and descents have caused many a wearisome hour. We passed several Chinese caravans. At Hong Heng where we ate rice, we saw many Paloungs. They are from the tea region, two or three days north of us.

This afternoon we forded the Nam Sun. The bottom was covered with sharp stones, and the water was very cold, so that the process of wading was anything but comfortable. Towards dark we arrived at Mau Gyo. This is a very large village, situated on the banks of the Myit Nge. This river is a beautiful stream of water, not navigable from Ava, however, on account of rocks in the channel. As usual, there were only a very few who understood Burmese, and the services of Mounng Saing were in requisition. He never seemed to weary in preaching to those who would listen to him.

15. — After a short morning walk, we arrived at Theebo city, or Tsee por, as the Shans call it. It is over one hundred miles from Mandalay, and is a large place, containing hundreds of houses. There is every reason to believe that it was formerly a much larger and more flourishing city. On every hand are the remains of former glory. Our approach to Theebo was over a long brick causeway, now in quite a ruinous state, but a fine public work in its day. The daughter of a former Tsaubwa planted many banian trees along the side of it. The entire plain around the city is devoted to the cultivation of paddy and the yield must be great.

Favorable Reception. Our first duty was to present the royal order to the proper authorities. We therefore proceeded to the Yoom Dau, or royal Court House. Here we were commanded to take off our shoes, according to Burman and Shan custom. We returned a decided refusal, on the ground that it was not English custom, — and were permitted to enter the building with our shoes on. The Amartgyee, or minister of the Tsaubwa, then read our royal order, and entered into conversation. All in the Yoom Dau listened attentively, while br. Rose unfolded the great salvation. The Amartgyee

afterwards visited us at our zayat, and then invited us to his house, where we were treated to oranges, English walnuts, (brought from China, where they grow,) and pickled tea. Nothing could be more friendly than the reception which we received to-day.

The Bazaar and Tsaubwa's Residence.

16. — We visited the bazaar this morning. The articles exposed for sale were the various kinds of native edibles common to the country, and various articles of native dress and manufacture. The dahs, or large knives, were very well made. In the Shan country every man carries a dah for self-defense. So uncertain is the state of affairs that he must be on constant guard. No coined money is used here. Silver is melted into flat, round cakes. Bits of silver are cut off from these, according to the requirements of the possessor. All the silver is given by weight, and the Burman rupees which we carried could be exchanged only at a discount.

We went from the bazaar to the Tsaubwa's residence. It was composed of several buildings, of very ordinary appearance. The frame work was of wood, but the flooring, sides and roof were of bamboo. At the farther extremity of the audience room was an elevated platform, on which was a tapestry carpet, a gilded couch and gilded chairs. The Tsaubwa however did not sit there, but had a mat spread and a gilded chair placed on the same floor as ourselves. He was a young man of twenty-four, slightly built and possessing a pleasant countenance. He wore a quilted yellow satin under jacket. Over this was a bluish-black jacket lined with white fur. His peso was red, and woven in wavy lines. Quite a number of Burmans attended him. It is the policy of the Burmese government to place these men about the different Tsaubwas, in order to watch and control them.

After the interview we crossed the Myit Nge, and started for Theinne. The river was deep, but our ponies were safely swum across. Part of our road lay along the banks of the Myit Nge, and was very beautiful. On one side, twenty feet be-

low, was the flowing river. On the other side the hill rose steep and often precipitous. Towards dark we found a little village off the main road, where we slept in a deserted native hut. The people were very suspicious of us at first, but their shyness gradually wore away.

17. — We strayed from the road which we ought to have taken, but by the aid of several guides have regained the right direction. Before leaving Theebo we received an order from the Tsaubwa, permitting us to call for guides and guards in any village of his Tsaubwa-ship. This has been a great aid to us to-day in securing guides. Our detour from the principal road has enabled us to see a part of the province which is quite populous. The women and children were very timid.

18. — This noon we arrived at Poo-kah. As it was market day, there was a great crowd of people. Our zayat was so thronged with people curious to see a white face, that we had little room for ourselves. It is a great trial not to be able to preach to the people as they gather. A native assistant is valuable ; but his knowledge is limited, and he is often unable to meet the requirements of the case.

Shortly after leaving Poo-kah we crossed the Nam Ma. We were ferried over, and our ponies swam across the stream. Long after dark we arrived at Nong Mom, and put up in a tumble-down zayat. Our road lay through forest land, covered with fine trees. Here and there a bamboo thicket gave variety to the eye. The Nam Ma is the boundary between Theebo and Theinnee. Theebo has a small territory, but is very populous. Theinnee is very extensive. Its population however is very sparse, scattered in small villages over its large area.

Quiet Sabbath — Robbers. 19. — Our Sabbath has been one of uninterrupted enjoyment. We removed from the ruinous zayat in which we spent last night, and occupied a small one, built very high from the ground and able to accommodate ourselves and three of our men only. Near by was an old kyoung, which had been a fine one in its day. The grounds

around it were spacious, and kept free from grass. Large clumps of the "Golden bamboo," which can be planted only by religious buildings, grew here. The stalk is a beautiful yellow, occasionally veined with green between the joints.

The people of this region live in constant fear of robbers. Almost every year some of the villages are sacked. The government of the province is by means just or able. If any man of importance does not cheerfully acquiesce in the will of his ruler, he is dispatched. This is often done, ostensibly by robbers, but really by men in pay of the Tsaubwa or his ministers.

20. — We began our journey before sunrise and travelled until noonday. The exposure to the sun caused a severe headache. On arriving at Lah Shyo we found the zayat occupied by the Amartygee of Theinnee. Fortunately we were accommodated in a neighboring kyoung. Lah Shyo is composed of several small villages, situated on the tops of as many hills. These hills rise out of an undulating plain, bounded on every side by lofty mountains. At this season the grass is sere, and the green refreshes the eye except the trees which cover the distant mountains. We found people gathered at these little villages, busy in making preparation for the reception of the new Tsaubwa. They had built quite a spacious bamboo house, with stables and all the arrangements necessary for the accommodation of their prince.

23. — We waited at Lah Shyo three nights for the arrival of the Tsaubwa. He was expected daily, but his progress was very slow. The Amartygee and the Bogyee of Theinnee city were there. They represented the road to be infested by the Kachyens, and that it would be unsafe for us to go to Theinnee city without a guard from the Tsaubwa. Every change of rulers is attended with more or less disorder ; and until the prince enters his city, it will continue. These officers could neither say, "Go forward," nor, "Return." In either case they were liable to be blamed by the Tsaubwa. They therefore cordially invited us to remain at Lah Shyo until his arrival. After waiting three nights, we deemed it

best to turn our steps southward, as the object to be gained would not compensate for the time consumed. Theinnee city, by the concurrent testimony of the people from that place whom we saw at Lah Shyo, contains only forty or fifty houses. We had seen many of its people and officers, and it was undesirable to remain several days longer. We had reached the north eastern point of our journey, two days south of Theinnee city, and two days west of the Salwen river, about two hundred miles from Mandalay. At this season of the year, the days are cool and the nights are very cold. Unfortunately our thermometer was broken at Theebo, and we had no index of the temperature.

The Paloungs. At noon we started southward for Legya. Our route lay along the sides of the different hills, between which flowed numerous mountain rivulets. There was a picturesqueness and beauty in the scenery, that would have satisfied the most fastidious mind. Towards night we arrived at Paing Ham, a Paloung village, situated on the top of a hill. The Paloungs are a peaceful, industrious people. They resemble the Shans in their features, but the dress of the women is very different, being somewhat similar to the Karen style of dress in British Burmah. The color is dark blue. A close jacket, a narrow, straight skirt, and leggings bound tightly around the limbs, constitute the principal part of their costume. Around the waist many yards of cord are worn, while the ears are adorned with bamboo cylinders, covered with silver, five or six inches long, which are inserted through holes which constant care has made very long.

The Paloungs are Buddhists, and have kyoungs and priests of their own. Their language is unwritten, but they speak and read the Shan. In all their kyoungs their children are taught to read Shan books. This is a very hopeful circumstance ; for it proves that this people can be reached through the Shan language.

The Tsaubwa and his Retinue. 24. — At daylight we left Paing Ham. The road was very mountainous and beautiful.

Soon after starting we began to meet men of the Tsaubwa's party. At length we met the first body, men on ponies, men afoot, men with spears, men with guns, men with knives, men with luggage, women and children, the most heterogeneous collection of people that can be imagined. In all they numbered about a thousand. About two miles further on we met the Tsaubwa and his guard. A gong preceded the troop, announcing the Tsaubwa's approach. Quite a train of men passed along, when an elephant appeared, on which the Tsaubwa sat in a gilded howdah. A man squatted behind, holding a golden umbrella over him. The trappings of the elephant were very gay. We were sitting upon our ponies by the roadside, when the Tsaubwa approached. He immediately recognized us and caused the elephant to be stopped. He gave us a most cordial invitation to return and go to Theinnee city. When this was shown to be impossible, he invited us to visit him at some future time. He showed a most friendly spirit, and we should have been glad to see him in his capital, had not the want of time prevented.

We passed through Mau Tay, where the Tsaubwa has been staying for the last two days. It is a small village of fifty houses. Near by we forded the Nam Pong a swiftly flowing stream. At night we slept at the village of Kyu-Song-Nang, so called because it is situated between "two sister mountains." Here I secured a Shan lad, who will accompany me to Toungoo to be instructed. He is a bright, pleasant fellow. Should God give His Spirit and change his heart, he may become a source of untold blessing to his people.

Sugar-making. 25. — At Ho-ko we crossed the Nam Ma again. Here we found springs of warm water coming from the rock. Beyond Sileng, we came to paddy fields where the green grass was springing up. Here we rested and allowed the ponies to graze an hour. Near by the people were making sugar. The juice is expressed from the cane by means of a rude mill. Kettles placed in the ground receive it as it comes from the mill. It is taken from thence and placed

over a fire to boil. When sufficiently boiled it is put upon shallow iron pans, where it is allowed to partially cool. It is then poured upon bamboo mats, where it hardens into layers. The sugar was of much lighter color than any which I ever saw in Burmah.

Leaving this village we went through an open, somewhat hilly country until we arrived at Meing-Sit. Our zayat was pleasantly situated under large banian trees, near a kyoung. Four men came to guard us at night, though this was a needless duty.

26. — The people showed us constant kindness all day. Many brought us little gifts, which it was a pleasure to receive as tokens of their good will. We had a pleasant service with our native Christians. Moung Saing, the Shan preacher, was very earnest in declaring the truth to his countrymen.

Black Karens. 27. — We bade farewell to the hospitable village of Meing Sit, where we spent so pleasant a Sabbath. We tramped through the wet paddy fields to the village of Ho 'Tien, where ruined pagodas attested its former size. A fine kyoung, with a beautiful enclosure surrounded by a trench and embankment, was situated at a little distance from the town. We now entered a region inhabited by the Yang Lam or Black Karens. This people is of a darker complexion than the Shans. In dress and manners however they resemble their more numerous neighbors. They have a language of their own, which is unwritten. The Shan language, however, is taught in their kyoungs, and is a common medium of communication in daily life.

We ate rice at Nama Kor, a Black Karen village, where the simple-minded people gathered around us to gratify their curiosity. In the afternoon we crossed the Nam Horn, which flows eastward into the Salwen. At Mau Pan there was a zayat, under wide spreading banian trees and near a beautiful stream of water. One limb of a banian tree was more than a hundred feet long. Just before crossing the Nam Horn, we left the province of

Theinneer and entered that of Maing Tung, or Meing Tong, as the Shans call it.

Paloung Villages. Jan. 28. — Our road was along the side of paddy fields for three miles or more. We were rapidly approaching lofty mountains, on which we could see the little Paloung villages scattered here and there. When we began to ascend the mountains, pine trees became very numerous. For awhile I imagined myself among the pine woods of loved New England. But the illusion dream could not last long. There were too many signs of a foreign land to remind me where I was.

At noon we rested in a secluded dell shut in on every side by the mountains. A tiny brook meandered through it, along whose margin grew some grass which our ponies eagerly devoured. The drought has dried up the grass, so that it is almost impossible to find any throughout the region.

The journey this afternoon was one of the longest and most toilsome which we have taken. We left the little dell when the sun had just passed the meridian, and it was only when he was setting in the west that we came in sight of a resting place. The brilliant glittering of a freshly gilded pagoda in the plain below, was a sign of human habitation. None of the mountains on our previous routes have equalled those to-day in difficulty of ascent. The scenery has been magnificent, as it must be among such mountains. Our road has often been along the side of the mountain with a chasm hundreds of feet beneath. The narrow path clung to the hill, and the least irregularity would have precipitated pony and rider far below. Often we had to descend into deep valleys, where a little stream threaded its serpentine way, irrigating a narrow strip of paddy land. From the brow of the last mountain we could see the valley of Maing Tung, spread out at our feet. On every side ranges of lofty mountains shut out the rest of the world. It seemed as if it was forever secure from intrusion.

29. — Early this morning we arrived at Maing Tung city. As there was no at-

At we unloaded our ponies under a fine banyan tree in the centre of the place. Like all other Shan cities of any note, Maing Tung is a shadow of its former self. A few Burmans reside here, who are connected with the Tsaubwa's court. There are also a very few Burman-speaking Shans. The people were very respectful. After the Amartgyee had visited us and read the Royal Order, we proceeded to the Tsaubwa's house. Chinese mats were spread for us. By and by a tapestry table cloth, of English or French manufacture, was spread, and the Tsaubwa entered and seated himself upon it. He was a young man, about twenty-eight years old, and possessing moderate intelligence. His clothing was neat and unpretentious. He was very affable and listened to a declaration of Christian truth. When we took our leave, he invited us to remain over night in his house. But we were anxious to proceed.

In this region the peach and cherry trees were in blossom. These trees were a great curiosity to our Burman followers, as they are not found in their country. The Shan country is so much more elevated above the level of the sea, that it has some productions belonging to temperate latitudes. Its general level above the sea, according to Yule, is 2,000 feet.

At night we reached the village of Man Noy. It comprises about twenty houses, and is situated on a mountain with deep valleys on every side. These little Shan villages nestling among the mountains often remind one of the descriptions given of Swiss hamlets among the Alps.

30. — After the first two or three miles, which were very hilly, our road lay over an undulating narrow valley between the mountains. We passed through the village of Ham Ni, and over a small stream of that name. At this village were ruined pagodas. Under some wide-spreading banyan trees were the bazaar sheds, where once in five days the people from the neighboring villages are accustomed to congregate for trade. The hills were lightly wooded with oak and pine, interspersed with various other kinds of trees. Throughout this region we saw the traces

of Nat worship. Around some of the trees a small area is enclosed. A little stand is made of bamboo wicker work, and a few earthen jars filled with little offerings are placed upon it.

We had now entered the province of Maing Kaing, or Merng Kerng, as the Shans call it. We ate rice at a deserted village where only one family remained. The cholera broke out and several persons died. This so frightened the people that many fled. Added to this, the village was attacked ostensibly by robbers, but really by the Tsaubwa's men, for some sordid end of the prince, in order that the people might be compelled to move elsewhere.

Shan Superstition. All along our afternoon march were burned and deserted villages. This desolation is caused by a feud existing between Maing Tung and Maing Kaing. As we crossed a river we came upon a party stationed to watch passers-by. They challenged us, but offered no opposition to our advance. For several miles we followed the Nam Teng, until we arrived at the village of Ho-Nah-Song-Wau, (two-villages-at-the-head-of-the-paddy-fields,) The deserted house of the Tamong or head man was placed at our disposal, and furnished us excellent accommodations. The house was an unusually good one for a native house, and was abandoned only on account of the superstition of its owner. One evening as he entered the house, he discovered an owl sitting upon one of the beams. According to the superstitious ideas of the Shans, this foreboded the death of some inmate of the house. It was consequently hastily abandoned.

This village is noted for making excellent pottery. It is well glazed, and would not be despised in an American market.

Shan City and Tsaubwa. Jan. 31. — We passed the sites of three ruined cities at no great distance from each other. The walls still remain, but no traces of former life exist. Towards noon we arrived at the city of Maing Kaing. It is about as large as Maing Tung city. Before reaching the city we visited a large

collection of pagodas, which the people of the city come to worship. None of them were very large, but they were numerous and crowded together so as hardly to allow room to walk among them. This city is our Shan preacher's native place, and he pointed out a brazen Gaudama, which he and his brothers had erected.

It was market day, and people from the country lined the roads; carrying their baskets to the bazaar. Excellent dahs, pottery, Chinese straw hats, oranges and native edibles of every kind were exposed for sale.

We visited the Tsaubwa in the evening. He was the most insignificant specimen of a prince which we had seen. His clothes were soiled and torn, his face showed the marks of excess. In every respect, he was despicable. He could not speak Burmese, as most of the Tsaubwas can, from their long residence at Mandalay, but Moun Saing preached to him in Shan, and he gave respectful attention.

Feb. 1. — At Maing Kaing I exchanged my pistol for a pony. Though I have been in a wild country and among a half civilized people, I have received nothing but kindness. From the customs of the people a religious teacher may travel unharmed among them. Fire-arms are desirable chiefly as a protection from wild animals.

We left Maing Kaing in the forenoon. A caravan of Chinese bound for Moné, went ahead of us. For awhile our journey lay across paddy plains until we came to Man San. Here we found a floorless zayat. But as there were mountains before us to climb, we rested and let our ponies feed awhile. Our meal was a very meagre one, consisting of rice and a few tomatoes. It is impossible to get meat of any kind. Occasionally a person will sell a fowl; but the religious scruples of the people are very fixed against it. In this they are much more rigid Buddhists than the Burmans.

Leaving Man San, we soon came to a high mountain over which we were obliged to pass. The ascent was very tedious, but the view from the summit was magnificent. North of us stretched the valley of Maing Kaing, with its varied

scenery of hill, dale, village and forest. Beyond the mountain our path led through a beautiful winding valley. On either hand rose the sloping sides of the hills, wooded below with oak, and above with pine. At one time we had a mountain rivulet for our companion and the road was very rocky. It was long after sunset and the moon was riding high in the heavens before we reached a village. The chief man received us into his house and gave us the use of the front part of it, and during the remainder of the evening Moun Saing preached to the inmates.

Over the fire, in a rack constructed for the purpose, several water goglets were suspended. They were inverted so that the smoke could enter them freely. The goglets thus smoked imparted a smoky taste to water. This is esteemed a luxury by these people. They call it "perfumed water."

Feb. 2. — We spent the Sabbath by a kyoung, beautifully situated on a hill. We had a pleasant service with the native Christians. One of the Burmans whom we brought from Mandalay listened attentively, as has been his wont for several weeks. How deep an impression the truth has made upon his mind, time only will reveal. Though false religion reigns here, the disciples of Jesus may worship without let or hindrance.

Near by were large orange gardens. Here we saw the cedar tree for the first time. The Shans call it "fragrant pine."

Ruined City. Feb. 3. — A long march brought us to Legya city, the capital of the province of the same name, and about 125 miles southwest of Theinne city. It was formerly a place of great importance. Everywhere the traces of its former glory are visible. Ruined brick walls, and the remains of ornamental as well as useful public works, are scattered here and there. The Tsaubwa's residence has been burned. It was surrounded by a large brick wall, which still remains. The houses are scattered here and there among the ruins. Large intervals exist which were formerly covered with human habitations.

We visited the Myoke who holds the reins of government during the Tsaubwa's absence at Mandalay. He is a Burman about forty-five years old, having a keen piercing eye. He received us politely and when he had read the Royal Order, asked what the teachers preached. Then, as if it suddenly suggested itself to his mind, he said, "Jesus Christ?" He listened respectfully to what was said, but evidently with much skepticism.

In the afternoon we started for Moné. The road was excellent and led over a rolling plain. On either side in the distance were mountain ranges. The eastern range was very much broken and had many isolated peaks, which presented a very picturesque appearance. Long after dark we arrived at Hart-Le, where the head man cheerfully gave us quarters in his house. It was so late and we were so weary that we gladly welcomed the opportunity of resting.

Feb. 4. — The road during the forenoon was very hilly, and in this respect unlike that of yesterday. The afternoon march was over a very level country. We were now in the famous Moné plain, which is 2,000 feet above the level of the sea. Here and there rocky hills rose in single peaks from the surrounding plain. The whole region presented a barren aspect. We stopped at a deserted kyoung near a Black Karen village. In the evening the inhabitants visited us, anxious to see the white men, as they never had the opportunity before. These Black Karens differ somewhat from those whom I previously mentioned. The women have a dress peculiar to themselves. It consists of a dark blue skirt, reaching to the knees. Over this is another skirt, only half as long. Combined, they have the appearance of a flounced skirt. Many yards of cord are bound around the waist for ornament. The jacket is very short and is trimmed with red fringes and small beads.

Feb. 5. — We were on our way before the sun rose, and had the pleasure of seeing that luminary peep over the tops of the mountains. Towards noon we came to a banyan tree, where a company of Shans had gathered to trade. Here we

remained until our ponies had rested and we had satisfied our hunger. Later in the day we passed through the guard station, twelve miles north of Moné city. A small body of soldiers is stationed here by the Tsaubwa. The station commands the only road, so that all travellers are obliged to go through it.

Feb. 6. — For a while our road was very bad, as it lay over paddy fields, under irrigation. At length we reached an old brick causeway, half a mile long, which was a fine public work in its day. Beyond the causeway there was an excellent road or rather street, for the city evidently once extended over this area. As we approached the present city, a large collection of fine pagodas lined the right side of the road, the work of generations of devout Buddhists. A ruined brick wall, which once surrounded the city, remains. The part which composed the northern gate is still in a good state of preservation. We went along one of the main streets, passed the Tsaubwa's palace, and put up at a zayat back of a fine pagoda, having seven statues on each of its four sides.

Moné, the Largest Shan City. Moné is the largest Shan city. It contains large numbers of pagodas, kyoungs, and nearly two thousand houses. For years it has been the centre of Burmese military occupation in the Shan country. At present there are a large number of Burman soldiers stationed here. There is a striking resemblance between many things here and at Mandalay, which we do not see in other Shan cities, so thoroughly has it been under Burman influence. The Tsaubwa of Moné takes precedence of all the other Tsaubwas. His palace has a spire over the throne, resembling the king's at Mandalay, which is not allowed to the Tsaubwas of any other province.

We proceeded to the Woondouk's residence at an early hour. He is the Burman Commander-in-Chief of the forces here. Barracks line the approaches on every side. Within is a large enclosure in which his house is situated. He was sitting on a small bamboo flooring, raised a few inches from the ground. Several officials were present, and the place was

one evidently used for business. The Woondouk was about thirty-five years old. His manners were pleasing, and his reception polite and cordial.

Leaving the Woondouk we went to the Tsaubwa's palace. This is situated in a spacious enclosure, planted with trees and having a fine tank of water. We did not see the aged Tsaubwa, as he was sick with fever. We visited his two sons however, who have the title and exercise some of the duties of Tsaubwa. They live in houses on the north side of the palace grounds. The elder son is twenty-seven, and has a mild, pleasant face. He was surrounded by soldiers, many of whom were Burmans. Instead of sitting upon his velvet cushion on the dais, he reclined upon the same floor as ourselves. There was a long conversation about religion, some of the Burmans being inclined to discuss the truths advanced. Our visit to the younger brother was very brief. He was very coarse in his manners, evidently a very different style of man from his brother.

There was much noise and merriment in the palace grounds. Preparations were making for celebrating the morrow, a great Buddhist festival. A movable column made of sticks of wood and more than ten feet high was carried about with the noise of gongs and the shouting and dancing of the people. This wood will be burned before some idol.

Buddhist Worship Day. Feb. 7. — It is full moon and a great Buddhist worship day. Early this morning the worshippers began to come to the pagoda near by with their offerings of rice and fruit. The streets were lined with people in their holiday attire going to or returning from the pagodas.

We took an early walk around the city. The bazaar was almost deserted, for the people had gone to worship. One of the principal objects of interest is the Elephant Mountain, with its kyoungs and pagodas, the chief ecclesiastical establishment of Moné, and the one on which the Tsaubwas have lavished their treasure. A long causeway leads up the hill. From the causeway we passed into a spacious in-

closure, where there was a very large kyoung. Around it were smaller kyoungs and small pagodas. Mounting the hill, we came to a platform, on the western side of which is a good sized pagoda and an elephant, whence the hill takes its name. On the eastern side the rock of the hill rises forty feet or more. This was once enclosed with brick and plaster in the form of a pagoda. The upper part however is now gone, and is surmounted by a little pagoda of recent date and inferior appearance. The brick work bears the marks of age, as it is cracked in many places as if by an earthquake. From the top of the hill the view is beautiful. Moné lay before us in its varied beauty of hill and dale. The city stands on several hills which rise gently from the undulating plain. Distant mountains bound this plain on every side. In the centre of the city rose the graceful spire of the Tsaubwa's palace. All the little eminences were crowned with pagodas. In many places the dense foliage concealed the native houses. The large number of trees in the city make it prettier and more attractive than most native cities. Moné might be a paradise under a better government. The rule of the oppressor rests heavily upon it, and the people are weighed down by the burden of supporting their own and foreign princes.

Officers Receiving Christian Books. — This evening a Burman came and asked for books. He had heard something of the Eternal God at Maulmain, and wished to understand more perfectly. His mind was still in the dark, but we may hope that the truth will yet shine into it.

Books have been received by the Woondouk and the Tsaubwas. This is a pleasant feature of the state of affairs; for the knowledge of the truth must be spread before it can be believed.

Saturday, Feb. 8. — We left Moné this morning for Nyoung Yua. We wished to have visited Mobyae. But the road by Mobyae and over the mountains to Toungoo is now closed. The presence of the rebellious Mengoon Mentha, and consequently the disturbed state of the country, renders this impossible. This year no

caravans can travel it, and all inter-
with Toungoo must be by the cir-
route of Ningyan. We therefore
ed the road which we came day
yesterday, until we reached a point
distance beyond the guard station.
we turned to the left and took the
for Nyong Yua. We travelled
nearly sunset, when we arrived at a
g beautifully situated under noble
trees on the top of a hill. A long
mountains lies west of us, which we
cross on Monday.

(To be concluded.)

Mission to Sweden.

JOURNAL OF MR. WIBERG.

[Continued from June No., p. 179.]

Offer. Kulstaberg, Parish of
contains a large frame house erected
water-cure establishment. Its cost
believe, about \$3,500. It is now in
hands of a Baptist brother, and offered
at about \$1,000, — to be paid in
installments, without interest. Could this
be secured for the mission, it would
be valuable to the cause in Yemtland.
It might be not only a suitable meet-
ing-room for the Baptist church in the
parish, but also for a day school and a
teacher and also for a colporteur-
house for Yemtland. But the members of
the church at the place, with the exception
of one brother who owns the house, are ex-
tremely poor, and hence can do nothing.
There is no doubt that if some benevolent
American brethren of means in America,
seen on the spot and seen what I have
said, they would gladly invest fifty or a
hundred dollars each, and thereby secure
a building for our mission. I spent a
week at Kulstaberg, principally to
consult with the brethren to secure
the above mentioned building, but without
results. Preached on Sunday, July
the same house. From three to
hundred were said to be present. On
Monday we had a friendly visit from the
rector, who at my request deliv-
ered a lecture to the people from a text in
the New Testament.

On the 23d, I travelled from Kulsta-
berg to Hackås, where I preached in the
evening. In this place there is a small
Baptist church.

On the 24th I travelled to the parish of
Myssjö, where is a Baptist church of fifty-
four members. This church is also very
poor, but rich in spiritual graces. It was
organized in the year 1859, and has al-
ready given to the cause of Christ no less
than seven or eight preachers, some of
whom have been signally blessed in their
labors. They are very much in want of
a house of worship. They have already
bought a lot to build on, and brought the
timber to the lot. But being very poor,
and besides, this year suffering very much
from the frost, — which in some villages has
totally destroyed the crops, — it is to be
feared that they will be obliged to let the
timber lie on the ground unused, unless
they can receive help from others.

Swedish Ministers' Meeting. In the af-
ternoon I addressed the church, and in
the evening I preached to a large congre-
gation. The following day we had a min-
isterial meeting to consult about the spread
of the gospel. No less than eight preach-
ers were present, besides a young brother,
Sven Olosson, (seen by Dr. Warren at
Stockholm, dressed in gray,) whom I would
call a promising candidate for the ministry.
What a strength, unknown to the world,
in this little gathering of Baptist preach-
ers! Some of them have already been sig-
nally blessed. One by the name of Erics-
son, a young man mentioned before under
the account of my stay at Sundsvall, has
this year been blessed to the conversion of
some fifty souls in one parish, of whom al-
ready fourteen have been baptized and
organized into a Baptist church. Another
by the name of Clargvist, an humble car-
penter, I would call one of the most re-
markable characters, and I shall presently
tell more about him.

Before leaving the church at Myssjö, I
called on the father of Sven Olosson for
the purpose of obtaining his consent to let
his son study and labor as an evangelist.
Started for the parish of Undersåker, for-
ty-five miles, brother Clargvist accom-
panying me. On the way, stopped at the

village of Welje, where there is a Baptist church, and preached there. Here I found a family of nine persons, all members of the Baptist church. One of the family by the name of Sven Vallin, is a military man and a preacher. This brother set off before us, walking a distance of forty-two miles that the people at Undersäker might be notified of our expected arrival. On the way I stopped at Ytter Hallen, where there is a Baptist church and preached. The people were very attentive, and the Spirit of the Lord seemed to be moving among them.

Church on the Northern Border. The following day, July 27, we arrived at Undersäker, where br. Vallin had already arrived, and due notice had already been given. In this parish, remote from the whole world and near to the Norwegian mountains, the Lord has, during the last two years, done a great work through the labors of my fellow traveller, br. Clargvist. He came there in the month of August, 1865, and remained fifteen months, working at his trade as a carpenter, and at the same time holding Sunday school and preaching in most of the villages. The result was that almost all the inhabitants of the parish began to inquire what they should do to be saved. But no sooner had the reputedly pious Lutherans heard of this Baptist movement, than they felt anxious to put it down, and sent one of their most powerful preachers to warn the people to beware of the Baptists. The parish church was opened to him; the people gathered in a mass to listen, and the effect was that the great bulk of the people were not only turned against the Baptists, but lost all interest in religion; while some who retained their piety formed themselves into a Lutheran party, opposed to the Baptists. Only a few remained faithful to the truth, as we hold it; but these few were among the best men in the parish. Of this number I had the privilege of baptizing nine, five males and four females, and forming them into a Baptist church, and about as many more were expected soon to follow. They are a noble people, and I left them with the hope that we should in time have a strong Baptist church

here on this extreme northern border of the land.

Snow in July. Although it does not properly belong to my missionary tour, I cannot forbear mentioning a visit to the neighboring mountain of Areskutan, one of the highest mountains in Sweden, being nearly 5,000 feet above the level of the sea. In our ascent we found the snow in one place twelve feet deep, and so compact that horses could go over it. This was on the 30th of July. When we reached the top, we found ourselves above the clouds. From the top I had the most magnificent view of the grandeur of nature that I have ever seen in my life.

We left our friends at Undersäker on the 31st of July and returned southward, and arrived at the town of Ostersund, situated 360 miles from Stockholm, the following day. Here there is also a Baptist church, struggling for its very existence, for want of a leader and a preacher. This place is the only town of the whole province of Yemtland, and forms the centre of the province. Could we locate a gifted brother as a pastor for this flock, and erect a plain meeting house in the place, it would, by the blessing of the Lord, form the central point for our cause in Yemtland.

Preached in the evening to a large congregation, and felt greatly assisted by the Lord. Among my hearers were some gentlemen from Norway.

The following day, I parted with my good brother Clargvist, both of us setting out on different missionary tours. Travelled forty-two miles to the parish of Hamnerdahl, where there is a Baptist church. Preached there on Sunday, Aug. 4; left the following day and returned to Ostersund Aug. 6. From this place I turned my course southward, on my way home to Stockholm. On the 7th left for Sundsvall. On my way down met with a young lady, the daughter of a dean, with whom I entered into conversation on the subject of religion. She professed to be a Christian, and ascribed her conversion to the instrumentality of br. Truvé, who some years ago labored in this region, and is now a student at Hamilton.

A Joyful Change. Arrived at Sundsvall, Saturday, 10th, and remained over the Sabbath. Left Sundsvall Aug. 13, for my native place, near to the town of Hudiksvall, where I arrived the following day. Here the Lord had manifested His power in the conversion of sinners. Among the converts were five of my relatives. I was privileged with listening to the experience of four of my relatives who were to be baptized by br. Lindh. I preached in my father's old homestead, and with gratitude contemplated the change that had taken place at my home since my youthful days, when all was covered with spiritual darkness. Preached also at Hudiksvall at the Baptist meeting house to a large congregation. Left Hudiksvall Aug. 20, for Stockholm, where I arrived Aug. 22, and found all well and waiting with happy anticipations the arrival of Dr. Warren.

Praised be the Lord for all His mercies.
STOCKHOLM, Dec. 28, 1867.

LABORS OF OLA HANSON.

COMMUNICATED BY MR. WIBERG.

Ola Hanson was converted in 1862, and baptized the same year in the parish of Broby, South Sweden. The following year he travelled into Norway in order to find some Christians there, of whom he had been told they had great light on the doctrine of Atonement. Thus he walked some four hundred and fifty miles. On his way he visited several Baptist churches, conversed with the people and distributed tracts. Sometimes he had to spend his nights out in the open air or in barns. The first place he visited in Norway was Frederickshall, where he was arrested. When set free he visited several other places, until he arrived at Skeen, the city in which the church he sought was located. There he found a church of baptized believers, though not real Baptists. These held the doctrine of sinless perfection. By seeing an inconsistent life and hearing erroneous representations of gospel truth, his soul was much grieved. He preached as he had opportunity, but constantly on the fruits of faith, instead of preaching "Christ and Him crucified," and he saw no results from his labors. He was then led to think seriously of the words, "The grace of God that bringeth salvation" (Tit. ii. 11), and he at once saw that it was grace that should lead men unto salvation. He consequently began to preach the gospel of the grace of God. Revivals then commenced in many places, and souls found peace in Christ. Thus he continued for two years, enduring great sacrifices, suffer-

ings and persecutions. He was hunted from place to place, and had often to spend his nights on the snow, in the woods and on the mountains; for no one would give him a lodging. At one place he hid himself in a cellar for nearly one week, in order to escape his enemies. The fruit of his two years' preaching in Norway was that about forty were baptized, and three churches formed.

His field then extended about three hundred and twenty-five miles. In the summer of 1866 he left Norway in order to be present at the Triennial Conference at Stockholm. After this Conference br. Hanson left Stockholm and arrived at Eskilstuna on the first of September, where he stayed eighteen days, during which time a great revival took place. Fourteen professed faith in Christ, and eight were baptized. Many remarkable incidents occurred during his travels. The following is according to his own report:—

Power of Divine Grace. At Eskilstuna I visited a woman who had been awakened during my stay and requested baptism. My intention was to speak to her hardened husband, who would prevent her from following her convictions. During the conversation her husband became so enraged that he broke a chair, intending to strike me. He drove both me and his wife out of his house, and forbade her to return. When I left the town the following day he laid wait in order to kill me; but came a quarter of an hour too late to the place where he intended to intercept my way. As he did not find me, he poured out his anger on his wife, bringing her before the priest and magistrates. But the same day the Spirit of God brought his own soul under powerful conviction. He was tempted to commit suicide; but asked his wife to read to him out of the Scriptures, and was thus stayed in his evil purpose.

In this state he remained three days; but again he banished his wife from his home, and sought to quench his feeling in drinking and bad company; but, in vain. Finally, however, he was obliged to seek his wife and to begin to read the Bible. Within two days he received peace in believing and was baptized. Ever since, that man has been a powerful witness for Christ.

The evening I left Eskilstuna there was much feeling among the people. I had given notice that I should converse with

the anxious; but the crowd was so great, and the weeping so loud and general that I could not; so we spent the whole night in prayer and singing.

The 21st of February I arrived at Floby in Westergothland. In the hotel where I stayed the people were afraid of me because of the warnings of the priest. The day after I visited him. He endeavored to avoid conversation, but notwithstanding I commenced speaking to him and his wife. The love of Christ to sinners so affected them that they both wept, and expressed a wish that the people might hear these truths. I preached in that vicinity fourteen days. Many found peace through believing in Christ. Thence I returned to my native place, preaching on the way."

He met with some discouragement at home, seeing no success and being almost ready to give up preaching; but he was prevailed upon by his numerous friends and hearers to continue; and the Spirit of God did not allow him to rest, until he wholly gave himself to preach the gospel of Christ. About that time he writes thus:

Great Effusion of the Spirit. I came to Ittenstorp, where I preached in the evening. The people seemed hardened against the gospel, and this troubled my soul. I spent the whole night in prayers and tears. The next morning, I decided to go away, but was persuaded by Christian friends to stay and preach yet once. The people now seemed more attentive. After the meeting I found two persons deeply concerned about their salvation. I now concluded to stay another day, and that was more blessed than the former, for I found four fishes fastened in the net. At 8 o'clock next morning we had a prayer meeting, when there was much feeling.

At three o'clock, P. M., I preached to a large crowd consisting mostly of young people, who, on their way to a dance, stepped in to hear me. There was a mighty outpouring of the Spirit. During the sermon the weeping and sobbing was so loud that I could not continue, but had to stop and speak to the people individually as far as possible. I hardly think there was one soul present which did not feel the influence of the Spirit of God. The meeting continued eight hours, varied by singing, prayer and conversation. When we closed, twenty-two professed to have

found Christ, and two backsliders to have been reclaimed. This evening we rejoiced with angels over repenting sinners. From that place I went to Sunnanlof, where also many were awakened and some converted. Accompanied by some friends I continued my journey to Wenestad. On the way we often united in prayer, and a brother went before us from village to village, notifying the people that meetings would be held. Much people gathered, and the Spirit of God worked mightily. Many confessed their sins, and one was baptized.

The following day I preached to large congregations. Many were deeply anxious, lying prostrate, crying aloud, and weeping over their sins.

Before we separated, some stood up and praised God for salvation. The next day five were converted.

From thence I went to Ullstarf, where an old woman who had long been bound in unbelief found peace in Christ. Christmas day I preached to several hundreds, and some found Christ. I went to Wenestad where I preached to a congregation of nearly seven hundred. While the church celebrated the Lord's Supper, and the congregation were spectators, God revealed His power to save in a most wonderful manner. There was such weeping that hardly a word could be heard. I continued to converse with the anxious until towards morning. In the morning we had a prayer meeting, and the anxiety was still greater. The people were on their knees, crying for salvation. Many found peace through believing.

On the 4th of January I came to Illestorp, where I held several meetings. Many found Christ. The priest started on his way to prevent our meetings, but was hindered by a heavy snow-storm. I preached at Salskey. The enmity there was great. Some tried to injure me by throwing stones through the windows; but notwithstanding, the Spirit of God worked powerfully on the hearts of the people, so that many were anxious, and many rejoiced in a new-found Saviour. I conversed with the anxious until 12 o'clock at night, and the next day was nearly entirely occupied by a single meeting, during which there were great displays of the working of the Holy Spirit.

MISCELLANY.

OBITUARY OF REV. BENJAMIN C. THOMAS.

Benjamin Calley Thomas, son of Joseph and Mary, was born in Sanbornton, N. H., April 2, 1820. During his minority he came to Boston and engaged in a mechanical employment. Connecting himself with the Baptist congregation in Baldwin Place, the Holy Spirit soon applied the Gospel, as there preached, to his heart, and, giving eminently satisfactory evidence of a gracious change, and wishing to obey his Master's commands, he was, Oct. 28, 1838, baptized by the pastor, Dr. Stow, into the fellowship of that church. He had been favored with very limited means of intellectual culture, and had not till then exhibited any thing extraordinary in mental structure or tendencies. But his conversion awoke dormant energies, and his entrance upon the Christian life developed those germs of character which foretold both goodness and greatness. At once he quietly commenced that evangelizing process which made manifest more and more, as he advanced, the true qualities of a missionary — a burning heart, inventive tact and a determined will.

In 1839 he was one of a detachment of sixteen dismissed from Baldwin Place to unite with others in the formation of the Harvard Street church, in which for eleven years he was regarded as a man of deep spirituality, intent on high attainments in personal godliness, and as a zealous worker for the conversion of sinners. Having prayerfully and deliberately come to the conclusion as to what must be his life work, he entered upon a course of study preparatory to the Christian ministry, and, notwithstanding the great obstacle of pecuniary indigence, pursued it, undiscouraged, unfalteringly, to the full achievement. He fitted for college at Worcester Academy; graduated at Brown University in 1847, and completed his regular course at Newton Theological Institution in 1850. In 1849 he offered himself, and was promptly accepted by the Executive Committee, as a missionary to the Karens.

In September, 1850, he married Miss Charlotte Bachelor, daughter of the late Mr. Origen Bachelor, and a member of the Harvard Street church. Oct. 13, 1850, he was ordained and formally set apart to missionary service, Rev. Dr. Stow preaching the sermon, from Luke 4: 32, — "*His word was with power.*" On the 17th of the same month he embarked with his wife for Calcutta, on the Soldan, Capt. Plummer. He reached his field, Tavoy, May 1, 1851, and there worked three and a half years, in the spirit of the sainted Boardman, who originated the Karen department of that mission. His zeal, fidelity and success soon gave rich promise of his becoming a chosen agent of great good to the Karens of Burmah.

In 1854, a new field was opened in Henthada, one hundred and twenty miles north of Rangoon; and to commence there a mission, Mr. Thomas was selected, and in October of that year he entered the field with heart and hope. It was purely heathen territory, dark and forbidding, but at the end of twelve years he reckoned as the results of an active evangelism an Association of 60 churches with 2,000 living members; 70 Karen preachers, nine of whom he had ordained; 70 outstations; one normal school and 45 primary schools. For several years, during the rains, he collected the young men of the scattered churches, and at Henthada personally instructed them as preachers and teachers.

Early in 1867, in response to an earnest appeal from the numerous Karen churches in the province of Bassein, one hundred and twenty miles west of Rangoon, he was, with his own consent, transferred to that field. That mission was the one originated by God's wonderful blessing on the labors of that man, kindred in spirit to Mr. Thomas, Rev. Elisha L. Abbott, who died in this country in 1854. By the providence of God, that mission had come to need an experienced superintendent; and of all the men in Burmah, Mr. T. was the one to occupy the position. The city of Bassein was near the sea, and

it was hoped that it might be favorable to his health, which had become impaired by severe, continuous labor. And he was the less reluctant to leave his beloved Henthada because a new man of great promise was ready to succeed him and carry forward his work. He commenced in Bassein in Feb., 1867. But after less than a year it became manifest that he must for a time leave the country and seek recuperation in his native land. Accordingly, on the 19th of February last he left Rangoon with his wife and son, to come to America by the "overland route." Often obliged to rest by the way, his progress was slow. Barely did he survive to reach New York, and there he died. His friends, pained that he could not have reached Boston, are grateful that what remains of his wasted form was brought to their custody, and not put beyond their sight in the depths of the sea.

As we knew this useful servant of God, and as he was known by others both at home and abroad, we may safely say that his primary characteristic as a Christian laborer was **EARNESTNESS**, and that the motive power at the centre of his mental and moral mechanism was **THE LOVE OF CHRIST**. His earnestness in the work of saving souls was such as the limitation of his powers forbade to be more, and such as the grandeur of his object and the character of his piety forbade to be less. He had apparently but one aim, and towards its attainment he bent all his available forces. He was a worker for Christ, ever in remarkable sympathy with Christ. His idea of missions was eminently apostolic in both aims and methods. He sought the elevation of the Karen people, and for this he worked on the Divine plan and availed himself of none but evangelical processes. All who have observed his spirit, and his modes of action, and the remarkable results of his wise activity, readily concede that he showed himself *eminently adapted to missionary service*. With such fires of working zeal, continuously and intensely burning, we wonder not that he was largely useful; but for years we have wondered that he was not sooner consumed.

His journals and letters, as preserved at

the Missionary Rooms, and of which the portions published in the "Magazine" are but specimens, are a rich treasure, detailing labors and successes that remind the reader of the Acts of the Apostles. They breathe throughout the primitive spirit of evangelism — devotion to a single purpose and an all-absorbing intentness upon its execution. His death, in the ripeness of his years, now rings an appeal to our younger ministry that must be effective in turning their attention to that vacated field. Who will go at once, and, taking up the unruined sickle which he reluctantly laid down, reap the ripened harvest and gather fruit unto life eternal?

Watchman and Reflector.

ARRIVAL OF MISSIONARIES.

Mr. and Mrs. Lisle reached their station in Bangkok, Siam, Jan. 15, in good health.

Mr. and Mrs. Bronson, of the Assam Mission, arrived in New York, early in June.

Mr. Cross, of the Toungoo Mission, Burmah, arrived in New York, June 21.

Mr. and Mrs. Goddard, designated to the Ningpo Mission, arrived in Hongkong May 5, in 131 days from New York.

Mrs. Van Meter and her associates arrived in Rangoon in May, in good health.

Mr. Bixby, of the Mission to the Shans, arrived in Boston, July 30th, with health somewhat improved by the journey.

DEATH OF MISSIONARIES.

Rev. Robert F. Hill, under appointment by the American Baptist Missionary Union as a missionary to Africa, died in Philadelphia, Pa., July 16.

Rev. Hosea Howard, formerly a missionary of the Union in Burmah, died in Bloomington, Ill., July 14, aged 68. Mr. Howard was born at West Springfield, Mass., Oct. 30, 1799, studied for the ministry in Hamilton, N. Y., sailed for Burmah July 1834, and labored three years in Rangoon and thirteen in Maulmain. He was compelled by the state of his health to return to this country, where he arrived in September, 1850.

THE

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OCTOBER, 1868.

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MISSIONARY ROOMS, 12 BEDFORD STREET.

1868.

MISSIONARY MAGAZINE FOR 1868.

THE forty-eighth volume commenced with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the Rev. JONAH G. WARREN, Secretary for the Foreign Department, and Rev. J. N. MURDOCK, Secretary for the Home Department.

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THE MISSIONARY MAGAZINE.

VOL. XLVIII. — OCTOBER, 1868. — No. X.

AMERICAN BAPTIST MISSIONARY UNION.

LETTERS FROM THE MISSIONS.

BURMAH.

Mission to Burmans — Rangoon.

LETTER FROM DR. STEVENS.

Death of Ko En. Rangoon, March 14, 1868. — On Thursday the 3d inst., at three A. M., our beloved brother Ko En, for twelve years the pastor of the Burmese church, Rangoon, passed gently and peacefully away, to enter, we doubt not, into the "rest" which "remaineth for the people of God." Ko En was a good man, his uniformly upright and Christian deportment, during the forty years in which he professed Christianity, having secured for him the sincere respect and confidence of all who knew him.

Sketch of Ko En. According to a minute which at my request he furnished me several years since, he was baptized by Dr. Judson in 1828. Shortly afterwards he accompanied Dr. Wade to Rangoon as an assistant; then he accompanied Dr. Judson to Prome, whence he also returned with him to Rangoon. Again he was successively associated with br. Bennett, Kincaid and others. With Dr. Kincaid he went to Prome, Thayet, and Ava. He also aided br. Crawley in his first labors at Henthada. Then he came to Rangoon again, and was ordained in

1856 as pastor of the church, in which relation I had the pleasure of being associated with him till the time of his death, when he had attained the age of 78 years and two months.

During his pastorate, Ko En baptized 143 persons, mostly in Rangoon. He was unusually familiar with the Scriptures, having been for many years associated with Dr. Judson in the preparation and revision of the Burmese translation of the Bible, the whole of which it is said he copied out with his own hand in successive preparations for the press. The insight into its entire contents, obtained under such favorable circumstances, with the blessing of God led to a great love for the Bible and its constant study. As long as he could read, and while laid aside from preaching, it was his companion, and when weakness prevented his own reading, he named passages to be read to him by others.

He delighted to call his family about his couch, and have them sing to him of Christ, and of the land of rest, the New Jerusalem, where the saints have their home. And it was a beautiful sight in this heathen land, when thus enfeebled, and others had performed for him the parts of service to which he had so long been accustomed, to see him raise his

hands and pronounce on his assembled children, and grandchildren, and great-grandchildren, his patriarchal benediction.

We therefore, and the friends of missions generally with us, may well rejoice over Ko En, as another trophy won by the Redeemer over Satan, from among the idolatrous Burmans, through the simple preaching of the gospel.

Successor of Ko En. By invitation of the church, Mounng Yan-gen, one of the ordained preachers of Prome, has succeeded to the pastorate, having, greatly to the comfort of the old man, entered on the office of co-pastor from the first of January last. He is a promising man, — the church appear to be united in him, and we are hoping and praying that the blessing of God may richly be bestowed upon us in these new relations.

Prome.

LETTER FROM MR. E. O. STEVENS.

The English Soldiers at Thayet. — Prome, March 5, 1868. — Accompanied by my family I spent three days of last January, from the 13th to the 15th inclusive, at Thayet Myo. As on the previous visit, my time was principally occupied with the Baptists among the soldiers. Many letters of dismission were to be written, as the troops were soon to be relieved and sent to another station. I was happy to learn that there is a Baptist church in Rangoon, whither some of them have now gone, and still farther, to be informed that the pastor there finds much interest in his charge as to some particulars, regarding that they should come provided with letters verifying their good standing in the Baptist church. They greatly need a pastor's constant watch over. I observed that one was received at the church at their very entrance, which is done in a public way and is supposed to be the custom of the present time, and that the same was done at their entrance at their new station, and that they were

one, when the opposition, the ridicule, and the many forms of temptation with which the men have been obliged to contend, and the length of the intervals between the visits of Mr. Simons and myself, are borne in mind. It is rather a cause of thankfulness that notwithstanding all the hindrances within the past two years and a half since the first one of their number was baptized by Mr. Simons, twenty-five have remained steadfast. One has died.

The Native Work at Thayet. In the native part of the town, a native Christian, left in charge, still lives in a shanty near the ruins of the chapel. The few converts in the place have been in the habit of meeting with the Baptists in the cantonments for worship on the Sabbath. The evening before the return of the steamer to Prome, I conducted a prayer meeting in Burmese in the house of one of the disciples. It was a pleasant occasion to me, because in the prayer of the young man whom I baptized on my previous visit to the place, I saw evidence of growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. The brethren among the soldiers, learning that it was our purpose at the earliest possible date to have a new mission house erected at Thayet Myo for the benefit of the natives, put into my hands a free-will offering of more than sixty rupees for that specific object, besides about thirty rupees for general missionary purposes.

The Work in Euna. Being unable to do anything myself for Monday, I left Ko H mang, to spend a few days preaching in that region. He came back however in time to start with us on our next excursion. This was to the southward and occurred about a fortnight from Jan. 30 to Feb. 10. On our arrival in Euna we found the Christians engaged in the north side of the chapel, and that they had already partitioned off simple accommodations in a well made and curtained. They had made marked progress during the year. This was evinced by the singing of hymns at sunrise and at evening which we heard, indicating the maintenance of daily worship in several households in

the neighborhood of the chapel. The examination of the village school showed a decided advance. Though the attendance had been small, owing to the fact that few of the heathen villages were willing to send their children regularly to a Christian school, several of the boys and girls gave good proof of their diligence in studying the catechism and the rudiments of reading, writing, spelling, and arithmetic.

Karen Female Prayer Meeting. But the contrast presented by the female prayer meeting to the one held a year ago, especially called forth from our hearts gratitude to God. Last year not more than two or three Burman women could be induced to take part. This year Mrs. Stevens reports that not less than ten engaged in audible prayer, one after another. Eight or ten Karen females from Taling-gong, where MOUNG SHWAY NEE is stationed, came over in the morning and spent the day at the chapel. Those Karen women and girls convinced me that it is not so easy a thing for a Karen to become a Christian, as sometimes it is represented to be. Quite a number of them have learned to read, and have been in the habit of meeting regularly with MOUNG SHWAY NEE's family at evening worship month after month and year after year; but as soon as one of them broaches the subject of asking for baptism, father, husband, brothers or children raise a storm of opposition, accusing them of wishing to bring a curse upon the whole circle of their relatives, and even threaten them with personal violence in order to deter them from making a profession of Christianity. There is reason however to hope that ere long they will forsake all for Christ.

New Church — Baptism. On the 9th of February a church of twenty members, ten Burmans and ten Karens, was organized at POUNGDAL, with KO KHYEN pastor, KO H MAING deacon, and clerk, MOUNG MYAT KOUNG's brother-in-law, who is able to write not only in Sgau Karen, but also a little in Burmese.

On Tuesday the 12th of Feb., I had

the privilege of baptizing two Karens at Yuashay, in the township of Tarokeman; one a young man of twenty, the other a girl of about fifteen. This young man, MOUNG O TSA, is the son of many prayers. He has for two or three terms been pursuing his studies in the Henthada school; but though his deportment has to his teachers seemed correct and amiable, he had for a long time held back from committing himself wholly to Christ.

Dead, but yet speaking. At the examination preceding his baptism, I asked him what it was which proved to be the means of leading him finally to take a decided stand for Christ. His reply was: "A book, teacher, which you gave me." I had myself quite forgotten the circumstance; but on his producing the book, I could not deny my own handwriting. It was a bound volume of seventeen tracts in Burmese. The passage which appears to have been blessed to his conversion is in the tract entitled, "The Ship of Grace, by Rev. G. D. Boardman." It reads thus:—"Others also, before the ship had put off intending to take passage, while with one foot on board, one foot on shore they were hesitating, neither actually taking passage nor going ashore,—when the ship put off, falling overboard, some dead, some alive, were left behind." "When I read that," said the young man, "the thought struck me, 'that's just my case,' I am afraid that while doubting and hesitating I too may be lost." Thus Boardman, "being dead, yet speaketh."

Two heathens were present, a Burman and a Karen, who listened attentively to this relation of Christian experience. I have hopes that they too may yet be brought to the knowledge of the truth as it is in Jesus.

New Encouragements. There is an awakening of a new spirit of inquiry among both Karens and Burmans of that part of Tarokeman. MOUNG MYAT KOUNG is feeling much encouraged by the hopeful signs he has met with of late in his work in that region.

Here in Prome also we have been cheered by recent cases of application for

baptism. Two women were baptized last Sunday by Oo Khong, the pastor. A Khyen has also applied for baptism, who appears to be a young man of some promise.

Tour East of Prome — Face of the Country. May 18. — On the 16th of last month, I returned from my second annual visit to the country lying directly east of Prome. The journey occupied, altogether, but little over eight days; yet the results seem to justify a brief notice of it. We passed through first a broad belt of intervalle land, which looks as though at some former period in man's history, it must have been the main bed of the Irrawadi; next through a forest of the *Dipterocarpus grandiflora*, clothed in the tender green foliage of spring. At day-break of the 8th, we arrived at a long ditch, which, in the rains, forms the bed of streams running westward. Beyond the hill ranging north and south, which parts asunder at this point, stretches another wide plain as far as the foot of the eastern hills, which seem to be tumbled about in the wildest confusion, until the eastern Yoma range is reached.

We were enabled to go farther on this particular route than I think any foreign missionary or Burman assistant from the Prome side has ever been. Only two Burman villages lay beyond, and these were said to be very small.

At Toung-lei we were within a short day's journey of the Karen hamlets. One Karen, who came into this village laden with raw silk, just as my cart arrived, begged me to visit his home. I felt a strong desire to comply with his request; but the apparent exhaustion of Oo Khong from incessant preaching and loss of sleep, the fact that there was no one in our company able to speak Karen, and that the road would soon become quite impassable for a cart, made it seem expedient to defer a journey to the mountain Karens for the present.

The nature of the country seems to have a decided effect upon the character of the inhabitants. The plains I found full of palm trees springing out of the rice fields on every hand. The low-

landers are engaged to a great extent in obtaining from these an intoxicating drink called toddy. The dissipating effects of drinking this, are manifest in the ignorance, shiftlessness, and lack of self-respect, stamped upon the manners of the people. I was surprised to find so few of the men able to read, and still more so, that they did not seem to feel ashamed of their ignorance. At the foot of the hills however, where the toddy palms are comparatively few, and in the villages nestled among the hills themselves, is to be found a sturdier, more industrious, and more intelligent class of men, engaged in felling the forest, planting patches of cotton, the mulberry, and vegetable gardens, breeding the silk-worm and manufacturing raw silk, as well as cultivating rice. In this latter region, at a distance of thirty-five or forty miles from Prome, we have, as might be expected, many more signs for encouragement than under the shadow of the palm groves.

Faithful Witnesses. The three who have come down thence to the banks of the Irrawadi, to make a profession of Christianity, have on their return, boldly stood forth as "Jesus Christ's men," in the midst of their heathen neighbors. The brother of Ko Ktan, the first convert from among these well-to-do gardeners and farmers, asked for baptism a year ago, but was advised to wait, as he admitted then that though intellectually convinced of the truth of the Christian religion, he had not yet formed the habit of prayer to the Eternal God. The prayers and labors of his older brother appear to have been blessed to the conversion of this young man, whose name is MOUNG THA-HLAY.

Baptism — Burman Liberality. In a little pond near the village of Yua-boo, where two of the disciples reside, the rite of baptism was administered for the first time in all that region, on the morning of the Lord's day, April 12th, 1868. A company of about twenty men, some of whom had heard his confession of faith, followed us to the water-side, and saw Oo Khong baptize him. Some of them I believe to be honest men, who will truthfully report what they witnessed, and testify to the

falsity of the absurd stories rife in almost all heathen communities in British Burmah with regard to the nature of the baptismal rite.

These four men have resolved to build this very month at Yua-boo, a chapel, which shall also serve as a school-house for their children on week days. This is to be a genuine Christian school, opened every day with the reading of the Scriptures and prayer. Three inquirers from among these villages pledged themselves to give a rupee each a month towards the support of Ko Ktan as school-teacher, following the example set by two of their neighbors, who are Christians. I pledged an equal sum, five rupees a month, which I shall be able to pay him regularly for ten months, through the bounty of the Brooklyn Washington Avenue Sabbath-school. This man is hoping and praying that he may ultimately become a preacher of the gospel to his countrymen.

Signs of Improvement. A very decided change for the better is observable in the conduct of the wives of the three Christians in Yua-boo and Yua-btoun, since the previous visit. The wife of one last year went away from the house soon after our arrival, leaving her husband to do all the cooking and housework. In fact, she had but a short time before separated from him on account of his religion, at the instigation of her mother, who stormed at him and at us at the top of her voice, in a very rude and passionate manner. The wife of another was so filled with hatred at the "Jesus Christ religion," that she flew into a passion upon my simply asking after her health. This year every one quietly went about the work of entertaining us, and two of them I succeeded several times in drawing into a little pleasant conversation. Even the furious old mother-in-law went so far as to say that she did not wish us to leave.

Burman Idols. On this tour, I met with five ancient idols, belonging to the demonology of the Burman tribes before the introduction of Buddhism. One was of stone in low relief, the guardian demon of the old town of Ya-thay, whose walls

are still standing. The other four were wooden images of the guardian demons and demonesses of Myo-Aoung, very different in appearance from any objects of superstitious dread I had ever seen before.

Baptism and Persecution. As for the southern part of the field, I am happy to be able to add that two of the Karen women to whom I referred in my last as living in Taling-gong, town of Enma, where Moun Shway-Nee is stationed, have had grace given them to come out boldly on the Lord's side. On the same morning on which Oo Khong baptized Moun Tha-Hlay, Ko Shway-Ngyo baptized these two into the fellowship of the Enma church. As a consequence, one of them, a widow by the name of Mah Ngway at the age of fifty, was turned out of house and home by her son. By the end of the week he called her back; but I fear that his motive was not so much repentance for his unfilial conduct, as the desire to have her help in the care of the children. Two other Karen females are expecting to be baptized at that village soon.

The daughter of one of the Prome Christians has just applied for baptism. We are praying and waiting for more evidence of true conversion.

Yesterday morning Ko Knong was to start off early on a preaching tour in the suburbs to the southeast. He is accompanied by a Khyen disciple named Moun Kyo, of whom I hope to be able to make favorable mention hereafter. Moun Yan-gen has accepted the call of the Rangoon church, and there is no one as yet to take his place in town.

Growth in the Prome Church. On the third of this month, a promising man was ordained deacon in the Prome church. There are decided signs of growth in grace on the part of some of the church members. Yet I have the painful fact to record, that, as was the case last year, the exclusions still outnumber the additions. Therefore we beseech you to pray for us, that notwithstanding all the apostasies, drawbacks, and hindrances, "the Word of God the Lord may have free course and be glorified."

Mission to Karens — Toungoo.

LETTER FROM MR. BUNKER.

Tour North of Toungoo. Toungoo, April 4, 1868. — Some five weeks or more since I left for another journey in the jungles, — this time to be made among the northern Bghais. I had travelled over the southern part of the field, and made one journey through its heart; this tour must be made through its northern part, that I might have in mind the lay and something of the needs of the whole field, that I might the more intelligently lay out the work when the time comes.

I made this journey, but returned to fall sick of the worst fever I have had in this country, and now the fifth week have only recovered my strength. In this I praise God, that I am well again.

I entered the Toungoo field at about its centre, and travelled through the Mopgha country; then turning north, went on through the country of the Tunic Bghais, teaching and preaching as opportunity afforded.

An Inviting Field. In these villages there is something to encourage. The children are anxious to learn to read and worship. I was pleasingly impressed with this fact, and look upon it as cause for hope for the future. Some of the young men told me that they wished to come and study with me through the rains. I think it one of the most inviting and interesting fields in Toungoo. I look for our strongest men to come from this and the Mopgha field, in the future. Their country is known by the name of Khounoung. The people are termed Bghais. But they certainly are different from all the other Bghai tribes which I have seen. Of a larger form, of a nobler mind, naturally of a more quiet, modest, and retiring disposition, they appear to me to resemble the Mopghas more than any other class. Their dialect is peculiar to themselves, and has many roots quite different from any other dialect which I have heard. Their idioms are purely Karen and unmistakably so.

Their country is far the pleasantest land that I have seen since I have been here. It is an elevated plateau, varying from

3,000 to 4,000 feet in height, having few sharp mountain peaks or deep ravines as in the southern portion of Toungoo. The trees and plants resemble those of the temperate zone more than those further south. One species of tree I noticed especially, as resembling the sugar maple at home, so far as the grain of the wood, the bark, the taste of the sap is concerned. I certainly should have pronounced it a maple, if the leaves had not prevented me. I also found a species of potato, which enabled me to throw away the ever-present rice, and live like a New Englander for a few days.

Extent of the Field. This field is from two to three days wide, and has an extent far to the North, even into Burmah proper; how far I do not know. It is bounded on the east by the Geckhos, on the west by Toungoo Burmans, south by the Tunic Bghais. We can reach it in about ten days from Toungoo going north, two days' with pony.

The Geckho Country. While on this tour, I skirted along the border of the Geckho country, and a beautiful country it is, and from extended inquiries among the natives who know both languages, I am satisfied that their dialect does not differ much from that of the Khounoung tribe. Their idiomatic expressions and in fact the whole genius of the language are purely Karen.

The disciples on the borders say that if there had been no trouble in Toungoo among the disciples, the Geckhos would now be Christians. A favorable opinion of the new religion prevails even now, and if a movement were made by some of the leading villages, it would become general.

The language of the Saukoos, I am told by a Karen who has been in the employ of br. Bixby preaching in that country, is even nearer the Paku than that of the Geckhos.

I now have a pretty good knowledge of the geography of the Toungoo field, which I hope by God's help will enable me to lay out my work intelligently, and

to the best advantage. This field, now setting aside the heathen tribes and waste places once cultivated, needs a great amount of personal labor of the missionary. There are yet many villages (Christian) never visited by a white teacher, so far as I know. But the field is so vast and so promising! I wish you could look over it, come in contact with these disciples, look upon the heathen, and hear them now and then as they, catching a glimpse of light, beseech you for a teacher. I know your heart would bound within you. It seems to me this field now needs two travelling missionaries, and if our Missionary Union had funds — Well, if they had funds and the men, they would fill the world with Baptist missionaries.

Roman Catholic Efforts. If we ever gain the Geckhos, Saukoos and other heathen tribes with comparatively easy labor, it must be done quickly. Even now seven Catholic priests are on the ground and now are in the jungles among our people. Could I travel I should watch my flock, but I must not leave. How can one travelling missionary hold out, keep his ground, make aggressions in such an extent of country, unless he is truly ubiquitous?

There are now according to statistics 177 churches, with a membership of 5372. There are some churches which are not numbered in the above. When we have provided for the above, what are we to do with this vast, almost boundless, western field, now almost entirely uncultivated?

There are many things of great interest which have come to us concerning the Red Karen country.

Shwaygyeen.

LETTER FROM MR. HARRIS.

Shwaygyeen Association. Shwaygyeen, March 19, 1868. — Jan. 1st, I attended with br. Cross one of the Associations connected with the Toungoo mission. On the 10th of the same month, we attended

the Shwaygyeen Association. Br. Cross and three ordained Karen men from Toungoo being present added much to the interest of the meeting. Number of churches, 15; ordained pastors, 4; unordained, 10; baptized during the year, 38; suspended, 13; excluded, 16; restored, 12; received by letter, 33; dismissed, 23; died, 22; present number, 812.

Around Maulmain. After the Association, I returned to town, and went, via Yuzalin valley, to attend the Maulmain Association, a journey of some ten days. At the Association I met Rev. C. Bennett Rev. Mr. and Mrs. Carpenter, of the Rangoon Mission, and Rev. Mr. and Mrs. Chapman, English missionaries from Penang, who have labored several years among the Malays. I have had more time to visit new places between Maulmain and Shwaygyeen, and also northwest and northeast from this place. I have returned from these jungle tours with the sad lamentation of the prophet, "Who hath believed our report, and to whom hath the arm of the Lord been revealed?" In reviewing the enemies' field, I find he has a very strong force, strongly fortified. The priests (or Poonghyees) of Buddh, are much more numerous than the prophets of Baal, and like Elijah I must cry out, "I am left alone." And then these heathen, fortified by very depraved hearts, enemies of God, haters of God and one another, many of them drunkards, ignorant, superstitious, wedded to idolatry and to the customs of their ancestors, can they be subdued? "Can the Ethiopian change his skin, and the leopard his spots?" We must "fight it out on this line," the line of God's plan, teaching, *preaching* the gospel to every man, relying upon the sure promises of God.

Mission to the Shans.

JOURNAL OF MR. CUSHING.

[Concluded from page 377.]

Mountain Path and Scenery. Feb. 10. — Reaching the foot of the mountain range, we followed a valley which ran di-

rectly across the line of the range. The mountains rose steep and barren on either side. We followed this valley for nearly two miles, when we came to a very abrupt ascent. The path wound hither and thither up the side of the mountain, and was exceedingly tedious. From the top of the mountain we could see the entire plain which we had left. Our road continued along the top of the mountain, until we came suddenly in sight of the plain, river and city of Maing Porn (Merng Porn, as the Shans call it). The view was magnificent. The lovely valley with its streams of water and extensive paddy fields, the little city nestling under the trees, combined to make a perfect picture. The descent into the valley was very steep and difficult. We did not remain at Maing Porn any length of time. The Tsaubwa was a child, and probably, through his Burman guardians, did not wish to hear about the Christian religion.

After eating rice we left Maing Porn, forded the river, and again entered the mountains. Our road was constantly up or down. We passed three guard stations, near one of which the water gushed in a clear, cool stream from the side of the mountain. It is needless to say how refreshing it was. It was one of those multitudinous blessings which our kind heavenly Father freely gives us.

It was dark when we arrived at See Oon. Near the zayat is a large cave, used for religious purposes. Many images are placed in the side of the cave and on the hill. From a pillar-like rock, jutting up from the top of the hill, rises a little white pagoda. From beneath the cave, quite a stream of water flowed.

Native Curiosity. 11. — We left See Oon before sunrise, and climbed two mountains. Afterwards our road was very hilly, but much better than we have had for two days. This region is inhabited by many Tounghoos. They speak the Shan language, though they have a language and books of their own. We ate rice at Nam Oon under some clumps of bamboos. Nearly the whole village turned out to see us. The people had never seen a white person before.

Towards sunset we arrived at Nam Koke, a small city pleasantly situated among the hills. The people were holding a Pwé, or feast, and were gathered together in large numbers. We stopped at a fine new zayat under banian trees, by a kyoung. Men and women flocked around us, having a great curiosity to look at us. Towards dark we went to see the Tsaubwa. He was a very ordinary looking man, plainly dressed, but kind and apparently friendly. His residence also was very inferior. He listened attentively to the truth. Long after dark we returned to the zayat. Two men accompanied us, one bearing a pine torch before us, and the other carrying the Royal Order.

Although this province is so near Burman territory, hardly any of the people speak Burmese. Moné city is the only place which we have visited, where many Shans understand Burmese.

12. — At sunrise we left Nam Koke, and crossed a wide plain used as a paddy field. The Tom Pak, quite a large stream of water, runs through it. The hilly region beyond is cultivated by the Tounghoos. Large fields were covered with onions. The system of irrigation was the best which we have seen in the Shan country.

At Kyouk Taing, so named from a rocky pillar which rises out of the plain back of the village, we met a Tounghoo, who had been to chapel at Toungoo and remembered the Shan preacher, Moung Saing. Near Kyouk Taing was a large cave with several pagodas before it. The rock in which it was, was an immense, solitary cube of stone. When we left Kyouk Taing, we lost our road several times. After wandering over the fields for a while, we came upon the principal road, just as it entered the mountains. Seldom has our route been more rocky or difficult; but perseverance conquers all things.

When we came in sight of the Nyoungyua and Mleyua plain, the view was beautiful. South of us stretched the Mleyua Lake, a beautiful sheet of water, glittering in the sunlight. North of it lay Nyoungyua, with its broad paddy plains. West ran another range of mountains. From our lofty position, the scene looked like a

beautiful landscape painting, more than an actual work of nature. Every thing was so silent and moveless, that the idea of life did not suggest itself.

Near the town of Nyoung yua men were stationed to warn approaching travellers that a vicious elephant, which had killed one of his keepers the day before, was at large. We soon saw the elephant, standing near the road. A crowd of men had collected, armed with spears; but none were brave enough to approach the animal. A short circuit through the paddy fields enabled us to evade him. Before we entered the town, we passed a large encampment of Burmese soldiers, stationed here to guard against raids from the south by the followers of the Mengoon Mentha.

Remains of Pagodas. Remains of scores of pagodas are scattered over Nyoung yua. It was once a large and flourishing city, ranking among the foremost in the Shan country; but intestine wars and Burmese oppression have rendered it nearly desolate. Several good kyoungs are found in the place, and some of the neighboring hills are crowned with fine pagodas. The Tsaubwa's residence is situated in the centre of the town, and covers quite an area. In the southeast corner of the enclosure is a group of pretty pagodas. No Tsaubwa resides here at the present time. The last one fled to English territory, where he was pensioned by the government. Lately he has gone to Karennee to join the rebellious Mengoon Mentha. Our zayat was near the ruins of a very large pagoda, back of the bazaar.

After dark the Amartgyee sent to inquire whence we came and whither we intended to go. We therefore carried the Royal Order to his house. His manners were very dignified, and his reception, courteous. When we suggested that the Royal Order be read, he said that it was unnecessary, thus expressing his confidence in us.

Difficulties of Journeying. 13. — This has been a day of unexpected hindrances. Nyoung yua is situated in an immense paddy plain, intersected by many deep

streams of water which are not fordable. Our design when we started was to go to Inlé yua and the next day to Pwé lah, where we expect to separate. Inlé yua lies south of Nyoung yua, and by boat people can cross the intervening lake in a short time. But the road goes northward and bends around the lake. This road we missed, and found ourselves entangled among numerous unfordable streams. We succeeded in getting some boats to ferry us across, and about noon extricated ourselves from our difficulties. This part of the valley was inhabited by Burmans whose ancestors were brought from Tavoy years ago by some Burman conqueror and settled in this valley.

As it was impossible to reach Inlé yua before dark, and this would cause us to lose another day, we determined to keep on to Pwé lah. When we reached the end of the plain, our road led up the steep, rocky sides of the mountains. When we were fairly in the mountains, one of the ponies strayed. This caused further detention; but there was no help for it. Beyond these mountains we came to a broad plain. Both the mountains and plain were inhabited by industrious Tounghthoos. In the proper season vast fields are under cultivation. At this time the whole region was almost entirely destitute of water, the people bringing it from great distances. It was night when we arrived at the Tounghthoo village of Né-chah. The zayat was on the top of a steep hill by a kyoung. The Poonghyee kindly gave us water enough to cook our rice and make tea. The people were very fearful. Not one visited us, and when we went along the streets, everybody kept in the house.

14. — Leaving Né chah at daybreak, our road led over barren rocky hills, destitute of people, trees, and water. About three miles from Pwé lah, we entered a plain, traversed by several well-travelled roads. Pwé lah is quite a large place. It has many signs of thrift, such as are not numerous in this region. Here are several large collections of pagodas and kyoungs. One of them, the Mway Dau, is a celebrated shrine and is visited by thousands,

especially by the Shans. Buddhism evidently flourishes in this region, from the number of its temples.

The Travellers Parted. This afternoon br. Rose and I separated, after our long and pleasant journey. The road divides at this place. Br. Rose took the northern road for Mandalay, and I the southern for Toungoo. It is fitting that I should here express my deep obligation to br. Rose for the great assistance which he has given me in many ways. The experience which he has had in missionary travelling, made him a most valuable companion. For a little while the now divided parties could see each other on the distant hills; but soon we were out of sight on account of the intervening summits.

I was glad as the shadows of night shut down, to stop at a small village called Me-Ky-En. There was no zayat nor kyoung, but the head man gave permission to sleep in his house. He listened attentively to the truth, and together with several other Burmans, gladly received books.

15.—When I left Me-Ky-En, I expected to arrive at Koo-ghyee at noon. In this I was disappointed. The road was extremely difficult. Not only was it mountainous, but it was filled with large sharp rocks, which harassed the ponies exceedingly. The noontide found us weary and hungry in the midst of the mountains, and still at quite a distance from Koo-ghyee, the nearest village. We stopped, therefore, by a clear mountain stream that tumbles over the rocks, to rest and cook rice. The same rocky path continued for the first part of the afternoon. We then reached a broad, shallow stream, called the Pau-loung, which we followed until we reached Koo-ghyee. Most of our way was through the water, and though I got quite wet, I was only too happy to exchange the rocks for the water. At intervals along the banks of the river, springs of tepid water gushed out of the earth.

Guard Station. Koo-ghyee is an insignificant village, deriving its importance only from its being a guard station on the frontier, between the Burman and Shan ter-

ritory. As we approached the village we were roughly accosted by the guard. The Royal Order and the Moné Woondouk's supplementary order, however, exercised a wonderful magnetic influence over him. The only zayat was full. We were refused entrance to the kyoung. After some complaint by my Burman attendants, we were quartered in a native hut. This was occupied not only by the family, but also by three Burman soldiers, assigned to them for support. As it was not a paddy region, I could get nothing for my ponies, except a little rice prepared for cooking. This was very scarce, and is brought from a great distance. Some of the soldiers listened to Mounng Saing and accepted tracts. Others turned scornfully away.

16.—The impossibility of getting any food for my men or ponies, compelled me to go on to a large Burman village, several miles distant. The people at Koo-ghyee sold me a little prepared rice the night before, but to-day would sell no more. Believing that mercy to my men and animals was my first duty, I started on. At Twin yua I found that food could be obtained, and stopped to spend the Sabbath in quiet. Little quiet was my lot however. The head man cordially invited me to his house, and gave me every hospitality in his power. He was, however, a zealous Buddhist, and was not content to listen to the truth, but gave way to a hostile, disputatious spirit. Others joined in the discussion, but with more moderation. I was rejoiced to see the firm and yet courteous way in which the native preacher met the opposition. How deeply seated is the aversion of the natural heart to the gospel.

17.—I left Twin yua with a guide for Thin goon. The roads are so numerous, that at every short distance the traveller is liable to stray. This region is very populous. Large villages are very numerous, and the country is extensively covered with rice fields. Just now water is very scarce, and tanks are built for preserving it. Many of them are large and well built.

We rested at Kam boo. The Poon-ghyee and several men of the village came to the zayat. They had heard of

Christian books, especially the "Golden Balance," and were anxious to obtain the latter. I gave them out of my scanty store, praying that the Holy Spirit would give power to the words which they should read.

At the village of Mausee, the head man was unwilling to have us sleep in the zayat, because thieves were numerous in the region. His house was too small to accommodate us. There was a shed in front of it, however. A cart was rolled under this for me to sleep upon, while my men slept upon the ground. I was the more willing to leave the zayat, because the people would come and hear the truth. The village was surrounded by prickly brushwood piled quite high, and had gates; a rude but effective way of keeping out intruders.

18. — I left Mausee by moonlight. Early in the morning, the road entered the great road from Mandelay to Toungoo. For a day or two there had been no hills nor mountains, and I was glad to feel that for the rest of my journey I should be free from them. Many carts passed us, bound up the country. They carry merchandise of various kinds, especially gnapee, a Burman condiment, consisting of putrid fish.

Robbery Escaped. I stopped at Bau-Thlem before sundown, thoroughly wearied with the day's travel. Here the people manifested a very inhospitable spirit. The zayat was situated between what proved to be two villages, though they were apparently one. The head man of the western village came and in a rough manner demanded what right we had to travel. He was easily satisfied by showing our passports. Not supposing that the village was divided between two heads, I did not seek any other head man. Late in the evening I was disturbed by the boisterous entrance of the head man of the eastern part of the village. He evidently wished to make trouble, but did not succeed. When he had ended his flow of words, he withdrew to a little distance from the zayat, where he and his attendants continued for a long time engaged in noisy discussion as to the char-

acter of the teacher. During the night an attempt was made to rob me; but the thief was discovered in time to prevent it. He was recognized by my men as one whom they had seen in the village before dark. This was the first hostile act which I had received during my long journey from Mandelay.

19.— During the forenoon we fell in with a Shan caravan from Legya, bound for Toungoo. We joined it, and stopped with the people at their halting place until afternoon. These caravans generally make but one march during the day. They start early in the morning and go on until a little after noon, or until they come to some place where the bullocks can graze.

In the afternoon we came unexpectedly to a guard station, six miles north of Ningyan city. The commander of the station gave me a most polite reception. A lad was sent as a guide to Ningyan city, who was of great benefit. He conducted us by the nearest road to the city, and brought us to an excellent zayat. Without his aid we should not have reached the city at dark.

Interview with a Woondouk. 20.— Early this morning our guide of yesterday came and conducted us to the Woondouk's residence. It was a spacious, well-built house for a Burman house. He received me in the room where he gives private audiences. He was very cordial in his way, and requested Mounng Saing to preach. For nearly half an hour he listened quietly, occasionally asking questions. He then dismissed us without listening to the Royal Order, saying that he would send me his permission to pass the frontier. The Akouk-woon, or officer of customs, also gave me his pass, accepting my simple word that I had nothing contraband. The officials in attendance requested books, as they had heard something of religious truth. I gave all that remained, and could have distributed hundreds. It would be an excellent tour for a Burman missionary, to go through the provinces of Yeméthen and Ningyan. I do not believe that it would be a useless journey.

At the gate of the Woondouk's palace I saw a pitiable specimen of Burmese justice. A man who had been guilty of selling bullocks across the frontier, was brought out, chained, and his back covered with deep cuts, where the lash had done its work. On his head was an imitation of a bullock's head. Thus marked, he was to be led through the principal streets, an object of scorn and laughter.

Ningyan is a very pretty city. It properly consists only of the houses on the south side of the river, the large villages on the north side being called by other names. There are several fine kyoungs. One of them was unusually spacious, and must have cost a large sum of money. Its lofty spire could be seen in any part of the city. The southeast part of the city is occupied by the Woondouk and the military. It is surrounded by a stockade, which consists of bamboo work woven together and covered with sharp bamboo sticks pointing outward, a defense not very formidable to English artillery.

At night I succeeded in reaching the Burman frontier guard station, where I found excellent quarters for the night. Mats were sent me from the commander's house and various little things which might contribute to my comfort. Some had seen me before, and recognized the "Jesus Christ teacher."

Return to Toungoo. 21. — Left the guard station at day-break. In a little while I passed the boundary pillar, which indicates the line dividing British and Upper Burmah. Once more I had the joyful consciousness of being under English rule. Nobody could now demur at my going forward ; for the land of despotism, with its royal and subordinate passes and its net-work of guard stations, was left behind me.

The villages were mostly small along this day's march, but the country is susceptible of more perfect and extensive cultivation. There is also much timber land, which might be a source of wealth.

I arrived at Toungyo before dark. This is a large village, with a zayat on the north side. The zayat was occupied by Poongyees from a neighboring kyoung, who

were making preparations for dead Poonghyee. We slept, the building used for various public business. It was late, and any of the people came to see

22. — This noon I arrived after an absence of four months. Three months of this time I was absent in Upper Burmah. During this time I have been shut off from communication with the rest of the world.

God has been full of mercy and kindness during my journey. He kept sickness and evil far from me. There may have been perils, but a kind Father has been through them all.

Review of the Journey. In this I cannot do justice to the beauty of the country which I have been permitted to see. Other countries may have beauty, but which there is more sublimity, diversity and loveliness of landscape. I venture to say that the Shan country is unsurpassed. It is a land of mountains and valleys. With the exception of the Moné plain, no extensive plain. That part of the country which is most fertile. Oftentimes, where the country is mountainous, it was covered with fertile hills, which prevented the land from being unproductive. The country as a whole is watered also. In some of the rivers of considerable size and in the mountain rivulets are very numerous. They give an excellent opportunity for extensive irrigation. Nothing reminds me much of loved New England, but these babbling brooks. They play the same merry tune that I so often heard to in my boyhood.

Rice and a few kinds of vegetables are the principal articles of diet of the people. The soil is excellent, and with proper cultivation the produce might be greatly increased. The climate is also comparatively mild, and I think that many of the fruits common in temperate latitudes might be cultivated. The peach and cherry trees that I had the pleasure of seeing the other day. A wild apple also grows

ns for provinces. That the climate is milder
 ept. than the Burman territory, may be seen
 various the fact that the Moné plain is 2,000
 late, above the sea (according to Yule),
 see the Nyoung yua valley is 2,500 feet.
 other valleys have a corresponding
 and at Mon. The temperature therefore
 on the is milder than at the same latitude
 I have heard.

The population is not so numerous as I
 am used to see, from the reports that I
 have heard. Still it is large and impor-
 tant. Evidently, years ago the number of
 inhabitants was much greater; but inter-
 war and Burman oppression have
 brought their sad consequences. Could
 hundreds of thousands who people the
 mountains be brought under a firm,
 and beneficent government, a new
 dawn would dawn upon them. Burman
 have literally "eaten" the country.

Results of Observation. There are sev-
 eral facts which have impressed themselves
 upon my mind.

1. The Shan language is essentially the
 same throughout the country which I have
 visited. There are local peculiarities, but
 such dialectic differences exist as char-
 acterize the Karens. The people of
 Thainnee understand the people of Moné
 with perfect ease. Not only is this the
 case in regard to the spoken language, but
 the books of one province are read with
 ease by persons belonging to another
 province. I made a small collection of
 books from each of the provinces which I
 visited, and have been able to apply this
 test in addition to the verbal testimony
 which I received. I met Chinese Shans,
 that is, Shans living in Yunnan, and the
 Shan preacher had no difficulty in com-
 municating with them. They understood
 my broken Shan, yet they had some pe-
 culiarities of accent in which they differed
 from their more southern brethren. In
 Thainnee province were men who had
 been ten days east of the Salwen. Their
 testimony was that the same language as
 their own is spoken there.

These facts being so, the way is clear
 before the Shan missionary. He is cer-
 tain that he is learning a general language
 which will give him access to all, and not

a dialect which will confine him to one
 portion of the people. The work is thus
 simplified, and the encouragement to ad-
 vance is the greater.

2. The Shans in the Shan country can
 be reached only through the Shan lan-
 guage. The masses of the people do not
 speak Burmese. There are men con-
 nected with the courts of the Tsaubwas,
 who understand Burmese well. There
 are Shans who visit Mandalay or Southern
 Burmah, dry seasons, and are familiar
 with the language to a considerable de-
 gree. But the majority of the people,
 multitudes of whom have never left their
 country, do not understand any Burman.
 Moné city and Nyoung yua city are ex-
 ceptions. Moné city has been the centre
 of Burmese military occupation for ages,
 and a Burman population has gradually
 collected. The Shan residents speak both
 Shan and Burmese with fluency. These
 two cities are exceptions. With them
 perhaps may be classed Mobyae, but I
 have not visited that place. The neces-
 sity of acquiring the Shan language has
 impressed itself more deeply upon my
 mind, since I have seen the people in their
 native land. It will be a glad day when I
 can enter their houses and tell the story of
 the cross with ease.

3. Other races besides the Shans can
 be reached through the Shan language.
 The Paloungs and the Black Karens speak
 Shan. Their own languages are unwrit-
 ten, but the children are taught to read
 Shan books in their kyoungs. I have
 visited these places several times, and seen
 the children at work. This feature is very
 hopeful. They might understand Shan
 enough to talk it in the ordinary affairs of
 daily life. But the fact that they are
 taught and can read Shan books, insures
 their understanding religious language, for
 the Shan books are mostly religious. The
 Padoungs also speak Shan, but I have not
 visited the region inhabited by them.
 Part of the Kakhyens and part of the
 Tounghoos speak Shan. This is true of
 those who are found in the Shan country.
 The Tounghoos whom I found in Burman
 territory were not familiar with Shan, but
 understood Burmese. I am prepared to
 say that in the Shan country, the various

Eastern China Mission.**LETTER FROM MR. KNOWLTON.**

Visit to Chusan. Ningpo, March 16, 1868. — Recently I have been visiting the out-stations about Ningpo. I made a visit of nine days to Chusan, travelling and preaching in different parts of the island. We had good congregations, and though there was no very special interest manifested, still it was a satisfaction to know that the Gospel was faithfully preached to many souls, and some good results will by and by, I have no doubt, appear. Recently I have noted the cheering fact that several converts have dated their first impressions of the truth and excellence of Christianity, while listening to the preaching of the Gospel *several years since*. So others may reap, perhaps, what now we sow; but at the last, both the sower and the reaper shall rejoice together.

Building a Chapel. The church at Chusan is just now engaged in building a small chapel at "Ong-giao," Reed Bridge. The church contributes in cash about \$40, and about \$10 in work. About twenty dollars of the forty was a legacy left by an old member of the church. A native merchant from Chusan, who is not a member of the church, has subscribed \$10 towards the chapel. It will be completed in about a month, and will cost about \$160, including benches, tables, &c. I spent four days with the native preachers at Jih-z-kong and Wau-ka-den, visiting the members of the church, and preaching in their villages. The mother of one of the members, a young man who is now studying the Scriptures with my class of students, would have been baptized, had not her sickness prevented. The man that I baptized at the previous communion there, appears very well, and is a man of much decision of character and influence. He wishes to join my class of Bible students, and he is so promising a man, that I have promised him that he may come. Others in that vicinity are inquiring.

A Promising Field. I have just spent two days at Mao-ka-zao and vicinity. I hope to give this interesting, and I may

say promising field, more time than it has hitherto received. Two or three are requesting baptism. One old man, who has been hindered from going forward in baptism by his sons, will no doubt offer himself at the next communion. Near that station, the Presbyterian mission has three flourishing outstations. There is an inquiring spirit among the people throughout the whole of this section. As an illustration of this, while the assistant and myself and one of the members of that outstation were passing through a large village where there is no Christian, a crowd of the villagers who were met together in front of a small temple urged us to stop and preach, which, of course, we most cheerfully did for an hour or more. Some said the doctrine was good, and nearly all listened with attention. I pointed to the idol, looking grimly upon us, and inquired why they, sensible men upon practical subjects, worshipped that senseless mud-image which could neither see, nor hear, nor speak, nor feel, nor walk? That idol, I said, is no better than the little mud images that your children make in play; how can you reverence it, and pray to it? They answered with a hearty laugh. One or two admitted that it was a mere custom, and of no use. At another village, a great crowd came together in the "ancestral hall" to hear us preach, and listened attentively about two hours. Our little chapel on the Sabbath, was well filled with hearers.

May the Spirit breathe upon these dead bones, that they may live.

SIAM.
Chinese Mission of Bangkok.**LETTER FROM MR. LISLE.**

The Work in Bangkok. Bangkok, April 24, 1868. — Our preaching congregations have lately been large and attentive, and what is still more hopeful, several interesting men have recently come in to our daily morning service to hear the Scriptures explained and prayer offered. One or two are here now waiting baptism. However, I prefer to have them wait till

the evidence of a change in their hearts is too obvious to be misunderstood. The church should get good evidence of those applying for baptism, before admitting them.

Miss Fielde has just returned from a month's recreation at Anghin, down on the coast. While there, she visited Banplasoi. We have not been able to send them a teacher for several weeks; and, though not one of them can read, they kept up their habit of coming together on the Sabbath, and in the absence of a teacher they sing a hymn and pray together. They are twenty five in number, and are honest and industrious fishermen.

These plain, humble men, though destitute of a leader and pastor, and as yet knowing but little of the doctrine, have so lived that little and commended it to their neighbors, that several of them also desire to become Christians. The teacher at Lengkiachu I have sent for, that he may go at once to aid these brethren. Banplasoi is a very interesting station; I think a church can be built up there very soon.

Mission to France.

LETTER FROM MR. LEMAIRE.

Baptism of Eighteen Candidates. Cuise la Motte, April 25, 1868. — On Passover day we had the joy of receiving into our little church eighteen persons. This Christian festival was doubly blessed to us. We celebrated at the same time the resurrection of the Lord Jesus, and saw these new-born souls seal by their baptism their resolution to be dead to the world and to rise again with Christ to newness of life.

Of these eighteen persons, seven were married men, — three, whose wives were members of the church, — two, whose wives will shortly be baptized, — one, whose wife was baptized at the same time with himself, and one, whose wife is an opposer. Two of the number were young men, of thirteen and a half, and seventeen years. The younger is the fifth and last child of one of our dear sisters at St-Sauveur, who for years has had much to suffer from her unbelieving husband. She

has been a woman of prayer, and God has given her her five children, — three daughters and two sons, — who are all now members of the church.

Of our nine sisters baptized, four are married. The husbands of two of them are converted, and will doubtless be baptized soon. Two are widows, one of them fifty years of age, whose two children were converted several years ago. Three are young girls.

Another dear sister, in feeble health, was to have been baptized, but she was unable to be present. God willing, she will be baptized the next time.

These baptisms produced a deep impression on the crowd of spectators, and many persons previously undecided became firmly resolved to give themselves unreservedly to Christ, so that we shall soon receive other brethren and sisters and have another similar feast.

Extent of the Field. The conversion of most of those who have been and are to be baptized is very remarkable. We can plainly see in it the hand of God. My field of labor is an extensive one. Brethren and sisters came from more than ten places and many were obliged to travel more than fifty kilometres the same day, going and returning; but not one complained of the long journey. O how delightful it was, to see around the sacred table these fifty-five brethren and sisters, praising the Lord who had redeemed them. Still our family was not complete; twenty-five were missing, who were either sick, or too aged, or who lived too far distant to come to Chelles, where the ordinances were administered. God grant that these Christians, rescued from Romish idolatry, may be faithful laborers.

Our work at Soissons is encouraging. For several years, thanks to a dear English sister who gave me last year five hundred francs, — we have been able to locate br. Veron there as an evangelist. He has not labored in vain; three persons from Soissons and three from Mercin, four kilometres from Soissons, have been baptized, and three more, we hope, will be baptized the present year. We have there now ten members.

Seven from St. Sauveur have been baptized, and at least as many more ought to be soon. Should the religious movement stop here, still this would be a precious harvest for which we ought to bless God.

Persecuted for Righteousness' Sake. The clergy everywhere are excited and violently assail us from the pulpit and elsewhere. Hence we are more than ever the butt of ridicule; nevertheless the authorities, thus far, favor us. Many of our brethren have suffered much from their relations and neighbors. One dear brother from near Cuise, who was baptized at the Passover, bore about in his body the marks of the blows which he received on account of his faith and hope. His wife struck him several times with a rope, a cane, and even a knife. He told me that often when he retired to bed, he did not know but he should be killed during the night. On the day of his baptism, he laid his life upon the altar. He said to us, "I do not know but I shall be killed to-night." I myself feared the same for him. We prayed much for him, and God mercifully heard our petitions. A blessing followed his fidelity. His wife did nothing to him, and scarcely spoke to him that night. But for these last few days he has borne upon his person the marks of the finger-nails of his wretched wife. O, to what a test the faith of this brother has been put. He told us on Sunday that his master (he is a farm-laborer) asked him whether he would work this summer on the Sabbath; and when he replied, No; his master said, "Then you must seek employment elsewhere." And elsewhere it will be just the same. On all the farms they work on the Sabbath, especially in summer. This brother has never been anything but a hired man. He said to us, "I am waiting upon God and leaning upon Him."

I think it must be difficult for our brethren in America to form a just idea of the difficulties which laborers in France encounter in following the precepts of the gospel. Their faith must be great.

Eight More Baptized. June 28. — In communicating an account of our baptisms

at the time of Passover, I remarked that I hoped the Lord would grant us another similar occasion. Such a season took place at Pentecost. Eight persons were received into the church by baptism, after having greatly edified us by their profession of faith. Six sisters are from St. Sauveur, — five adults and one young girl, — one from Chevrier, a sick young woman who was unable to be baptized on the occasion previously, and a brother from Mesein, near Soissons, whose wife was baptized not long since. Some others were to have presented themselves, — three, at least, — but the devil attempted by a strong artifice to frighten them away, and he succeeded. But though a little alarmed, they do not go back, and God will hear our prayers for them and strengthen them.

Obstacles to the Work. The difficulties growing out of Sabbath labor are very great — all the master-workmen requiring their journeymen to labor, if not all day, at least a part of it. We have a brother at Soissons, baptized at Passover, who works in a foundry. He positively refused to labor on the Sabbath, and if God had not interposed, he would have been discharged last Saturday. He has a family, and cannot turn his hand to anything but the work to which he has been accustomed. He has been in this same foundry fourteen years, and is a good workman. Still he must work or leave, and that, too, though his master's wife and son-in-law are both Protestants. They are, however, only Protestants in name.

If to these difficulties arising out of Sunday labor, you add the newspaper cavils and insults, the calumnies more or less infamous, the divisions in families which are caused, it is not surprising that in spite of their convictions there are those who hesitate to arrange themselves under the banner of the Cross.

O how difficult it is to labor in these countries, inhabited by the Latin race. There is no religious sentiment — nothing serious; on the contrary, the grossest materialism, the pomps and ceremonies and feasts of the Romish church, all essentially pagan. People go to them for ex-

citement only, just as they go to the theatre. Did we not know that "what is impossible with men is possible with God," we should be discouraged. It is written, the Romish beast shall be destroyed by the Word of God. We may, therefore, be certain that the future is ours, and that sooner or later the truth will triumph. While we labor, we cannot but plead, "Thy kingdom come, thy will" soon "be done on earth as it is in heaven."

The religious movement at St. Sauveur has declined; nevertheless, I think the Lord will give us there more souls. We must now build up and strengthen these new-born souls in doctrine and in knowledge of the Bible. It will undoubtedly be necessary for me to locate myself nearer my field of labor; so much the more, because several Christians from Cuise, Chelles, and Pierrefonds have gone there to reside, and the majority of the church are now there.

LETTER FROM MR. LEPOIDS.

The Bible a Blessing. Paris, June 18, 1868. — Having passed my eight days of rest near Fontainebleau, I embraced the opportunity to look after an interesting work which is commencing near that city through the influence of a Baptist brother whom we have often met at Paris.

This brother, a merchant on a small scale, carrying goods to sell from town to town, as he was passing here confessed his Saviour, as he usually does, and preached the gospel to some souls. Several manifested an interest in religious things. Our friend procured a Bible for some of them, and distributed a few religious tracts. In a short time he learned that a Catholic woman in the village had had a Bible ten years before, but that the curate, her confessor, had commanded her to burn it. She refused to do so and disposed of her Bible to another family, in which neither the father nor mother knew how to read, but only the children. Nevertheless the reading of the Book was a blessing to the house. I visited it, and found the people filled with the fear of God, and trusting in His love. They are

very poor and have been for a long time afflicted with sickness. But I heard from them not a single word of murmuring or complaint; on the contrary, perfect resignation to the will of God. The person who sold them the Bible ten years ago was anxious herself to have again the Word of eternal life, and our friend procured one for her. Some others in the village are awakened.

Imprisoned for Christ's Sake. The Jesuits, as usual, are aroused, and have labored with all their might in secret ways to put a stop to the revival. Besides bringing these poor people into contempt and reproach, our brother himself has been charged with violating the laws, by selling the Bible without authorization and distributing religious tracts, and has been summoned before the court, where he has been condemned to a fine of a hundred francs and eight days' imprisonment, beside twenty days under arrest and the costs of court. I have just obtained a letter, apprising me that he has received orders this very day to deliver himself up, to undergo this penalty. I have advised him to go to prison bravely for his Saviour, to remain there twenty-eight days if it is necessary, but to take advantage of the opportunity to bear witness with all faithfulness to the Lord Jesus and to the gospel, before the jailer and the unfortunate prisoners, so that with the blessing of God he may save some souls.

Our church in Paris is making this brother and his work a subject of prayer. We have made a contribution for him amounting to 105 francs, and I propose, God willing, to go and visit the poor persecuted families in that region to encourage them and to establish them in the truth.

May the Lord Himself bless this work and strengthen it, and not permit it to perish under the fire of persecution.

The Work in Paris. Our work in Paris continues encouraging, though we desire to see more conversions. Those who have lately joined the church grow in piety, and are full of zeal. The brethren generally are united, and walking in

the fear of God. Our meetings on Sabbath afternoon are always numerous attended.

We have been obliged to discontinue in part our evening meetings in some quarters of Paris, as the days grow longer, and our laborers work later. We have now but three evening meetings a week, but we shall resume them, God willing, in a few months.

Many persons who have formerly been Catholics, have for some time frequented our meetings on the Sabbath, and are advancing in the knowledge of the truth. We hope they are getting near the kingdom of heaven. We have also many Catholic families to visit, which awaken encouragement.

Mission to Germany.

LETTER FROM MR. E. SCHEVE.

Revival in Cöln. Cöln, May 11, 1868. — The last evening of the year a large number of members met together to hold a love feast, and the Lord Jesus was in the midst of us with His blessing. The addresses of many of the brethren were serious and earnest, and like the stones from David's sling, they slew many a Goliath. But the fullness of the blessing was not poured out till we were on our knees before God. While we knelt in prayer, five souls found peace in the blood of the Lamb. Among them were a Catholic and his wife; the man had become so hardened in sin that he drank from thirty to forty glasses of beer in an afternoon without being affected. Think of the joy of this happy couple, who came, unconverted persons, because they had been invited, to the love feast; and when they wished one another a Happy New Year, saluted one another as children of God, having both found peace at one and the same minute. Among the converts was a little girl eleven years of age.

On Lord's day, Jan. 5, I preached two sermons on prayer, thus opening our week of prayer. The Lord was among us, not only moving the hearts of the brethren to long for a visit from His Spirit, but

also operating upon the hearts of the unconverted, so that at the close of the meeting a young Catholic celebrated the wonders of Divine grace. We now began to see that the Lord had designs of mercy towards us, and we had nothing to do but to kneel before Him and await His blessing. Our minds were in such a happy state that it was easier to continue in prayer than to rise up and leave the throne of grace. At no service was I obliged to begin a minute later than the time appointed. Everybody was anxious for the meeting to begin. And though I have been a praying man for over twenty years, I have never experienced such blessedness nor such power in a prayer-meeting, and never have I witnessed such simplicity and such brevity. Every one who took part had a definite object, and falling at the feet of Jesus, prayed, — "Dear Saviour, I thank thee that thou hast saved me, but save also my friend A. Amen" — or, — "Dear Saviour, thou gavest me peace last evening. I thank thee for it. But O, take the heart of stone out of the breast of my friend J. Amen." In a similar manner from ten to fourteen prayed before we rose from our knees. The prayers were as simple, as brief, and as free from all appearance of fanaticism as can be conceived; and scarcely had we fallen upon our knees when the blessing began to descend. Tears of thanksgiving flowed from the eyes of the saved, and tears of penitence from the eyes of anxious souls; and scarcely a day passed but at least one sinner found peace.

At the close of the week of prayer we were too happy to think of closing. So we continued the meetings till, instead of seven, we had held twenty, all of which were very full and all seasons of rich blessing. As far as I can tell, fifteen souls during the time found peace.

Converts Baptized. Eight, including four Catholics, at once offered themselves for baptism; and being fully satisfied with the evidence of their conversion, we complied with their request. Thus the series of prayer meetings was closed by a baptismal feast, when eight redeemed souls followed the example of their risen Lord.

The weather was not particularly favorable. A violent snow-storm and piercing cold tested our confidence in God. We had to travel an hour's distance. The baptism was to take place in the Rhine. But to the honor of my Saviour I must confess that it would not have been a cross to me, instead of eight, to baptize eighty. The chill of the water gave me no inconvenience, and the candidates walked into the water as boldly as if they had been led into a nuptial hall. After the baptism they were so full of joy that in spite of the snow and cold and the untrodden ways, they sang like nightingales on a spring morning. Strangely enough, a cough which had troubled me for weeks previously, I left at the baptism in the waters of the Rhine, and from that time it has never troubled me again.

A young woman, one of the recent converts, was baptized subsequently, and two more, I hope, will soon follow. We have learned that the prayer of a righteous man availeth much. May the Lord help us to continue to be a praying church.



LETTER FROM MR. BECKER, FRONHAUSEN.

Revival in Fronhausen. It has pleased the Lord still to glorify His name by the salvation of lost sinners. At the close of the year 1867, several souls received the forgiveness of sin through the blood of the Lamb. The report of their conversion led many more to think earnestly upon the worth of their immortal souls. The excitement was deep and thorough. We felt that we could not praise God enough when we heard them tell of the power of His grace, how they sought Him with prayers and tears night and day, pleading for mercy, and He was found of them. One sister in her deep earnestness expressed herself that she would willingly give all her wages to the Lord, if He would only relieve her of her burden of anxiety and grant her the forgiveness of her sins. There were many whose hearts were evidently moved by the testimony of the witnesses to the truth of the gospel.

But all human instruments were put to shame by the wonderful power of the Divine grace, teaching us that while it is many ways time for us to toil and to sow, still God has His set times to reap. Others whose life was so correct that they were regarded as Christians and pillars in the church, discovered themselves to be poor sinners and felt their need of Christ. Since New Year's we have received thirty into the church by baptism, of whom between ten and thirteen years of age belong to the Sabbath-school, and are children of our members. Others have reached the age of forty.

As we have never before since the formation of the church witnessed the power of Divine grace in the conversion of many within so short a period, the church itself was deeply moved and felt that it was a time of great joy. We were cheered by the visits of br. Oncken and others, who rejoiced to see how the Lord builds up Zion. The Young People's Union has received an important increase, and by the labors of our sisters the Missionary Treasury has received an addition of about fifty dollars. To God be all the glory.



LETTER FROM MR. RODE, SCHLESWIG.

Open Fields—Baptisms. We have no need to seek for preaching places. On the contrary, it is impossible with all our efforts to do all that ought to be done. Since Michaelmas I have journeyed almost without interruption. My weary body has often longed for rest; but the happy countenances of young converts cheer me again and summon me to labor with courage and zeal, showing me that my labor is not in vain in the Lord.

On Sunday evening, the first of March, we had a joyful baptismal occasion. The whole day was stormy and disagreeable, but at evening it cleared up; the stars came out brightly and the moon seemed to look down lovingly upon us. We were penetrated with holy zeal, as we stood in solemn stillness on the shore, while the water shone like glass, amid a multitude of curious spectators, while we lifted our

arts and eyes in prayer to the starry
copy of heaven.

One of the candidates, a young man
in Kleiwitz in Silesia, a Roman Cath-
olic, was brought to reflection by the abuse
of confession made by him to a Catholic
priest. The result was that he became
most an open enemy to all religion.
The Lord led him to Schleswig to one of
the meetings, and blessed His word to
him. In full draughts he now drinks the
pure, unadulterated wine of the gospel,
fed not by works, but by grace. The
two others were the first baptized from
Lüdensburg.



LETTER FROM MR. REICHLER, MÖCKMÜHL.

Baptism by Night. On Sabbath, Janu-
ary 9, I went to Schwäbisch Hall, in
Württemberg, where the Lord prepared for
His children a joyful harvest season. Two
female disciples, who had been for some
time in the school of Christ, but had hith-
erto been unenlightened in respect to bap-
tism, had at last arrived at the conviction
that they ought to follow their Lord in this
ordinance and to unite themselves to the
little and despised company of the Bap-
tists, if they would not close their hearts
against God's Word and Spirit. After a
most satisfactory account of their Christian
experiences, in the silence of the night-watches,
near the city they were baptized into the
death of our Surety and Redeemer. The
Lord looked graciously down upon us.
The enemies of the truth were not per-
mitted to disturb us, while in solemn
obedience we fulfilled our Lord's command.
As the candidates came up out of the
water, the moon, which had been con-
cealed in thick storm-clouds, broke forth
with its clear and silvery light, illumining
the path during our return. On arriving at
the house, we were surprised by a little
love feast which one of the brethren had
prepared out of love to Christ and His
people. The younger of the two sisters
first baptized here took out a little bag,
marking, "This I wish to give to the
Lord." On opening it I found within
several glittering jewels, as earrings, pins,
&c., in which she had taken pleasure when

she walked "in the lust of the eyes," but
which she now joyfully laid on God's altar,
mindful of His word in 1 Peter iii. 3-6.
O that other female disciples would follow
this beautiful example. The next Sab-
bath was a day of blessing. Many of the
unconverted heard the sound of the gos-
pel and were witnesses of the happiness of
God's children.

Persecuted for Christ's Sake. On Mon-
day evening I preached on the blessed-
ness of the righteous, Ps. xcii. 13-16.
The newly-baptized sisters felt how joyful
it is to have a place among the people of
God. They could scarcely take their
leave to go home—they lived half an
hour distant; but little did they foresee
what awaited them. The younger was
driven from home by her parents when
they heard that she was to be baptized,
and lived with her sister. When they
returned home and were kneeling before
God in prayer, they were alarmed by
a furious knocking at the door. They
foreboded nothing good, but remained
upon their knees. The knocking was
repeated; the outer door gave way to the
violence, and in rushed a mob of men and
women, led by the angry father and
mother of the young sister. Breaking
the door of the room with an axe, they
pounced on the defenceless child on her
knees, and with the fury of a tiger beat
the poor victim with their fists till they
were weary. At last the unfeeling step-
father hurried his daughter home, while
the cruel mother continued to storm and
rage. Arrived at home, he took a four-
thonged rope and beat the child again,
the mother and grandmother doing their
part, till her whole body was a continuous
wound. Who could believe such things
could be done in our enlightened nine-
teenth century, and all for the sake of
Christ and His gospel? Matt. x. 22.

But the Lord is faithful who never
suffers His children to be tempted above
that they are able. The next morning
the father went out to his work, having
strictly ordered his wife not to let the
daughter step over the threshold. After
he was gone, the child asked her mother
to go with her to town, to the magistrate's.

She was evidently alarmed, went out to the parson's, her adviser, and after a little time returned again, saying to the daughter that she might go wherever she liked. Thus the Lord helps those who trust in Him; and if He does not help them in every emergency, still He helps them when it is necessary.

Mission to Sweden.

LABORS OF OLA HANSON.

COMMUNICATED BY MR. WIBERG.

[Continued from September No., p. 380.]

Taken Prisoner. I went to Illestorp, where a large crowd had gathered to hear the gospel. Among them were some State-church officers, with authority to take me a prisoner; but they were so struck by the Word of God that they could not carry out their orders. A great revival took place, and one after another arose, praising God for salvation. The 14th however, I was taken, and led first to one of the above mentioned officers; then to the priest, who was very angry and tried to convince me of error; but, failing in this, he sent me to the sheriff, accusing me of breaking the laws. But the sheriff was sick and could not see me. I was allowed to preach in the evening, and I have reason to believe that many were saved. I stopped at the house of the church-officer. His wife, mother, children, and servants were very anxious. The officer, who now already loved me, was loth to take me to the sheriff; but was obliged to do so. When I arrived there I found brethren from several churches, who had come before me, and they had spent the whole night in prayer in my behalf. When the sheriff saw me, he asked where I was from, and the object of my travelling around,—which I endeavored to explain to him. He then read the accusations against me, told me that no law could condemn me. Turning to the church officer, he warned him not to let the priest lead him astray, and said, “Thieves and robbers you may take prisoners, but preachers of the gospel you must let alone.

Br. Ola Hanson afterwards travelled around, preaching, visiting and baptizing. He will further:—

Jan. 22. — I went to Branslof, where we had a meeting which was well attended. Many were on their knees, anxiously calling for mercy. I spoke to them a little while, but had to go to Westerstad, to which place all the anxious ones followed me. When we arrived there, all the rooms were so crowded that we could hardly get in. When I stood up to preach, my voice was soon drowned by the weeping and cries of the hearers, so that I had to stop and converse with them individually. Many found Christ, and arose from their knees shouting with joy.

From this place I went to Kulla, where many were convicted. From there to Snipropp, where a large revival took place. Among the converted was a woman who had been in great distress of mind. I went to Ugrupp, where sinners were awakened. After conversing with them I went to Salskey, where much people were gathered. The members of the State-church council were present in order to imprison me; but they were so powerfully convicted by the word of God that they did not follow out their designs. Many found Christ and praised God.

At Wenestad I again had a meeting, attended by about six hundred people. The Spirit worked powerfully. We continued in prayer and conversation all night, until six o'clock next morning. After a little rest we again had a meeting, when many received peace through believing in Christ. Six were baptized. We were surrounded by enemies on all sides; but the Lord was among us, our salvation and glory. At Ullstorp four were baptized; we had a blessed time. The 9th of February, I had meetings there, attended by five or six hundred people. They were gathered the whole day, spending the time between the preaching in conversation, prayer, and singing. Many were delivered from the bonds of sin and praised God. The next day we had equally glorious manifestations of the presence of God.

From there I went to Wannaberga, where I preached to several hundred people, and experienced the powerful influ-

ence of God in the salvation of souls. I visited Christianstad where I spoke in the evening, but it seemed very dull there. I remained however two days, during which time God richly poured out His Spirit to the salvation of many. At Hoby I had a meeting, during which God manifested His presence. The people would not disperse, so we continued until morning in prayer and conversation. I organized a Sunday-school. At Illestorp, where I afterwards preached, several were baptized and a Sunday-school was organized.

Thus br. Ola Hanson travelled about from village to village for seven months, during which time he generally had two meetings every day, sometimes three. During this time hardly a day passed without several conversions. The meetings were generally attended by hundreds — sometimes six or eight hundred or a thousand, and even thirteen hundred. Often whole nights were spent in prayer and conversation. As the result of his labors, he believed that one thousand were awakened, out of whom six to seven hundred found peace in believing, and two hundred and six were baptized by himself.

MISCELLANY.

THE KHYENS.

BY REV. E. O. STEVENS, PROME, BURMAH.

"I can furnish no information more definite, as to the origin of the Khyens, than that which may be found on page 95 of Dr. Mason's book, entitled "Burmah." According to that authority, the western Yoma mountains, stretching from Arracan up to the Naga hills, are the home of this people. I have ascertained from them by personal inquiry as to whence their ancestors originated, that they came from the North. The Khyens in the extreme north are said to be exceedingly fierce, not only killing such strangers as may be so unfortunate as to fall among them, but also devouring their flesh. The more southern Khyens, I am told, are divided into four tribes, distinguished from one another by dialectic peculiarities. When situated near the Burmese, the men seem to adopt the Burman costume much more readily than do the women, whose tattooed faces would unmistakably betray their origin, whatever dress they might assume. In their jungle villages, however, the men do not generally tattoo themselves at all, and wear no more clothing than do the Salongs of the Mergui Archipelago.

If a Khyen be able to speak a smattering of Burmese, on being questioned as to his religious belief, he will be likely to answer gravely that, following the customs

of his ancestors for successive generations, as a matter of course he worships the most excellent Lord Gaudama. But in saying this, he is only repeating the formula he has often heard from the lips of his Burman neighbors. All he means is, that on stated occasions, like the annual pagoda festivals, he follows the multitude, and conforms somewhat to the prevailing usages among the Burmans. He does not abandon the ancient superstitions of his tribe, but cherishes them, along with some of the outward forms of Buddhism.

There is a germ of truth in that which, with some latitude of expression, may be termed the religion of the Khyens. Their traditions acknowledge one God, a spirit, who is the Creator and Supreme Ruler of the Universe. But He is so good, they say, that from Him they have nought to fear; so one need not trouble himself to worship Him. The chief end of man is to propitiate the demons who are considered the authors of all kinds of disease. Fowls and swine are sacrificed at the propitiatory feasts. An intoxicating drink called *khoun*, which the Khyens distil from rice, transforms such festive occasions into scenes of beastly revellings. Nevertheless, there is among them some sense of God, as a present disposer of events, whether prosperous or untoward. For example, it is said that in the burial of the dead, it is customary sometimes for one at the grave to brandish a sword of

defiance in the sight of Heaven, with the insolent cry, "Art thou satisfied now with the accomplishment of thy purpose in the death of this one of thy creatures?"

Some of the foregoing statements are based upon information furnished by a Karen named Company, who has manifested much interest in the welfare of these degraded tribes. He has found the Pwo-Karen alphabet, with slight modifications, capable of expressing most of the Khyen sounds. By this means, he has been able to prepare a version of the catechism and of the Gospel of St. John from the Burmese and Sgau-Karen, which, though not free from defects, can be understood by several of the Khyens, whom he has taught to read in their own tongue. A few hymns, also, have been prepared for them; some of these have been printed, and are very much prized by such of them as have been converted to Christianity."

PROME, BURMAH, *March 2, 1868.*

THE ABYSSINIAN WAR AND MISSIONS.

BY DR DEAN, BANGKOK, SIAM.

Here men talk much of the Abyssinian expedition, and ships are chartered to take troops and army stores to the seat of war, and it may appear that soon Ethiopia may be stretching forth her hands to God over the blood-stained battle-field. That country, the subject of special prophecy, the ancient home of the Queen of Sheba, situated between the latitude of 9° and 16°, is represented as composed of well-watered and fruitful valleys, and high, snow-covered mountains, inhabited by a numerous, warlike, though nominally Christian, people, and presents now an object of interesting contemplation to the civilized world;—a people, said to be of various shades of complexion, and descended from various races of men, having regular features and strong minds, yet in no respect resembling the negroes except in the color of their skin. Christianity was introduced among them from Alexandria in A. D. 880. The Mohammedans in the seventeenth century pressed their way from Arabia into Egypt and Abyssinia, and in

1490 travellers from Portugal in sympathy with the Pope, found their way into Abyssinia and opened the way for introducing their creed into that country. This afterwards led to deadly strifes between the Jesuits and the Abyssinian church, which involved the nation in bloody wars, and finally resulted in the expulsion of the Catholics from the country. It would seem that one prominent subject of controversy between the Romanists and the Abyssinian Christians was regarding the single, or the two-fold nature of Christ, the Abyssinians maintaining the former, still holding the divinity of our Lord. They adopt the Scriptures as their only rule of religious faith and practice, but like some others adopting the same standard, they in some things get wide of the truth.

However justly we may deplore the horrors of war, God may employ the sword not only to cut off the fetters of the slave, but to pry open the gates of still other nations for the introduction of the gospel of peace. Such has been the case in China, Burmah, India, and now the march of armies to Abyssinia may through that country open the way for the servants of Christ to the unexplored regions of Africa. Bearing in mind that all Africans are not negroes, any more than all Europeans are Frenchmen, or all Asiatics are Burmans, we may hold ourselves in readiness for vigorous Christian work on a generous scale among the various nations and languages of Africa, as God is making them accessible to Christian enterprise. Let not the saints stagger under the weight; they are upheld by an Almighty arm; neither let them sleep over the work,—for the heathen are saved only by the Gospel; nor let them faint in view of the difficulties, since the Master has promised success. The record of missions for the last year corroborates the testimony of Scripture for the final triumph of the enterprise. God's pledge is sufficient, but the gracious promise is added for our encouragement. Then the Divine providence comes to help the weak-minded and to confirm the Word. We see our Father's hand planing the mountains and filling up the valleys, removing the bars and swing-

the doors which have so long heathen tribes from the sight and of God's people. Nations which scarcely thought of and never for, except as a portion of the world, are now stretching out hands for help, and in various lands clamorous for the bread of life. Give it to them? The history of the faith of the Christian and of God, all answer in the affirmative. Will we do it? It remains for the world to furnish the answer. Are we individually laying the responsibility of work on the shoulders of others and inclined to be restive when the burden is placed on our own neck? Is it that many good men, even ministers of the gospel, feel that their personal freedom is encroached upon and their influence endangered, when this duty is pressed home upon them as a duty? Is it not within my province, they, to settle the field of my work and the department of my work, as of the counsels and entreaties? The question very naturally arises whether God by His recent workings in America may not signify to us that He is raising up among the freedmen an order preaching the gospel in some part of Africa? Still, as the negro and many nations in Africa with whose language he has no acquaintance, whose people he has no national feeling for, it leaves many unexplored fields there to be morally cultivated by men of European origin.

time been laboring among the Chinese in Singapore. One of the men baptized this morning formerly lived in Bangkok, and for a year or more attended our chapel services.

There are now here eight or ten baptized Chinese disciples; they have a small chapel and hold Christian worship on the Sabbath, conducted by a native evangelist. There is also in Singapore a small company of Europeans, including merchants, seamen, and soldiers, who embrace the truth in relation to baptism, but, unfortunately, have adopted some errors, such as discarding the office of pastor, and committing the ordinances of the church to the hands of private members.

There are between thirty and forty communicants in the church under the care of Rev. Mr. Keasbury, several of whom are Chinese, who enjoy the instruction of a Chinese evangelist, while Mr. Keasbury himself preaches in Malay to an orderly congregation of about a hundred, some of whom are of Chinese descent, but understand Malay as well as the Chinese and English languages. On the evening of the monthly concert, I had the pleasure of addressing this congregation together with several Europeans assembled on the occasion. At the close a collection of over forty dollars was taken up for the benefit of their Chinese mission at Bukit Timah, a hill near the centre of the island.

There were present also on the occasion the pastor of the Scotch Presbyterian Church of Singapore, and the Rev. Mr. Gomez, a native of Ceylon, who has for about fifteen years been laboring among the Dyaks of Borneo, a race whose rank in society used to be measured by the number of human skulls gathered as trophies of their prowess. From this people he has collected about three hundred converts to Christianity. This gentleman has been laboring under the patronage of the English "Society for the Propagation of the Gospel," and the disciples are living near Sarawak, under the government of Raja Brooke. Mr. Gomez was educated at the Bishop's College in Calcutta, is an able man, and a thorough classical scholar.

THE BAPTISTS IN SINGAPORE.

DR. DEAN, BANGKOK, SIAM.

Bangkok, March 1, 1868. — This morning I was taken in a palanquin to the mouth of a small stream where I saw Mr. Grant baptize two Chinese, — the first river baptism ever witnessed in Siam. Mr. Grant was sent by the Scotch Presbyterians as missionary to China. On account of change of views in reference to baptism and church polity, he has for a

In this connection it may be stated that the Rev. Mr. Keasbury has for many years been laboring here as the only Protestant missionary to the Malays of Singapore. Unaided by any Missionary Society, he has built a chapel, conducted Christian worship on the Sabbath, and superintended a flourishing school of native boys and girls. His self-denying and successful labors are above all human commendation, and bring their own reward.

March 16. — Yesterday I preached to a Chinese congregation in Mr. Keasbury's chapel at "Bukit Timah" (Tin Hill). This is the name of a hill near the centre of the island, and about seven miles from the town of Singapore. This chapel was built by Mr. Keasbury. He has a Chinese preacher stationed there, who ministers to twelve or fifteen disciples, and some Chinese hearers who come in from their gardens in the neighborhood. They speak the Tie Chiu dialect, and are connected with the Presbyterian church. Yesterday, in addition to the usual congregation, we had about as many more from the town and its surroundings, some of whom were born in China and others in Singapore or Malacca, but all speaking the Chinese language. Some of the number being country-born Chinese (called here Babas), and speaking the Malay as well as the Chinese language, are members of Mr. Keasbury's church in town, to whom he preaches in Malay, and out of about thirty communicants in his church, many, if not a majority, are of this class. Indeed it is a rare thing to find here a convert to Christianity of pure Malayan descent, as it is in Bangkok to find one of pure Siamese lineage. Most of the converts in these countries are either of men born in China, or of people of Chinese paternity. This gives encouragement to labor for the Chinese, as they have no caste, no strong prejudices, are impressible, and from literary culture, artistic skill, commercial enterprise and habits of industry, furnish efficient agents for the propagation of the faith. In connection with Mr. Keasbury's missionary labors, which have been self-sustaining, long continued and successful, there is not a more hope-

ful feature connected with his work, — including a mission press, a lithographic press, a girls' school, a boys' school, and chapels for preaching the gospel, — than the Chinese department of his work. He is an excellent Malayan scholar, but does not speak Chinese, but has an assistant from China, and numbers of his church speak both Chinese and Malay, so that he has the means of converse with the Chinese through them. Still he should have a colleague, and ere long a successor, who understands the Chinese language.

ABANDONING MISSIONARY FIELDS.

BY DR. DEAN, BANGKOK, SIAM.

The American Board and the London Missionary Society each had a mission established in Singapore, but on the opening of China, they both, as we think, unwisely, broke up their missions here, and left Mr. Keasbury either to abandon his work, or to sustain himself as best he could. The local government has generously aided him in the support of the school, and personal friends have contributed towards the building and support of the chapels; but Mr. Keasbury, after a continuous service here of thirty years, is approaching the time when men expect to close their earthly services, and with just solicitude he is looking for a successor who may carry forward the work so well begun, so long continued, and so full of promise.

There seems some embarrassment from the fact that the field has been abandoned by the American Board and London Society, thereby intimating that they have found elsewhere more inviting fields of labor; but it is a doubtful policy which leads a Society to sacrifice mission-houses, chapels, printing offices, years of labor, human life and promise of usefulness, for the promise of a new and untried field, however inviting its first appearance. Here with a Chinese population of 60,000 in the town, with Chinese artists and gardeners and fruit-growers, scattered over the island, is a field sufficiently extensive

and hopeful for any humble-minded Christian who wishes to do good to the heathen; and, with the progress already made, it may not be easy to find a place of greater promise, even in China. Indeed, Bangkok, Singapore, and Borneo, etc., are parts of China, much as Cambridge, Newton, and Brookline are parts of Boston; and in those places pastors may justly feel that they are doing good to Bostonians, as well as if they were preaching on Washington St. or on Boston Common. Surely they would not wisely be counselled to abandon their suburban pulpits, where they gather in their congregations the cream of the pan, and where they have gained the confidence of the people, and given proof of progress in the right direction, — to disband their churches, scatter their Sabbath schools, and sacrifice all their former work of faith and labor of love, just for the sake of starting anew in the crowded city. There should no doubt be much prayerful thought before laying the foundation of a church, or establishing a mission; but when the work is begun, it must require some grave reason to justify its abandonment.

I must say that I do not like to see a house of prayer turned into a horse stable, nor a mission house into a bowling alley. Still the shocking associations form not my chief objections. There ought to be faith enough on the earth, and money and men enough in the churches, to gather the harvest in the old fields when the seed has already been sown, also to occupy the land which God is daily opening to us, and in unmistakable language is bidding us to go up and possess it.

Does the Saviour need again to come down to say to us in person, what He has told us by his apostle? "Ye are not your own." You, your soul and body, your talents and time, your money, and your mind to make it, — all are bought with a price. A Christian at home has no more right to give his time, his talents or his wealth, in sacrifice to his pride, his pleasure, or his personal promotion, than a pagan has to give his body or his gold to the service of an idol. God never gave to either, their body nor His bounty for such a purpose. When God converts a man, He begins

with the heart, but does not stop there. His head, his hands, his home, and all the adjuncts of his being are converted. In this, God makes no personal distinction, but applies the same principle to all alike. The talents of all come from the same Giver, and all are to be employed for His glory. Different administrations, but all by the same Spirit, under one Lord, and for the same end. It is anti-Christ to say that one rule applies to you and another to me; you must live for God, but I may live for myself. You are Christ's servant, but I am my own free man. You are responsible for the welfare of others, I am not my brother's keeper. To you the Master says, forsake the world and follow me; to me He says, have faith in God, but follow your pleasure. Is there any significancy in the history of the first disciples, when the one who carried the bag, sold his Lord to gain money to fill it?

I am ready to sit at the feet of the humblest disciple; but in the name of our common Master, and in behalf of the perishing world, I beg my brethren to think on these things. God, by means of railroads and telegraphic wires, is daily making us better acquainted with the character and wants of the heathen, and His Word leaves us in no doubt in regard to their destiny or our duty. We go to the judgment with our eyes open and our minds informed on these two points, and nothing but a love of the world can throw a shadow upon either, or forbid us to do as we believe, and practise what we preach. The Christian world needs not information, but a heart to work. The wants, the wickedness and the woes of the heathen are not only a thrice-told tale, but more than a thrice-thousand times have their direful tones sounded in the ears of those who sit at the Lord's table. Faint sketches of pagan character have been drawn by the hands of missionaries; but blacker and truer pictures have been painted by the pen of Inspiration; so that every Christian who has a Bible and can read it is without excuse, if he plead his ignorance of the pagan's wickedness and his coming woes. In the same mirror which reflects the image of the poor heathen, the disciple sees the person of

his crucified Friend, with bleeding hand pointing him to them, and saying — “ Bid them live, for I have found a ransom. Their eyes are blind; say to them, I can open them. Their hands are polluted; tell them, I can wash them. Their hearts are black; bid them look to me and be clean. They are unspeakably miserable; inform them that I am ready to make them gloriously and forever happy.” The Christian stands as God’s appointed days-man between Christ and the lost, to hand to them what the Saviour has given to him for that purpose. Like the man who stands between the fountain and the fire, his work is to pass the bucket. He is not required to furnish the water; but if he neglect to pass it, he is implicated in the result of the flames.

CONDITION OF INDIA.

The quickened action of the native mind, the growth of a sense of coming changes, the decay of idolatrous usages in many places, the relaxation that has taken place in the bonds of caste, indicate that a period is approaching when the native church will be called upon in the Providence of God to put forth all her energies, to gather into the garner of the Lord the great harvest He is preparing. “ I think,” says the Rev. James Smith, “ we are on the eve of great changes. The loosening of Hindu social and religious bonds is very manifest. Instead of everything being, as heretofore, stereotyped, it is all change and perpetual change; change in agriculture, in arts and sciences, in travelling, in social habits, in modes of thought, in manufactures. And all these changes have for their foundation changes that are quietly taking place in their religious opinions. The leaven is visibly at work, and the whole nation is certainly rising out of its miserable depths of darkness into Divine light. A few converts here and there are nothing to the operation of truth on the masses.”

These views of our observant and esteemed brother are fully borne out by the valuable evidence of Sir Richard Temple, *which is recorded in a remarkable state*

paper recently presented to Parliament. This paper contains a correspondence respecting the comparative advantages of the British and native systems of government in India. Among the classes most inimical to British rule in India, Sir Richard Temple places first the priestly class, whether Hindu or Mohammedan. “ They must feel,” he says, “ that the ultimate downfall of their power is only a question of time. They cannot but mark the change in the religious opinions of their countrymen, caused by the national education introduced by the British.” They do, indeed, recognize the ultimate and inevitable tendency of our moral influence, and of the example afforded by our presence. “ This class,” he states, “ strongly object to the missionaries’ preaching in public, and charge the Government with affording them encouragement, by allowing it. They cannot but see that wherever a missionary does preach, there is sure to be a multitude thronging round to listen, which shows that whatever some natives may think, there are many others of them who wish to hear the tidings of the Gospel.” His testimony as to the value and influence of mission schools is very important. They are, he says, specially popular among the people, because of “ the kindness, the courtesy, the patience, and the aptitude of the missionaries for the instruction of youth.” Nor less striking is Sir Richard Temple’s testimony in reference to the character of the missionaries themselves. “ The self-denying, irreproachable demeanor of the missionaries of all denominations, the spirit of catholic charity evinced by them, produce,” he says, “ a deep impression on the minds of the Orientals, and raise our national character in the estimation of the natives.” If there be added to these powerful influences the direct operations of the British Government in abolishing barbarous customs, in ruling by just laws, in fostering beneficial changes in the social habits of the people, in promoting education, with the rapid revival of a native literature saturated with the religious and scientific knowledge of their rulers and instructors, Sir Richard Temple may well characterize these movements as “ really vast,” as amounting to a

ghty agency," leading to great changes in the religious and political condition of myriad populations over whom Divine Providence has called the British nation. In view of these facts, the words of Lord Cranbourne, when referring in House of Commons to his tenure of office as Secretary of State for India, are very impressive. It often appeared to him, he said, that he was "watching the progress of nations, when watching the state affairs in India." If then, at present, the immediate fruits of our labors in direct conversions seem to some meagre and unsatisfactory, yet is it certain that the vast harvests ripening before our eyes tend to the establishment of Christ's kingdom in the land. The gospel alone finds acceptance among the people, in the midst of the wreck and decay of their ancestral customs.

Perhaps there is no evidence of the changes going on in Hindu habits and customs so striking, as the remarkable movement in favor of female education, which has received within the last year or two an extraordinary impetus. A fact mentioned by Mrs. Lewis is a notable illustration. It was scarcely possible a short time ago, to give access to the female inmates of a Hindu gentleman's house, for the purposes of instruction. At first one or two, here and there, would brave the national prejudice, and admit a teacher; but now in Tutuila alone, about 300 houses, containing some 1,200 females, are open to Christian teachers and instructors. In other parts of Bengal, as in Dacca and in the Northwest Provinces, a similar movement is going on, giving hope that this portion of the race so long secluded from the knowledge of the gospel is at length about to enter that great light. — *Bap. Mis. Herald.*

SAMOA, PAST AND PRESENT.

Samoa is the native name of the group of islands, in the South Pacific Ocean, which lies between 13° 30' and 14° 20' North latitude, and 169° 24' and 172° 50' West longitude. This group is more generally known as the "Navigators' Islands." Its number of inhabited

islands is ten, with a population of about 84,700. It is 265 miles long, and includes an area of 1,650 square miles. All the islands are of volcanic origin, and contain several craters, the largest of which, if we except the harbor of Pangopango in Tutuila, is on Savaii.

The variety and beauty of the appearance of these islands almost baffle description. The effect, upon visitors, of a first sight of them, is enchanting, nor is much of the enchantment lost after a long acquaintance with them. . . .

The people are physically a very fine race, and possess good mental capabilities. Their fine personal appearance has been the subject of remark of almost all intelligent visitors. Their color is light olive. The following sketch of them, by a keen observer, is a truthful portrait: "A remarkably tall, fine-looking set, with intelligent and pleasing countenance, and a frank and open expression. The average height of the men is five feet ten inches. Their features are not in general prominent, but are well marked and distinct. The nose is short and wide at the base; the mouth large, and well filled with white and strong teeth, with full and well-turned lips; the eyes black, and often large and bright; the forehead narrow and high; the cheek-bones prominent. Of beard they have little, but their hair is strong, straight, and black."

Their form of government partakes very much of the patriarchal, and seems to contain in it also the incipency of the democratic and monarchical. The villages of Samoa are small, numbering from fifty to five hundred inhabitants each. Every village consists of a number of families, who own their land within their own boundaries. Each family has a hereditary title, and whoever, by agreement of the family, bears that title, is considered as the head and ruler of the family. Of these heads of families about half are chiefs, and the other half their advisers and supporters. The one are called Alu, the others Tulafale. All have a voice in deliberation which affects the community, but the chiefs are the recognized rulers. Of these chiefs one has a hereditary supremacy, and he it is who ostensibly

decides, in council, all matters affecting the interest of the village. Any decision issued from such a council is law to the whole village. This head chief is regarded very much as king of the village, and the other chiefs are called his little brothers, his brother chiefs, &c. His sway may be, according to the disposition of the man, more or less despotic; but, if he carry matters with too high a hand, his brother chiefs may transfer the title to some other member of the royal line.

The Samoans, like the Athenians, were exceedingly devoted to the worship of demons. They seem to have recognized one supreme God whom they call Tangaloa (*Ta-nga-loa*), the meaning of which is, perhaps, the Unrestrained or Illimitable one, from *tanga*, which means unrestrained by tabu, and *loa*, continuously; but they seem to have regarded him as too high and too far removed from them to offer him much or any worship. They ascribed to him creation, but their worship had to do with beings whom they supposed to be near them in some visible object. Every district, village, and family had its own god, and so also had each individual.

In every phenomenon of nature, in every remarkable spot on their island, and in every inferior animal, the Samoans recognized the presence of some god, and each god was represented by some priest. Thus worshipping gods many and lords many, and to a great extent guilty of the immoral states and practices represented by Paul in the first chapter of his Epistle to the Romans, Williams found them, when he brought them the gospel in 1830.

God, by his providential operation, had in a great measure prepared the people to welcome the messengers of salvation. In only two years after the Tahitian teachers first landed on Savaii, parties were found in all parts of the group, anxious to be instructed in the religion of Jesus. Under the superintendence of the Rev. G. Platt, of Raiatea, the teachers prosecuted

their work with vigor and success. When the first band of missionaries, appointed by the Board of Directors of the London Missionary Society to labor on Samoa, arrived in 1836, they found the people everywhere ready to welcome them, and receive their message; and now, after thirty years of labor, what are the results? They are these: The whole nation professes Christianity; heathenism, and, to a great extent, heathen practices, have been abolished; the whole Bible has been carefully translated into their language, and it has long been in circulation among them; a third or more of the population can read. About five thousand adults are united to the church fellowship, and some four thousand more, candidates for the same privilege; more than two hundred of the male members are preachers of the gospel to their fellow islanders, and many have gone as pioneer missionaries to distant groups and islands, where they have been instrumental in planting the gospel. Native contributions are made annually for the support of the native teachers, amounting in local value to about \$14,000; and for some years past \$5,000 per annum in cash has been contributed towards the funds of the Society which sends them their missionaries. A large training institution for preparing a native pastorate has been in operation twenty-two years. The work in all these phases is consolidating and advancing, and besides these results, civilization has attended the progress of the gospel; and now the people, who had no commerce before the gospel was introduced, have an export trade in cocoa-nut oil and cotton of some \$200,000 or \$250,000 per annum. Assuredly such results show that the work is of God, and afford encouragement and incentive to strenuous efforts thus to bless every remaining dark place of the earth by furnishing to it the light of the glorious gospel of the blessed God! To Him be the praise for all success! — *Lond. Miss. Chron.*

DONATIONS RECEIVED IN AUGUST, 1868.

MAINE.

Ladies' Miss. Soc., Eliza
 Hardson tr., 12; East
 op, ch., Sab. sch., for
 ch., care Rev. A. Bunk-
 ingoo, Burmah, 16.35;
 ch. 20; Woolwich, ch.
 South Litchfield, ch. 2;
 le, Colby University,
 an Miss. Soc., F. H.
 tr., 7; Wiscasset, Mar-
 aters 2; 74 50
 nd Asso., Miss Jane A.
 ell 2 00 76 50

NEW HAMPSHIRE.

a, ch. 17; Lebanon, ch.,
 p. of Moungh Shay Whow,
 care Rev. E. O. Stevens,
 Burmah, 87; 54 00

VERMONT.

am, Thos. P. Briggs 1 00

MASSACHUSETTS.

r, ch. 108; Worcester,
 Geo. W. Rugg tr., 180;
 iter, a friend, for sup. of
 Barrows in Rev. L. Jew-
 sh., Nellore, India, 20;
 th, Miss A. B. Judson,
 n Miss., 20; Reading,
 is Copeland tr., 11.25;
 l, ch. 12; Salisbury,
 Osgood 4; 300 26

RHODE ISLAND.

e, H. S. Wayland, for
 dias., 50; Phenix, a
 ; 58 00

CONNECTICUT.

Central ch., Ladies' Mite
 s. Lucius Thompson tr.,
 1 Miss., 70 00

NEW YORK.

, S. H. Phinney, for
 Moungh See Dee, nat. pr.,
 v. M. H. Bixby, Toun-
 mah, 80; South Otseello,
 Jameson 2.50; 82 50
 Rev. O. Dodge, Dist.

on Union Asso., Sandy
 , in part, 87.12; Glens
 1. 7.64; 94 76
 o., Bedford, ch. 19.80;
 iver, ch. 25.08; York-
 1. 16.90; Peekskill, ch.

81 83
 once Asso., Pottsdam,
 42 00

Tioga Asso., Waverly,
 80 00
 Asso., Tr. of Asso. 72 08

Asso., Dryden, ch. 23.80;
 ch. 2; Homer, ch.
 McGrawville, ch. 84.01;
 dius, ch. 4.07; Summer
 1. 1.60; Virgil, ch.
 roton, ch. 5; N. Trum-
 one half coll. at Asso. 287 81

Asso., Westfield, ch.
 Frewsburch, ch. 87.02;
 Asso. 102.98; coll. at
 ; 278 76
 io., Clyde, ch. 8; Lyons,
 Palmyra, ch. 81.88;
 Asso., Tr. of Asso. 40 88
 14 00

iver South Asso., West
 ch. in part, 28.26; New
 . L. Slate 5; 88 26 951 88

NEW JERSEY.

ev. O. Dodge, Dist. Sec.,
 Jersey Asso., Piscata-

way, ch. 100; New Market,
 ch., bal. 1; Plainfield, 2d ch.
 20; 121 00

PENNSYLVANIA.

Philadelphia, Mrs. C. A. L. 50 00
 Coll. per Rev. J. V. Ambler, Dist.)
 Sec.,

Philadelphia, Mrs. Ann Mor-
 ton 4; Partridge, for Ger-
 man Miss., 50; Marion, Miss
 Kitty Sallade 5; Pennington-
 ville, bal. 6; Germantown, 1st
 ch., bal. 23; Lower Providence,
 ch., bal. 1; New Britain, Sab.
 sch., inf. dept. 8; Hilltown,
 Miss R. M. Mathison and Mrs.
 D. Mathison, 5 each, 102 00

Pittsburg Asso., Peter's Creek,
 ch. 81; John Bower 5; Pitta-
 burg, 4th ch. 18.60; Salem, ch.
 24.45; 79 05

Tioga Asso., Blossburg, ch. 22 00

Beaver Asso., New Castle, ch.
 bal. 75 cts.; Muddy Creek,
 ch. 20; Bethel, ch., of wh. 6
 is fr. Sab. sch., 12.05; Provi-
 dence, ch., of wh. 7.78 is fr. Sab.
 sch., 17.58; Amana, ch., of wh.
 2 is fr. Sab. sch., 6.16; West
 Salem, ch., of wh. 4.42 is fr.
 Sab. sch., 12.42; Archor, ch.
 25.10; Zion, ch. 23.82; coll.
 19.71; 187 04

Clarion Asso., Brady's Bend, ch.
 1; Zion, ch. 2.71; Red Bank,
 ch. 8.80; Shiloh, ch. 4.50; Two
 Lick, 4.80; Mt. Pleasant 1;
 Union, ch. 8.50; Franklin,
 Union ch. 1.50; Leatherwood,
 ch. 8; East Mahoning 6.40;
 Berean, ch. 1.50; New Bethle-
 hem 4.27; Brush Valley, Sab.
 sch. 6.50; Punxsatawney 8.48;
 Beulah 5; Pine Flats 5; Strat-
 tonville, ch. 2; Greeneville 8;
 Soldiers' Run 6; coll. 28.60; 97 06

Clearfield Asso., Upper Chest
 Creek, Sab. sch. 1 18

Centre Asso., Johnstown, Sab.
 sch. 8 75 492 08

OHIO.

Coll. per Rev. G. H. Brigham, Dist.
 Sec.,
 Seneca Asso., Attica, ch., Young
 People's Miss. Soc. 10 00

Meigs Creek Asso., Road Fork, ch.
 5.65; Windsor, ch. 5.11; Mo-
 Connellsville, ch., of wh. 12.84
 is fr. Sab. sch., 35.16; Cumber-
 land, ch., Sab. sch. 1.50; coll.
 at Asso. 5.25; 52 67 62 67

INDIANA.

Manchester, ch. 17.05; Martha
 Wicks 10; 27 05

Coll. per Rev. G. H. Brigham,
 Dist. Sec.,

Northern Indiana Asso., South
 Bend, ch., Sab. sch., for sup.
 of boy and girl in Rev.
 E. P. Scott's Mikir sch., As-
 sam, 50; A. S. and M. E.
 Dunbar, for sup. of Te plu paw,
 nat. pr., at Bassein, Burmah 25; 75 00
 White Lick Asso., Greencastle,
 ch., Sab. sch., tow. sup. of a
 boy in Rev. E. P. Scott's Mikir
 sch., Assam, 5; Clayton, ch.,
 coll. at Ministers' Institute 20; 25 00

Long Run Asso., Vevay, ch., Sab.
 sch., of wh. 8.82 is fr. Mrs. R.
 S. Thiebaud's class, 1.07 fr.
 Mrs. Mattie McCay's class, 32
 cts. fr. Mrs. J. Moro's class, 1.92
 fr. Mr. Jas. Thiebaud's class,
 1.42 fr. Rev. F. Moro's class, 8 05

Tippecanoe Asso., coll. at Asso.	27 80	
White Water Valley Asso., coll. at Asso.	8 80	
Bedford Asso., Stanford, ch. 4.25; coll. at Asso. 5.80;	10 06	
Flat Rock Asso., per Rev. T. Allen,	10 62	191 87
ILLINOIS.		
Walnut Grove, Elizabeth Culver, for nat. prs.,	5 00	
Coll. per Rev. S. M. Osgood, Dist. Sec.,		
Bloomington Asso., coll. at Asso. 5.02; Urbanna, ch., Sab. sch. 5.86;	10 88	
Dixon Asso., Dixon, ch. 100; Morrison, ch. 45;	145 00	
Edwardsville Asso., Litchfield, Rev. Tho. Ind 1; Alton, 1st ch., Sab. sch., for Rangoon Theo. Sem., 12.90;	18 90	
Fox River Asso., Downer's Grove, ch. 6.45; Aurora, Union ch., Miss Eliza Reed, tow. sup. of Rev. E. P. Scott, Assam, 5;	11 45;	
Illinois River Asso., coll. at Asso. 27.07; Saxon, Union ch. 6.70; Wyoming, ch. 2;	35 77	
Louisville Asso., coll. at Asso. 28.18; Centralia, ch., of wh. 1 in gold is fr. Mrs. Cell, 25;	53 18	
Mackinaw Asso., Tonica, ch., Mrs. Mary Howard	2 00	
Mattoon Asso., coll. at Asso.	14 84	
Quincy Asso., Payson, ch., Sab. sch., tow. sup. of a pupil in Rev. E. P. Scott's Mikir sch., Assam, 6; Quincy, Rev. Wm. Stewart, for Assam Miss., care Rev. E. P. Scott, 40;	46 00	
Salem Asso., coll. at Asso., tow. sup. of Rev. E. P. Scott, Assam, 27.74; Independence, ch., for sup. of do., of wh. 5 is fr. Mrs. E. M. Sutton, 16.78; Hillsboro', ch., for sup. of do., 7; Mt. Pleasant, ch., for sup. of do., 1.50; Plymouth, ch., Mrs. E. Walton, for sup. of do., 5; Oquawka, ch., Mrs. E. Bosler and B. Harrington, 5 ea., for sup. of do.; St. Mary's ch., of wh. 5 ea. is fr. Mrs. Anna E. Powell, Jas. H. Turner, and Wm. Hervey, for sup. of do., 16; Carthage, ch., Sab. sch., tow. sup. of nat. prs. in Burmah, 10;	98 97	431 99
IOWA.		
Coll. per Rev. S. M. Osgood, Dist. Sec.,		
Burlington Asso., coll. at Asso. 19.47; Pisgah, ch., Rev. S. Brimhall 5; Mt. Pleasant, ch. 1;	25 47	
Keokuk Asso., coll. at Asso., tow. sup. of Rev. J. E. Clough, Ongole, India, 10.25; Glascon, ch., of wh. 5 is fr. Anna Hackett, tow. sup. of do., 6.25; Pilot Grove, ch., of wh. 5 is fr. O. Williams, tow. sup. of do., 6.87; Salem, ch., tow. sup. of do., 1.50; Clay Grove, ch., tow. sup. of do., 50 cts.; Mt. Zion, ch. 1; Jefferson, ch., Rev. J. T.		

Milner, New Boston, 19; Rome, ch., for sup. of do., 50 cts;	45 87
Western Iowa Asso., Winterset, ch.	5 25
MICHIGAN.	
Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Lenawee Asso., Hudson, ch., of wh. 3 is fr. B. T. Bailey,	53 15
St. Joseph's River Asso., Galian, ch.	5 00
Washtenaw Asso., Ann Arbor, T. E. Johns for Bibles in China,	15 00
MINNESOTA.	
Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Southern Minnesota Asso., LeRoy, H. J. Palmer	
MISSOURI.	
Coll. per Rev. S. M. Osgood, Dist. Sec.,	
St. Louis Asso., coll. at Asso. 88.55; St. Louis, German ch., Ladies' For. Miss. Soc., for sup. of nat. pr., Nappai, care Rev. D. A. W. Smith, Henthada, Burmah, 87; Rev. A. F. Randall 5;	130 55
Springfield, Col. H. Fletcher, for sup. of nat. pr., care Rev. J. E. Clough, Ongole, India,	60 00
WISCONSIN.	
St. Croix Valley Baptist Asso.	9 35
Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Central Asso, coll. at Asso., by Rev. B. H. Colby,	10 00
Janesville Asso., Rock, ch. 21.43; Newark, ch. 9.26; Juda, ch. 25.75; Monticello Prairie, ch., of wh. 8 is fr. Sab. sch., 50 cts. of wh. is fr. class No. 5; 25.50; Clinton, ch., Sab. sch., of wh. 1.82 is fr. Miss Martin's class, 25.08;	107 02
La Crosse Asso., Sparta, ch., of wh. 6.88 is fr. Sab. sch., and 10 fr. B. E. Stevens, tow. sup. of a pupil in Rangoon Theo. Sem.,	45 73
Walworth Asso., Whitewater, ch.	15 53
Winnebago Asso., Fond du Lac, ch.	21 75
WEST VIRGINIA.	
Cannelton, of wh. 5 is fr. Mrs. Josiah Keeley, and 5.12 fr. Wm. and Lucy A. Keeley,	
KANSAS.	
Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Mound City Asso., coll at Asso.	
OREGON.	
McMinnville, Rev. Geo. C. Chandler	
Add amount received in August for debt	
LEGACY.	
Peter's Creek, Pa., Mrs. Abigail S. Higbee, in part, per Peter B. Boyer, Exr.,	
Total for August,	
Total from April 1 to Aug. 31, 1868, 254	

SPECIFIC DONATIONS FOR THE DEBT OF APRIL 1,
RECEIVED IN AUGUST, 1868.

NEW HAMPSHIRE.	
Lebanon, ch.	9 00
OHIO.	
Coll. per Rev. G. H. Brigham, Dist. Sec.,	

Kirkland, Mrs. Harriett Martindale	
Total for the debt from April 1 to Aug 31, 1868, 254	

THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

American Baptist Missionary Union.

NOVEMBER, 1868.

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1868.

MISSIONARY MAGAZINE FOR 1868.

THE forty-eighth volume commenced with the number for January. The **MISSIONARY MAGAZINE** contains a full view of the home proceedings and foreign operations of the **AMERICAN BAPTIST MISSIONARY UNION**, with notices of other evangelic enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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THE Correspondence of the **AMERICAN BAPTIST MISSIONARY UNION** is conducted by the Rev. JONAH G. WARREN, Secretary for the Foreign Department, and Rev. J. N. MURDOCK, Secretary for the Home Department.

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THE MISSIONARY MAGAZINE.

VOL. XLVIII. — NOVEMBER, 1868. — No. XI.

AMERICAN BAPTIST MISSIONARY UNION.

LETTERS FROM THE MISSIONS.

BURMAH.

Passion to the Shans.

LETTER FROM MR. ROSE.¹

Plans of the Tour to Mandalay. My object when I left home was to go to Bhamo. Mr. Cushing's object was to settle questions of much importance with regard to the Shan language, which it was thought could be done at Mandalay during the dry season, when there would be there caravans and considerable numbers of people from all the Shan States tributary to the king of Burmah.

Some thought it unwise to speak of our plans to people about the court, — still more to ask permission to travel as missionaries and to teach and preach the gospel. To this my views and feelings were opposed. I told Capt. Sladen I wanted a pass recognizing us as missionaries of the gospel, and giving us liberty to preach as we had opportunity. He fully agreed with me, that our true character and real object should be clearly stated to the king and ministers, and made prom-

¹ This letter by Mr. Rose furnishes a condensed view of matters treated in a more detailed manner in the journal of Mr. Cushing, already published.

inent in our pass. This was done, and in this consisted its peculiar value. It was this that gave it its ring and charm among the people, "American teachers." They are to travel, teach and preach without question, let or hindrance.

The Royal Pass. The pass was written on a narrow strip of palm leaf, about four feet long, and carried in a bamboo covered with a red cloth. The very sight of that red-cloth-covered bamboo was enough to secure the respect of the people. The "Royal Pass" was even more important than we had anticipated. It was simply indispensable to our success. Without a pass, we could not have travelled through the country. Without such a peculiar pass as we had, we would not have been allowed to preach and give tracts. We carried no large books; but had one pony loaded entirely with a good assortment of our best tracts. This quantity, though not all or half we would have desired, allowed us to give a few to even the smallest villages through which we passed. The number of Shans who can read Burmese is comparatively small, and they are found mostly in Tsaubwa towns. The number of Shans who can speak and understand Burmese is, of course, much larger than of those who can read.

We journeyed through not less than ten

Shan states or Tsaubwaships; six or seven of these were large, the others small; all together, about as large as New England. This is only a part, and I may say a small part, of the Shan country. Thongzai, Theban, Theinnee, Legya, Monè, Nyoungyua and Pwayla are large provinces or states. Ming Tong, Ming King and Namkoke are small. Theinnee in territory is largest of all. Monè is the most powerful of all. We were always respectfully, and in many cases kindly, received by the Tsaubwas, rulers and court people of these states.

Preaching in the Shan Country. If there had been European officials residing at these Tsaubwa courts, I have no doubt we should have been very kindly advised "not to preach much," or give books to the people in these towns, lest it might excite and embitter their minds. But nowhere in the Shan country did a Myo-oke, Woon-douk, Amartgyee or Tsaubwa give us such wise caution. Not only did they suffer us to preach, but in their public courts, palaces and dwellings, asked us to preach. It was our privilege in large towns to preach to large companies, the Tsaubwa or governor in front, with the nobles and court officials among the listeners. We felt the utmost freedom on all these occasions, and with all the simplicity and plainness we could command, tried to make known the true God and Saviour and the one only way of escape from sin and hell, and of arriving at the peaceful land of sinless immortality. Never once were we insulted or treated rudely. The people listened with attention, and treated us with respect, and often with kindness. Objections would sometimes be raised, mostly by Burmese officials, messengers, or others who are always found about the Shan courts; — these Burmans would often ask questions, raise objections, or jump into an argument, as much for the purpose of displaying before the Shan courts their stock of sacred "Gaudamic" lore, as for defending Gaudama's religion. But the success of these self-complacent gentlemen was such as to render them quiet after a few brief encounters.

Book Distribution. Our books were eagerly sought for, and I have reason to think in many cases carefully read. I wish the earnest prayers of every friend of missions could be secured to follow these tracts given to the Shan people. Thousands of these people for the first time have heard of the Eternal God; no Christian teachers were ever through this country before; many hundreds of tracts, making known Christ the Saviour, are scattered all along our track, and hundreds have been carried to towns and cities far away from the road we travelled. I hope the time is not far distant when a few of our best tracts and portions of God's Word shall be given to this people in their own tongue. I hope too to see the day when a number of the Shan cities we visited and others that we did not visit shall be the home of missionaries, and that Christian converts, churches and schools shall testify that God has a people for His own among the Shans.

LETTER FROM MR. CUSHING.

Shan Teacher Frightened Away. Toung-oo, May 28, 1868. — Since I last wrote, I have met with quite a misfortune in the loss of my Shan teacher, who has been with me eleven months. At times I have hoped that the truth might conquer him; but he has resisted it most earnestly. I have had many evidences of the powerful influence which the truth has exerted upon him. At times he has been very restless, acknowledging that his faith in the religion of Gaudama was shaken, and yet rejecting the Eternal God.

For the last two months I have been aware that the Burmese priests have been at work upon him. Some time before he left, he came and offered to do certain kinds of work for me, if I would excuse him from others, for wages almost one half less than he had been receiving. This I could not allow, as it was not practicable. For a time he continued to come. Suddenly he ceased, and sent word that he should fall into hell if he taught me longer. Previously he had related a

dream to me. A nat who is the guardian of his family came to him in a dream, telling him that if he aided me he would certainly fall into hell. The teacher had a sore eye at the time. This, the nat said, was a sign which he had sent. The poor man was sincere in this account, but mistook the dreams of his disturbed mind for supernatural revelations.

I have this comfort, that the man knows the way of salvation fully. He could write as good a prayer as any of the Shan Christians. Knowing the truth, he cannot run away from it. Wherever he goes, his mind must carry it. I pray that it may trouble him until he is willing to find peace in Jesus only.

For two weeks I have been searching the Shan village of Toungoo for a decent teacher, and can find none. Two men would have suited me, but they would not teach the Jesus Christ sayah.

JOURNAL OF MISS GAGE.

Visit to Karen Khyoung. Karen Khyoung, Dec. 18, 1867. — And this is Karen Khyoung, — the first in the line of Christian villages which dot the way to the Shan States. Another hour's ride will bring us to the foot of Pan DOUNG, or "flower mountain"; but we shall stop here to-night, and rest in the neat little teak chapel which was built three years ago. The people are already gathering about us, delighted to see again the teacher who first told them of Jesus. One of the chief men of the place, who opposed the building of the chapel, opening a Burmese kyoung and supporting a priest in opposition, was the first to meet and give us a hearty welcome, — bringing mats for our comfort and paddy for the ponies without price. The chief Wah Bo, who aided in the building of the chapel, died suddenly of fever one year ago; and Yello, another zealous chapel-man, died of cholera on Mr. Bixby's compound; but both of them gave proof that they had abandoned heathenism for the religion of our Lord Jesus Christ. To the mission it seems a great loss, but to them it must be unspeakable

gain. Other changes have taken place which affect the chapel interest, but there is evidence that several have believed in Christ. One woman has died in the faith and there are two candidates for baptism, men of influence, who did live here, but now live in other villages.

Our preparations for the night having been made, the people gathered around Mr. B. and the native assistants. A portion of Scripture was read and explained, a hymn sung, and prayer offered, when the villagers quietly dispersed. The coolies, wearied with their day's work, sank on their blankets, and were soon fast asleep. The only sound that now falls on the ear, is the low voice of a native preacher, reading the Holy Scriptures.

Dec. 19. — We were up early this morning after a refreshing sleep, and were ready for a start at half past six. I have anticipated peculiar pleasure on this journey, from the fact that it is just four years since Mr. and Mrs. Bixby started on their first journey to the Shan States, and our route is to be the same. But to a considerable extent the rough places have been made smooth and the crooked places straight. Mr. Bixby in his frequent journeys has been able to avoid many of the difficulties of the way, and to shorten the road.

The Disciples and their Teacher. At ten o'clock this morning we arrived at their first camping place, a distance that cost them a hard day's labor. At noon rested by the side of a dashing mountain stream, the water of which was delightfully cool. Met here the chief of Kyah Maing, the next village. He and his people received Mr. Bixby in his first visit coolly and demanded exorbitant prices for all their supplies. Now he welcomed him with the affection of a son, and sent a man back at once to get his elephant to take up our baskets. We have stopped for the night on an elevation at the foot of Khyonk Sha DOUNG, or Long Rock mountain, and were quietly settled when we heard a distant shout far above us. Mr. B. recognized the sound and replied to it. It was soon followed by another, and guided by responding shouts, a company

of ten men made their way to our camp. They were disciples from Kyah Maing. They heard of our coming on their return from their paddy fields at dusk, and after eating rice they came through the dark jungle, a distance of at least six miles, to help us on our way in the morning. These people manifest a very devoted love for their teacher. They cut out the roads for him in his annual visits, and meet him by the way with many tokens of tender regard, and when he arrives at their villages, the best of everything is freely laid at his feet.

Above and Below the Clouds. After some hard climbing we reached Kyah Maing at nine o'clock, about three thousand feet above the Toungoo plain. When we had reached the highest spur of the mountain, we found ourselves literally above the clouds. A dense fog filled the plain at least fifty miles in extent, broken only by the Yoma range of mountains on the other side. We had experienced discomfort enough from these dense cold fogs in the plain, (which remain until nine or ten o'clock, when they are burned away by the bright sun, or blown away by the wind,) to appreciate a height from which we could entirely overlook the clouds. Dark, cold, and cheerless as it is beneath, the upper side is covered with a flood of light, and looks as placid as a summer's sea. In this world's plain, do we not often feel that we are under a cloud, that we can see God's ways only with a dim light? "Clouds and darkness are round about Him." "With clouds He covereth the light, and commandeth it not to shine by the cloud that cometh between." "And now men see not the bright light which is in the clouds." Underneath, it is impossible to see the bright sunlight above, but there God perpetually shines. If we fail to reach a point of view above the clouds, where all is placid and bright and where the delectable mountains are seen on the other side, we may rest assured that the time will come when "the wind passeth and cleanseth them." So long as it may be necessary for us to look at the sun through a colored medium, the cloud will veil the heavens; but the time

will surely come when God will shine forth in glorious and transcendent brightness, unveiled by cloud, and we shall no longer "see through a glass, darkly."

The people were joyful at our coming, men, women and children meeting us by the way, — the little girls bringing bamboo baskets filled with boiled rice for us to eat.

Effect of the Gospel. Dec. 23.—We have been four days in this village, and have had an opportunity to witness the effect of the Gospel on the people. Forty years ago they were bigoted heathen, some of them Buddhists. Now, although there are many who have never felt the transforming power of the gospel in their hearts, all have turned from their heathenism and gathered around the chapel, observing the Sabbath, refraining from the use of kum (ardent spirits), and attending upon the means of grace, while a score or more have received baptism and been formed into a church.

We have taken up our abode in the chapel, where the people gather morning and evening to receive instruction. During the day, men, women and children work hard in the rice fields. A few have ever been able to spend the day in study. Late Saturday evening we heard the people pounding rice; they had been in the field all day, and worked until nearly midnight to prepare their food, that they might rest on the Lord's day.

At the early Sabbath morning prayer-meeting, between fifty and sixty were present. Mr. Bixby spoke for half an hour on the nature and importance of effectual prayer. The singing was spirited and excellent, for such a people. Prayer was offered by eight or ten of the native Christians. No time was lost, and the season was very refreshing. Met again in the middle of the day for preaching and Sabbath-school exercise. Preaching also in the evening.

Intercourse with Shans. Lapet Lapet Dec. 24.—The head man of Lapet Lapet came over last night with his elephant to take us to his village; but as the day was far spent, we decided to wait until morning. A few hours' ride brought us to the

village. Our reception was warm and earnest, and the people had gathered from other villages to greet us. The news of the teacher's coming had been carried over the mountains, and spread among the Geckhos and Saukoos, and they had come a long distance to welcome him. Among them was the brother and widow of Nee-ghyau, who died very suddenly a few weeks ago. He had just returned to his mountain home after a visit to Mr. Bixby, and lived only two days. Knowing how superstitious the people are, we had felt some solicitude about the effect of his death so soon after his visit to Toungoo; but were happy to find the people no less cordial and kind.

We have a temporary house just outside the village, built for us by the people, and here we find ourselves surrounded by a large company of Shans, direct from the Shan country. Since the opening of this road, four years ago, by Mr. Bixby, it has been a great thoroughfare to the Shan States. Government allows to the Geckhos a tax levy of four annas a head on every buffalo, bullock, or coolie passing over it, which gives them considerable revenue, as last year 8,000 taxable heads passed over the road, and this year the number will probably be still greater. The Lapet Ing people are anxious to have a teacher, their former teacher having died, and they promise to do all they can at once, towards the building of a new chapel.

A Baptism among the Mountains. Kyah Maing, Dec. 30. — We returned here on Thursday to examine candidates for baptism. After a careful examination, thirteen were accepted by the church and Mr. B. for the ordinance, others being deferred. Seven were men of influence, including the head man of the village and the head man of the district. Difficulty was found in preparing a baptistery. There are no Enons or Jordans here. Men worked hard all day to make a dam across a mountain stream, but were disappointed on Sunday morning to find that the water would not stay. It was then decided that we must go to the foot of the mountain, a long distance. After singing

and prayer at the chapel, we started down the hill. Looking back from the foot of a steep descent, I saw the whole village filing down the narrow path, the men with their blankets thrown loosely about their shoulders, and the women with their bright-colored tunics,—all solemn, yet cheerful and happy. The scene was in marked contrast with anything I had ever seen before, and with its associations was almost overpowering. The baptistery was in the bed of a large, cold mountain stream, which ran through a deep, wild gorge, from which the banks rise almost perpendicularly to a dizzy height, covered with heavy timber and bamboo thickets, through whose closely-locked branches it seems as if the sunshine could never penetrate. A solemn stillness rested here, broken only by the murmur of the stream. Very sweetly sounded the voice of praise and prayer, as they rang out for the first time in this wild mountain pass. As Mr. Bixby stood in the middle of the stream, and buried one after another in the likeness of Christ's death, the rite seemed more beautiful and impressive to me than ever before. It spoke in unmistakable language of death and life, burial and resurrection, of heathenism buried, of Christianity raised to life and power.

I thought of the scene on Jordan's bank, the opened heavens and descending Dove, and glancing upward just over the baptismal scene, I caught a glimpse through the parted branches of the clear blue sky, and the sunlight bathing the tops of the trees with such a flood of golden light that one might half fancy the heavenly gates were "left ajar."

In the evening the Lord's Supper was administered to about eighty. The collection amounted to Rs. 14. It was a delightful day to us all, and calculated to inspire hope for the future.

The next morning we bade farewell to this warm-hearted, happy people, almost envying them their home amid scenes of such surpassing beauty and healthfulness. The chief took our baskets on his elephant, and we rode our ponies to Ko Aik's village, which is midway between Kyah Maing and Shway-nau-ghyee, where we spent the night.

A church was organized here three years ago, and we found the people holding fast to the truth. After the evening service they lingered long about the teacher, to receive one more shake of the hand, or one more word of counsel and good cheer. The women of these villages are usually shy, but the presence of Jennie and myself gives them assurance, and in a little time we always have a lively group of women and children about us.

The Past and Present. Shway-nau-ghyee, Dec. 31. — The last day of the closing year finds us here among scenes which to me are full of thrilling interest. Just four years ago to-day, Mrs. Bixby writes in her journal, "We commended ourselves with more than usual earnestness to our Father's care this morning, for we are approaching the hostile regions, and know not what reception we may meet with." With what different feelings and experiences have we to-day passed over the same ground; instead of forcing our way through an almost impassable jungle, we have a good road; instead of being surrounded by angry men, ready to take our lives, we are greeted by warm Christian friends, who hail our coming as one of the greatest events of the year. Instead of purchasing our supplies at exorbitant prices, our wants are freely supplied without price. The chief laughed heartily as Mr. Bixby playfully alluded to his first reception here.

A Village Moving. Jan. 2, 1868. — To those who know anything of the bustle and hard labor of a New England "moving," it may seem almost incredible when I say that a whole village have to-day changed their place of residence, and are to-night settled down as quietly as if nothing had been done. We found the people of the village suffering greatly from malarious fever, owing to their unhealthy location. With persistent obstinacy they had refused to listen to their chief or their native teacher, who urged them to seek a more favorable locality. A few here and a few there had gone and formed little cliques by themselves, which threatened to break up the settlement altogether.

Accordingly the first thing Mr. Bixby did, the day after our arrival, was to assemble the whole village and urge upon them the importance of union, illustrating his remarks as did the man in the fable, with a bundle of sticks. He then invited them to go with him to find a suitable place for a new village. Before night, a beautiful spot was selected upon the brow of a hill, where the thick clusters of bamboo would furnish material for their houses, and a beautiful perennial stream flowed through the vale below. They seldom have water nearer, for it is desirable to live on an eminence to escape malaria. This makes it hard for the women and girls, who bring the water in bamboo buckets, hung on their heads. They were soon all united, and have already commenced building.

Visit from a Savage Chief. Jan. 3. — We were surprised to-night by a visit from Moug Doo, a savage old chief, who lives a distance of two days' journey from this place. He has long been the terror of all the country, living mainly by marauding and plunder. Mr. Bixby visited him last year, having previously seen and made friends with him. He was accompanied by eight chiefs and their followers, who were anxious to take advantage of Mr. B.'s presence and influence to make peace with their powerful foe. He received them with great favor, presented Mr. B. with a sword-dah, silver mounted, called together his neighbors and killed a buffalo, two pigs and a large number of fowls. In the evening he "drank truth," that is, made a covenant of peace with seven of the chiefs present, and promised to protect the missionary and his assistants in their efforts to reach the Shans and other tribes. He reached here just at dark, said that he dreamed the teacher had come, and came to see if it was true. He evinced the greatest delight on seeing Mr. Bixby, taking hold of him with both hands and shaking him heartily, exclaiming Ro, Ro, Ro, (good, good, good). This was repeated several times in the course of the evening.

When Mr. Bixby visited his village last year, he had five or six prisoners in the stocks. Their friends released them at

the enormous cost of 17 keezees, (a keezee is a copper or bell-metal drum, valued by them at from \$25 to \$300). About three months ago, that village made an attack upon Moun Doo, killing two men, and carrying off his son-in-law as prisoner. The old man has offered fifteen keezees for his release, but they demand thirty. He will probably give them, and then watch for a chance to fight and get them back. And this was the state in which Mr. B. found all these wild mountain tribes.

A Happy Change. The chief of the village where we now are, said this afternoon, "Before the gospel was brought to us, we never slept in our village at this season of the year. We were not afraid during the rains, but when the dry season came, we always hid about in the jungles." They lived as others do now, in a state of constant fear, always going well armed, and sleeping upon their arms at night.

Jan. 5. — We have had our worship today in the open air, the congregation sitting upon the ground in a half circle about the missionary. I never saw an audience held in more fixed attention than were these rude mountaineers. At the second service, Mr. B. spoke for two hours, pressing upon them point after point of gospel truth in words of rebuke, exhortation and encouragement, until they seemed thoroughly aroused and quickened to new life and zeal. The visits of the missionary seem of the greatest importance to these scattered churches. The native pastors, faithful though they may be, have not the power over the hearts of the people which needs to be brought to bear upon them.

Saukoos and Geckhos. Quatsaublow, Jan. 6. — A company came this morning to escort us to this village. The people here are a mixed class of Geckhos and Saukoos, much more untamed and rough in their appearance than any I have before seen. The ornaments worn by the women arrested my attention at once. Many of the young girls wore upon their necks five, six and seven coils of half inch solid lead, while the lower limbs were encased in brass

rings as large round as my finger, to the number of twenty-five or thirty. The average weight of these ornaments is said to be fifteen pounds to the pair! They are obtained from the Shans at almost fabulous prices.

Soon after our arrival here, we heard from the top of the hill the shrill cry which is peculiar to this people, and with which they call to each other from village to village. In answer to it, chiefs soon came in from two of the neighboring villages, and stayed several hours to converse with the teacher. We found a comfortable chapel here which the people built two years ago, and then sent word to Mr. Bixby that unless he furnished them with a teacher, they would burn it down. The first one who was sent was afraid to stay, he found the people so wild and savage. But a great change has been wrought among them.

In the evening the whole village came together, and listened quietly for an hour to the preaching of the word, then bowed reverently in prayer, and when the hymn, "Come to Jesus just now," was sung, young and old joined in the chorus, the children covering their faces with their hands, that they might not be seen.

Administering Medicines. Here as at every other place, numbers have come, begging for medicine. Of nine bottles of Pain Killer, only one remains. Quinine and other medicines have been used in large quantities. These medicines cannot be sold, as they are given out in small quantities to relieve immediate suffering; but it costs the missionary no small amount of money to meet this demand. The care of the sick also brings upon the missionary, already too heavily burdened with the spiritual wants of the people, an almost crushing weight of anxiety and labor.

Jan. 7. — We left Quatsaublow this morning; as we were passing out of the village, a woman came, leading to us a young girl who was wholly blind. As Mr. Bixby stopped to examine the sightless eyes, there was an eager, wistful look upon her face, which it touched my heart to

see, and I longed to tell her of Him who of old opened the eyes of the blind, and beg her to seek healing for spiritual as well as physical blindness.

The chief of Hnaupyauda has been for some time urging Mr. B. to visit his village, saying that he was ready to give up the worship of devils, and wished to be instructed in the religion of Jesus Christ. We stopped there to-day, after leaving Quatsaublow. He received us with cordiality, but before we had been there long, Mr. B. discovered that it was not so much a desire to hear the truth, as to obtain his influence in settling some difficulty among the people, that had made the chief so anxious to receive a visit. He charged him at once with having invited him there under false pretenses, assuring him that his time was far too precious to be trifled with in that way, and prepared at once to leave. The man was so much disconcerted at having his duplicity unmasked, as to be unable to say much in reply; but to-night he, with several of his men, came to the place where we were staying, bringing presents and expressing regret that we left so soon.

Living in a Box. Lapet Ing, Jan. 13, 1868. — Jennie and I have spent the last five days alone in this village, living in the house of one of the native Christians, if we may dignify by the name of house what more nearly resembles a large square box, elevated upon bamboo posts ten or twelve feet from the ground. The interior of this box contains a single large room, with no opening for the admission of light or air, save the one narrow place of entrance. It is occupied by five families who have each a fire-place of their own, and the nights being now chilly, the fires are often kept burning until near morning. There being no place of egress for the smoke, the walls are covered as one might expect with graceful festoons of inky blackness. The floor is made of bamboos, loosely tied together with strings of the same material. It is wonderful how such a frail structure will support so many people. The most cheerful corner of the room is given up to us, where with our koolalijah and a couple of mats we make ourselves very comfort-

able and happy. We are surrounded all day by women and children; some come, no doubt, simply from curiosity, others from a desire to be taught the truth. Living with them in this way brings us into close sympathy with them.

14. — Left Lapet Ing this morning for Kyeamay. I was struck upon our arrival here in observing the large number of intelligent looking young men who gathered around Mr. B. They have a chapel here, and are very desirous of being furnished with a teacher.

A Poor Heathen. 15. — In a house which we entered to-day, I saw a most pitiable object, — an old man seated upon a mat, his skin covered with a most loathsome disease, and one side nearly paralyzed. His speech was almost inarticulate, but he seemed pleased to see Mr. Bixby and listen to his words, though he manifested the utmost indifference respecting his own state, saying, "If I die, I die; that's all." Only once did he express any desire to live, and that was in referring to the fact that he had nearly one hundred baskets of paddy, and if he should die, some one else would eat it. Poor old man! my heart ached as we turned away from him; for in all probability he would never again hear the message of salvation.

Baptism — Tenderness of Conscience. 20. — Reached Shway-nau-ghyee on Saturday night, and found the teacher slowly recovering from a violent attack of fever. Six young men, out of the nine who were examined last year as candidates for baptism, again presented themselves to Mr. Bixby. Their conduct during the year has been consistent, and after further examination they were cordially accepted, and the baptism took place on Sabbath afternoon. The father of one of the young men has been a bitter opposer of the gospel; but to our surprise he was present at the baptism; when his son's turn came to go down into the water, he seemed to struggle for a few moments against some inward emotion. Then the rigid muscles of his face gave way, and the tears flowed freely down his cheeks. In the evening

Lord's Supper was administered. In front of the teacher were seated young men, who had been at different members of the school in town, — all to read, capable of taking intelligent of any subject, and who give evidence of having "passed from death unto

Before the breaking of bread, Mung See Dee, the native teacher, arose and spoke with emotion of his lack of and faithfulness in the discharge of his duties, and asked for forgiveness of his brethren. He was followed by one after another of the members, who in a simple and ingenuous manner confessed personal faults. Each felt that he had done wrong because of anxiety to reach the teacher during the Sabbath. Another, when thirsty and unable to obtain water, had taken a water-bearer that was not his own. These were spoken of in a manner that indicated tenderness of conscience.

Watching some children at their play in the evening, my attention was directed to a girl apparently three or four years of age whose bright, cheerful face quite won my heart. I was told that she was a slave, and had been sold by her father to pay a debt of forty rupees. My sympathy was still farther aroused when I learned that she was unable to walk, in consequence of an injury received at the hands of this same brutal parent.

Harshwie Chief. News has just reached us at Mung Doo, the old Harshwie before alluded to, has been waylaid and taken prisoner by the people of Kak, a village passed by Mr. Bixby in his journey last year. This is one of the villages with which the old man had been in constant warfare. A few months ago he made an attack upon it, killing four and carrying off ten as prisoners. These are now sent to Mr. Bixby, asking him to use his influence in obtaining his release. Although his is not a case to excite every deep sympathy, Mr. B. thinks he can find an opportunity for effecting a revivification favorable to the spread of the gospel. These villages could only be induced to drop their feuds and live peaceably together; build chapels and receive teachers,

it would be the means of opening the shortest route to the Karennee Shans. Accordingly he called a council this morning to see what could be done, who would be willing to go on an embassy of peace in behalf of this fierce old warrior. Mung Kaing, a Harshwie by birth, and who had lived in a village near Mung Doo, was first asked if he would go. He replied that the old man had killed his uncle and four cousins and speared his father, and he could not feel much pity for him. Still he would be willing to put aside these personal feelings, if any good could be accomplished. The chief of this village was one of the number who joined in the peace covenant made last year, and he with Mung Kyaing, an influential young man, from another village, whose chief also "drank truth" last year, consented to go. They will also take with them one or two other chiefs included in the treaty, from villages that they pass on the way. We shall remain here until their return, which will be in five or six days.

A Roofless Temple. 23. — We have been preaching here every evening and an interesting school during the day, composed of all the young people of the village. Mung See Dee has evidently labored faithfully; for there is scarcely a child in the village that has not made some progress in learning to read, and a large number can read the Bible with ease and correctness. The men have been hard at work the past few days in putting up a chapel, and last night the work was so far advanced that a meeting was held in it. There was no roof, but the stars shone brightly overhead like glistening chandeliers, and I think that few congregations, worshipping for the first time in expensive temples, have felt more real satisfaction than these people had in their little bamboo chapel. The heartiness with which all have entered into the work has been delightful to see.

Mediation of a Missionary. 25. — The delegation sent to Ka-lae-tak in behalf of Mung Doo, have just returned and given in their report concerning him; the substance of which is this. Some time since,

when in difficulty with the people of Ka-lae-tak, seven chiefs of villages lying to the northwest of his, in order to help him to a favorable settlement, offered to become security against his ever making another attack upon that village; if he did, he was to be delivered into their hands to be dealt with as they saw fit. His late raid upon Ka-lae-tak was in violation of that treaty. Accordingly, watching for an opportunity, they have seized him and delivered him into the hands of those seven men. They will not listen to any propositions or advice from native sources, but say that if Mr. Bixby will appoint a meeting of the various chiefs and persons interested, and come himself, they will listen to his words and abide by his counsel. The people in MOUNG DOO'S village had assembled three hundred men for the purpose of attacking Ka-lae-tak; but as soon as they heard that Mr. Bixby was interesting himself in the case, they said, "We will wait and hear the teacher's words." Mr. Bixby is anxiously considering what he ought to do.

26.—Several men came in last night from MOUNG DOO'S village, the fiercest looking people I have ever seen. Mr. B. has been unable to preach to-day, and MOUNG SEE DEE has conducted the services for the first time since his illness.

27.—Left SHWAY-NAU-GYHEE to-day, and a pleasant ride of a few hours brought us to the village of NEEGHYAU, the GECKHO chief lately deceased. As we stopped to rest by the side of a stream, we saw the tracks of a tiger upon its banks. Passed several places where the Shan travellers had endeavored to propitiate the favor of the nats, by cutting bamboos and placing them around the trees in which they are supposed to dwell. When Mr. and Mrs. Bixby came here four years ago, they were not allowed to enter the village with their ponies, lest the nats, who have a special dislike to these animals, should be angry. They left them at a distance, and walked in with an escort of armed men on either side, who kept a vigilant watch over them during the whole of their stay. We were cordially received and taken at once to the house of NEEGHYAU, where his wife

still lives with the brother who has become his successor.

Geckho Customs. The houses in this region are better built than those where the people are accustomed to move every year. Here they are accustomed to remain in the same place three and four years. At the season of rice harvest they leave their houses, burying whatever articles of value they may have, and, building little lodges, remain in the fields until the work is completed, when they return to their homes.

The house in which we are staying is seventy or eighty feet in length, with posts of hewed timber. The roof is covered with palm leaves, triangular-shaped, and placed so as to overlap each other like the scales of a fish, and being impervious to water they form one of the best roofings in the country. There are three fireplaces in the centre of the house, but no chimney or windows, so that the interior is dark and cheerless enough. To give us a little light and air, they made an opening in the roof.

It might perhaps seem to one who had no means of knowing what they were four years ago, that Christianity had made but little impression upon the people; and its saving power has, we fear, been scarcely felt among them. But that their prejudices have been overcome, their superstitious notions modified, and much of its enlightening, civilizing power brought to bear upon them, is very evident. The fact that our ponies are fed and cared for under the house of the chief is one proof of the change that has come over them. The faithful MOUNG ONG labored here for a short time, but since his death no one has been found who could take his place.

Many of the customs of the GECKHOS are peculiar and interesting. For instance, in regard to property, they never have funded money, but as soon as a person becomes possessor of a little wealth, it is invested in articles of gold or silver, or more commonly in a keezee, a kind of drum made of copper or bell-metal, with a very small quantity of gold or silver in its composition. They buy them of the Shans

paying enormous prices, their current value being five or six times their intrinsic worth. They are afraid to keep them in their houses when of great value, and sometimes bury them so securely that the owner is himself unable to find the place where they are deposited.

We have learned many of the circumstances respecting Neeghyau's death and burial, which will serve to illustrate their customs in that respect. Their coffins are made of the trunk of a tree felled for the purpose. A slab is cut off from one side, and it is then hollowed out to receive the body, much as the Chinese are in the habit of doing. Formerly it was the custom to bury slaves with any person of note who died; but if it is done now, it is done secretly. Every article placed in the coffin or grave is equivalent to the expression, "Let the deceased have plenty of this in the other world." For example, at Neeghyau's death four buffaloes, fourteen pigs and six fowls were killed, and the heads and feet deposited in his grave. "Let him have herds of buffalo, with fowls and pigs in the spirit land."

There were also five guns, six dahs, one silver-mounted, and three spears. "Let him have plenty of arms, &c." Besides these were one keezee, one gong, fifteen rupees, eight of each of the articles of dress worn by men, also some articles of female dress, two strings of precious stones and three pairs of silver bangles. The graves are dug very deep, and filled with sand from the brook, so that the articles of value may not be stolen.

Geckho Female Ornaments. The people here are all profusely ornamented, many of them wearing the heavy brass ornaments that I have before described. The chief's wife took me aside this evening, for the purpose of displaying her jewels and finery. She had ornaments for the ears, of gold, silver and brass, chains of beads, precious stones and silver coins for the neck, bracelets for the arms, bangles and brass ornaments for the ankles and limbs. I remarked of some of the articles that they were very pretty, when with a little toss of the head she replied, "O no, they are not pretty." She next drew my at-

tention to some nice blankets, by saying they were not very good; but would doubtless have been disappointed, had I expressed the same opinion. After this display she brought forward a box containing a hymn-book, several tracts and portions of the Scriptures, and I was pleased to find that she was familiar with many of the truths of the gospel.

28. — Nearly the whole village came together this evening and listened attentively to the preaching. At the close, Neeghyau's wife turned to the people and told them to consider what had been said, for the words were good, or, as she expressed it, delightful. After meeting, the young chief desired to "drink truth" with Mr. Bixby. A pig had been killed during the day, and a part of it reserved for this purpose. After prayer, Mr. B. tasted the meat as a pledge of the friendly relation he was willing to sustain towards the chief.

Reception by Chiefs. 29. — Started this morning for the village of old Bo Ghyee, the father-in-law of Neeghyau. We stopped to rest near a village by the way. The head man came out to us, and insisted upon our becoming his guests and staying to eat rice. Mr. B. was anxious to go on, but he insisted, saying that the teacher had never been in his village before, and now he should be very much ashamed not to take care of him. Mr. Bixby finally consented to remain a few hours. A pig and fowl were immediately killed, and while they were being cooked, a chief who rules over a part of the village, — it being divided, as is often the case, into sections, — came to Mr. B. and said confidentially, that it was not best for him to stop here; there were only a few houses, and the head man had no glory. But come to his village; there were many people, he had great influence, and would kill a pig four hands high if we would only come. Soon the other chief came in and said to Mr. B. that he would like to go on to Bo Ghyee's with us, but as it was not convenient he would send that man, pointing to the other chief, and thus implying that he was his inferior. Before leaving,

Mr. Bixby proposed to have preaching; the head man immediately called to all the people to come and worship the teacher, as he was going soon!

30. — Reached Bo Ghyee's before night-fall. He has been the most powerful chief in the tribe, and though now in his dotage, his influence is still of great weight among them. We found a zayat fitted up for our reception, and soon the old chief made his appearance. He is a powerful looking person, and though old age has dimmed the fire of his eye and perhaps softened a little the lines in his face, his bearing is most majestic and dignified. He treated us kindly, but showed no disposition to listen to the truth. Mr. Bixby has visited him only once before, and the contrast was very great between the wild, savage appearance of these people and those over whom Christianity has exerted only a partial influence as at Nee-ghyau's. The zayat was filled with people in the evening. The assistants formed a little group around Mr. B., while the flickering light of the candle cast shadows upon the motley company assembled, strange dark-looking men, armed with spears and guns, and women loaded with their ornaments of brass and lead. Some listened attentively; others stared idly about, and gave no heed to the message of life. There is a settlement of Padoungs here; these had never seen a white face before, and their curiosity and amusement at the first sight of us led them to burst into hearty laughter.

The women ornament themselves in a peculiar manner. The hair is brought up and knotted on the top of the head, and adorned with wooden pins, chains of beads and strings of small silver coin. Brass rings, to the weight of six and seven pounds, are worn upon the neck in such a way that it is stretched and drawn up to an unnatural length, the chin protruding and shoulders pressed down. They have a bold look and manner, which is far from agreeable.

31. — Came yesterday to the village of Moungh Kyan; he is a nephew of Bo

Ghyee, and a young man of great amiability and promise. The village is on the direct road to the Shan country, and within half a day's journey of the boundary. The people were very cordial in their treatment of us, the chief desiring to "drink truth" with Mr. Bixby, and expressing a determination soon to build a chapel. We noticed an unusual number of children and young people here, which is probably owing to the healthful locality of the place. They have never fallen a prey to disease in so great numbers as is common in other places. We passed a most uncomfortable night in consequence of the heated, smoky air of the house where we slept, and the fact that the mats spread for us were literally filled with fleas and other small vermin. Mr. Bixby's illness has been increasing for a week past, and we have to-day reluctantly turned our faces homewards, feeling that it was not safe to go on further.

Returning to Toungoo. Feb. 2. — Reached Shway-nau-ghyee at an early hour yesterday. The sight of the little bamboo chapel, still without a roof, brought a sense of relief and comfort which can only be appreciated by those who have spent days and nights in a crowded native house. It was Mr. Bixby's intention to go on to Quatsaublow and spend the Sabbath, but he found himself wholly unable to do so. The villagers have spread mats over a part of the roof, and made him as comfortable as possible; but our supply of medicines is nearly out, and we can get no food suitable for a sick person.

3. — We are again on the road. Mr. B. has grown so much worse that we dared not tarry longer. My heart almost failed as I thought of eighty-three miles up and down steep mountains, across streams and through muddy ravines. For a person in health it is no hardship; but for one suffering with disease, unable to take any nourishment but rice water, it becomes quite a serious matter. But our Heavenly Father knows all about it, and we have His promise that "As thy day is, so shall thy strength be."

Bassein.

LETTER FROM MR. VAN METER.

Labors during the year 1867. I have given almost my entire time and effort to jungle labor, having gone out every month of the year, in all thirty-two times. The number of visits made, — at some places repeated several times, — is eighty. The whole number of miles travelled is 2341, on foot 343, (barefoot about 50,) all in direct missionary work in the Bassein district. The greatest distance of round trip has been 200 miles. Baptized, 45.

I have preached or conducted religious exercises about five hundred times, usually three times, and occasionally as often as five times, in one day. During these visits I am constantly distributing books, for pay where they are able to pay, establishing schools, prescribing for the sick, in some cases where a day's more neglect might have been serious, if not fatal.

At the same time I have endeavored to instruct them as to the care of their houses, themselves and their children, — matters, perhaps, which to some would appear of a trifling nature, but really affecting their health and comfort to a great degree.

Especially have I had to call attention to the severity of the tasks too often imposed on the women. The gospel for women is still a great need among the Karens. I consider nothing beneath my attention that affects their welfare. The people know this, and give me in return the warmest love of a thousand hearts. And this treasure I would not exchange for all the gold that California ever has produced or ever may produce.

In addition to these labors abroad, there has been the care of the city school, the care of books, buildings and all other mission property, receiving visitors with all manner of wants and inquiries, editing the Pwo Herald, revising and printing the gospel of John, distributing Burman and Karen newspapers, occasional preaching in English, and some pastoral work among the English residents of Bassein.

Karen Mission — Maulmain.

LETTER FROM MR. CARPENTER.

Jungle Travelling. Rangoon, April 24, 1868. — On the 15th inst. we returned from our vacation trip of two and a half months to Maulmain. Most of that time we spent in going up and down the three principal rivers of the Maulmain district, peering into all kinds of queer out-of-the-way places, in search of "the little ones" who have "named the name of Christ." The difficulties and the self-denying nature of the service which your jungle missionaries are called upon to render, I can now appreciate better than before. If any of the friends of missions imagine that their missionaries in Burmah are comparatively free from the hardships and harassments incident to pioneer life in other lands, they are mistaken. No Karen missionary in charge of churches can do his duty by them, not to speak of the heathen, without spending a large part of every year in the roughest kind of jungle-travelling; and it is my belief that there are few fields of labor in the world which make larger drafts upon the physical and nervous strength of the faithful minister of Christ than this. I feel the more ready to give this opinion, because my own lot has been cast in a different, and in many respects an easier, place of labor.

It is to be remembered that since brother Hibbard left the field, three years ago, these churches have been left for the most part to themselves. While br. Haswell remained, he was able to aid the pastors by advice. Br. Harris also made brief visits to a part of the churches last year, and spent a portion of last rainy season in the town of Maulmain. With these exceptions, the field has been entirely in native hands. Pah-poo has probably more influence and authority among his people than any other native minister in Burmah, if we except the veteran Quala. He has been practically in charge of the school and stations in town, and has exercised the same general control over the churches in the district which the American missionary is expected to exercise.

State of the Karen Churches. Take a

seat with us, — Pah-poo, my wife and myself, — in the old mission boat, now “sick in the abdomen,” as the Karens say, that is, rotten in the bottom amidships, from twenty years of service. We are bound up the Attaran River, an intensely sluggish (if intensity can be affirmed of sluggishness), muddy stream, meandering from the southeast, up which we may float with the tide for days together before reaching the head waters. Our first stop shall be at Too-nau. There has been a Karen church here for many years; but it is no longer flourishing. For the last fourteen years, owing to unseasonable freshets in the river, their paddy crop has been injured or wholly destroyed. It has failed altogether for two or three years, and the people are wretchedly poor. Some have removed to Rangoon district, others to the stations higher up the river; others still have formed two or three little hamlets, some miles back from the river at the foot of the mountain. As the result, in part, of their misfortunes and poverty, some who had professed to be disciples have given themselves up to arrack drinking. Their chapel is sadly dilapidated, fit index of the moral decay. Their pastor is a good man, but discouraged. His people have done nothing for him for a long time, and he is about to remove to the next station.

Moo-k-man. This Christian Karen village is situated about one tide above Too-nau. Here we find evidence of growth and vigor. Formerly this has been a branch of the Bootah church above. They now feel themselves strong enough to support a pastor fully. They have united in calling Rev. Tah-poo-loo from Too-nau, and pledge themselves to erect a house for him, and a new and larger chapel in a more central locality, and to support him and his family well, so that he can have all his time for teaching and evangelical labor among the heathen in the vicinity. This is their own plan, formed without advice or incitement from abroad, and they will carry it out. There are some inquiries among the heathen Pwos across the river. The church expect that their new pastor will follow up this opening vigorously.

Green Spot among the Churches. The Attaran is a famous river for mosquitoes and alligators, but we must be patient and make another stage, if we would visit the church at Bootah or Kyah-eng, as the natives call it. Here we find at the landing two or three elephants all ready to take our baggage and ourselves, unless we prefer to walk to the village, three or four miles away. That noble old man is the pastor, Tahoo, whom you have heard of. He and the old chief at Moo-k-man below, were baptized by Dr. Judson more than thirty-five years ago at Chummerah. He is a short man for a Karen even, and as mild and gentle in his demeanor as the ideal Apostle John; but he has the heart of a lion. When his village was attacked by a large band of dacoits, a few years ago, he alone of all the villagers remained in his house to defend his sick wife. The Burman Myo-oke, who was temporarily lodging in the chapel close by, was cut to pieces, and three or four of his guard. Tahoo would have shared the same fate, but after he had shot one of his assailants dead, the villagers rallied with their guns and chased the robbers for miles, inflicting such heavy loss that they have never ventured to attack a Christian village since. Here we see convincing evidence that Christianity has a hold upon the hearts and lives of the people. They feel the lack of more thorough schooling for their children, and also of an assistant for their aged pastor.

Accordingly seven of the pillars of the church have invited a young man, Shway Tau, formerly a pupil in the Theological Seminary, more recently an assistant in Pah-poo's Normal School in town, to come and teach school and assist the pastor for a year, they agreeing to be responsible for his support, — another step towards independence. There is an abundance of good material in this church, and yet we detect a backwardness in education; and for some reason, no young man has been found in this large church for many years, to devote himself to the work of preaching Christ's gospel. But they are conscious of the defect, and are striving to remedy it; so we leave them with much hope for the future.

Karen Mode of Cultivation. If the readers of the "Magazine" have accepted our invitation and accompanied us thus far on our tour, we shall certainly prevail upon them to go with us twenty-five miles across the country, northwest by east, to the "sweetest little church," as one calls it, in all Maulmain, — the church at Cobra Water. Don't be alarmed. The cobras can't reach us, for we go with elephants. The good people of Kyah-eng have no difficulty in providing an elephant for each member of the party. We will call for an hour or two by the way at Pah-boo's village, about four miles from Kyah-eng, and of equal size with that place, containing from twenty to twenty-five houses. These people are nearly all members of Tahoo's church; but such is their fear of dacoits, fire, &c., that very few go to worship at Kyah-eng on the Sabbath. They have a new bamboo chapel of their own, in which Pah-boo is accustomed to conduct worship once or twice a week, besides the old-fashioned substitute for family worship — evening prayers in the chapel attended by half a dozen women and children. There is much more ignorance and spiritual darkness here than in the village we just left.

With an exhortation to Pah-boo to give himself wholly to the work of the gospel, and to draw these swarms of children into a good school, we pass on. Our road for more than twenty miles lies through an after growth of bamboo, which springs up from the ashes of the primeval forest. Not a house nor a human being do we see upon the road. Within the memory of men now living, this ground was covered with splendid timber trees. The whole area has been cut and burned over by the people of two Christian villages, for the sake of getting one, or at most two, scanty crops of upland paddy. Every year, under this wasteful system of agriculture, they are obliged to make their fields further and further away from home, until now the people of Kyah-eng must walk smartly from early morning till noon to reach their paddy. Of course they are obliged to sleep and live in their fields, away from home, a large part of the year.

But here we are at Cobra Water.

Influence of One Preacher. This is a small church of only forty-nine members, but the chapel, the houses, the children, the adults, all show plainly the handiwork of one faithful man of God. He died several years ago; but his name was spoken with reverence and love many times while we were there, and I doubt not it is written in the Lamb's book of life, with others, not a few, converted through his instrumentality. His successor, Dee-gay, is now absent from his church and family for a year, preaching the gospel to the Karens of Siam. Meanwhile one of the members is acting pastor. For many years this village has maintained a school in the rainy season. The female prayer-meeting is regularly held, and under most of these thatched roofs a family altar may be found. Knowing these facts you will not be surprised at the intelligence, sobriety and Christian grace visible in many faces. From this church there are five or six young men who propose to apply for admission to the Seminary at Rangoon.

We have now completed the round of the churches accessible from the Attaran, and after a survey of the whole field, I do not hesitate to pronounce this the brightest portion, at present and prospectively, of the whole Maulmain field.

On our way back to Maulmain, we will turn aside into a western branch of the Dah-gyne, in order to visit Man-koh, a Sgau church half way between Tah-krai and Ka-do-ko, which lies on the Salwen. We must leave our boat about seven miles from the village. The sun is about two hours high. The elephants will not arrive for an hour yet. Of course you will prefer to accompany us on foot. As we walk, you will observe the myriads of pale little crocuses, springing up from the pavement-like soil, and loading the air with perfumes. The torrid sun has turned the clay into iron a foot deep. Moreover, the fire has just swept over the plain, turning every green thing into black cinders and ashes, and yet in the midst of that blackness, and up through that tough iron crust, these fragile blossoms have forced their way, "without spot or wrinkle," blessing

the landscape with their beauty. So it is, old Gotthold would say, if he were present, with those men of grace,—sweet trophies of the Redeemer's saving power,—whom we meet here and there in this degraded, hardened land.

But we must not linger, or it will be dark before we reach the village. We shall find the pastor, Shway-sah, a bustling, good-hearted kind of a man, not very efficient, I judge, as a pastor and preacher. Much ignorance is apparent among the young people; but there are two or three interesting cases of inquiry among the heathen. We find one or two important questions of discipline to be settled here, but take our leave of the people, feeling that they might be in a much worse condition than they are. We have now reached the churches on and near the Salwen River.

Arrack Drinking. First in order comes the largest Pwo church in Burmah, Dongyan, under the pastoral care of Rev. Kone Louk, whom the reader may have seen several years ago in America, with the elder Mr. Vinton. I have not visited Dongyan this year, but was present at the Association held in that place last year, so that I feel somewhat acquainted with the church. Their pastor is an excellent man, and there are doubtless truly Christian people in the church; but the influence of heathenism over their children is fearfully strong, and many are carried away with it. Moreover, I regret to say it, arrack drinking has made victims among the most well-to-do members of the church, and there appears to be no check or limit to its fatal ravages. It is a fearful evil, and we hear it is spreading in many places,—in Maulmain, Tavoy, Rangoon, and Bassein. These people too are very bold. They ply you with arguments; every passage of Scripture, every sophism that is urged in enlightened America by the advocates of moderate drinking and free rum, we find here. We know that these Karens have no correspondence with America or England. Whence then this supernatural keenness, this unlooked for familiarity with a certain class of Scripture passages? It must come from Satan. He

works on both sides of the world in the same way, is directing world-wide movements, the tidal forces of evil, not only through a wicked press, and the ordinary agency of evil men, but through unseen spiritual forces as well. He is the prince of the power of the air, and his subtle plans, his orders, his own decisions, words and sophistical arguments, are whispered through the air or telegraphed by the lightning all over the globe. The fact is established, or may be easily established by observation.

But to return to Dongyan. We are sorry to hear also that there is a serious division in the church, and that the pastor is much discouraged by it and by the serious diminution of the contributions for his own support. While we remember the other needy churches in prayer, we must not forget the church at Dongyan. God is able to supply all their wants and purge away all their sins.

Discouragement. The next church up the river is Rodses or Chetthingsville, as it used to be called. We visited this place last year, and again spent a week there at the time of the Association this year. We find two or three good Christian families here. The great majority of the people, old and young, are very ignorant. The children, especially, are heathenish in their appearance, and are so bad as they grow up that the elders really know not what to do. They frankly confess that their children are far more disobedient to their parents, more disrespectful to their elders, more reckless and lawless than the children were in former times, before they received the gospel. They say with shame that there is less quarrelling and less confusion and disgraceful conduct in the heathen villages in their neighborhood now than there is in their own. I tried to show them that this is the natural result of their neglect of schools and Christian family discipline. Their children are freed from the superstitious fears of heathenism, and of course if they are not brought up in the fear of the Lord, they will become desperate characters. Their pastor, Pra-hai, is under a cloud; whether he ever emerges from it so as to resume

his old place and standing is quite doubtful. He is now suspended from his office. Pray for him and for this people, that the candlestick be not taken away.

The last church on this river lies on the west bank, nearly opposite the old Chum-merah, and a little below the mouth of the Yunsalin river. The church takes its name from the nearest Burman village, K'mah-moh. The pastor, Myah-oo, is a very active man, and labors principally as an evangelist among the heathen of the vicinity, his church being a small one. We visited them last year, and br. Harris visited them again this year on his way down to the Association at Ka-do-ko. They appear to be a steadfast little band.

Church of Sahgin. We return now to Maulmain, and prepare to visit the two churches east of the Salwen river. As it is the full of the moon, we shall find it much pleasanter to travel by night. Accordingly we leave home at five P. M., cross the river by boat to Martaban, where we find the Karens awaiting us with two ox-carts. To you this will be a novel experience; but the motion is a healthy one, especially if your liver is a little torpid. You will undoubtedly prefer to walk until your feet are sore; then you will ride until your sides and back are sore; when you will walk again, thus alternating until the next day at noon, making but two short halts by the way. Our place of destination is Sahgin, a Sgau church of 56 disciples. We find them in trouble, and we leave them pretty much as we find them. What can we do but hear their story, sympathize with them, commend them to God and the word of His grace? But such is their ignorance and apathy to everything but temporal gain or loss, that we have little hope that they will profit by our instructions.

Here we are reminded again, as so often in this Maulmain district, of the folly and uselessness of founding churches, and then leaving them without schools and without Bibles, or with Bibles closed and unread. The first generation of adult converts will stand; God gives them special grace to make up for their invol-

untary ignorance. Not so with their children, who should have received careful Biblical instruction. — not from the lips of the teacher alone, but from the sacred page itself, read with their own eyes. That noblest of God's gifts, the human mind, must be educated and improved, or we deserve the curse of unprofitable servants.

We get some solid comfort in conversing with five or six experienced Christians. One especially, a woman who came a whole day's journey to meet us, from K'dëik-ga-lay, we find to be a mother in Israel indeed. She lives in a heathen neighborhood, far from a Christian minister and church privileges, with a heathen husband. Yet she has constantly kept up family prayers, and in consequence of her fidelity her husband and two of her children have become believers in Christ. One of her sons went with br. Norris to Zimmay, and he regards him as one of the most faithful boys he ever knew. He proposes to come to the Seminary this year.

Small Churches. On the Bañu island there is a little church of seven members, which we did not have time to visit. The pastor and two or three members visited us and appear pretty well; but from some things which have come to my ears, I fear that he is not free from reproach. He is something of a doctor, and it is said that he practises some of the vile arts in vogue among the Burmans.

The little church at a place twelve miles from Amberst, I visited with Mr. Norris. There is nothing satisfactory to report here. The disciples mostly raise sugar-cane for a living. One or two of them have been engaged, I hear, in illicit distilling. They are not at home, so that we did not see them. Others appear to be in the habit of drinking arrack. If there is no school in places like Dongyan and Ka-do-ko, of course there will be none here. The nominal pastor is a man of little influence.

The only remaining church is that at La-maing, a long distance to the southward. We did not reach it, or learn any news of its welfare.

Burman Mission—Maulmain.

LETTER FROM MISS S. E. HASWELL.

Boys' School in Maulmain. Maulmain, June 6, 1868. — I have thought and prayed much about the school, and have come to the conclusion that I should do wrong if I gave it up. There are about forty boys in school, mostly from heathen families, some of them young men, sixteen or eighteen years of age. In this school they are daily taught directly from God's Word the way of salvation. If we send them away, not only will they not be taught the truth, but they will go where they will be taught error. I know the school, as a school, cannot compare with the other schools in town; but as long as the people are willing to send their children and pay the teachers, I see no reason why it should be discontinued on that account. That the school has been and is a means for good, I think is shown in the fact that nearly all the male members of the church under forty years of age were educated in it, and that at this time a young man (formerly a heathen) is asking baptism, who attributes his conversion to the instruction received in this school, and another is now inquiring, who says that what he learned in school taught him the folly and wickedness of idolatry and made him desire something better. Ko Shway Bwin being willing to remain, it was thought he and I together could carry it on so that it would be a great deal better than nothing.

The boys' school does not in the least interfere with my other work. I give no time to it except in the afternoon, when the girls are busy with their needle-work under the supervision of an East Indian lady, who is much better qualified to instruct them in that branch of their education than I am.

Girls' School. I have in the family six Eurasian girls. These girls, with one exception, came to me before I knew of my appointment by the Board. They are girls without homes or friends able to care for them. One of them has been for some years under my sister, Mrs. Vinton's care, and she still supports the child, though for several reasons she cannot have her with

her. There is not one of these girls if sent away from here, would have home. I do not teach these girls but the East Indian lady I mentioned before teaches them four hours a day. I did right in receiving these girls; for two of them, since coming here, have joined the church, another expressed a hope in Christ, and another is seeking the Saviour. They are a help and comfort to me. I am asked to receive this class of girls; we have agreed to take two more, for the sake of doing them good, and because their father will pay for their support (Rs. 50 a month), will be a help in providing for the others for whom we have no support.

Encouraging Tokens. The Burman girls give evidence of being converted. With two of them the conversion was very gradual; but the third, after a few hours of great distress of mind on account of her sins, found peace in Jesus. There are several others who seem somewhat interested for salvation.

There are many signs that the Holy Spirit is working among the heathen. Among the heathen there is a willingness to listen to the gospel. I never remember to have seen a more encouraging incident being reported. Interest at Mopoon is deepening, as yet there are none concerned. I feel fully satisfied. One wishes to join with the church, but was advised to wait a little, and another seems very desirous of the kingdom of God.

SIAM.
Chinese Mission of Bangkok.

LETTER FROM DR. DEAN.

Baptisms in Bangkok. Bangkok, May 8, 1868. — Last Sabbath we were invited to the river side to baptize converts, when three from Mopoon and two from Bangkok were baptized in the water, and I baptized them.

Of the Chinese mentioned above, one is somewhat acquainted with books, aged 60; another is a fisherman, aged 58, and has nine children, five daughters and four sons; one of the latter he brought and offered to the church, but his baptism was deferred. Another supports a wife and two children by raising ducks. His wife is a Peguan woman, and favors her husband being a Christian. Another man is a gardener and has no family, and the fifth is a teacher, 29 years old, and has a wife and child in China. These men all have a good report among the brethren and their neighbors. One is a reformed opium-smoker, and promises as well as most men reformed from the habit of smoke, whatever that smoke may arise from. They sometimes return "like the sow that was washed to her wallowing in the mire."

Some of our church members have recently been delinquent; but last Sabbath, with two or three exceptions, all residing in Bangkok, and some from Lengkiachu and Banplasoi were at the Lord's table. The mutual greetings of members long absent were very joyous and demonstrative, while the radiance of countenance was such as was never seen on a heathen's face. We still labor in hope and are made participators of that hope. The work here is increasingly blessed, and the world to come increasingly bright.

Eastern China Mission.

LETTER FROM MR. KREYER.

Visit of a Buddhist Priest. Hangchau, May 8, 1868. — The statement in my last that Hangchau was apparently without any religious interest now reproaches me for the littleness of my faith. On the very day, indeed that very hour almost, that I was penning those words, there came to my chapel in the great Well Street a Buddhist priest. He listened for a long time with attention, and when it was getting dark and the crowd dispersed, he still lingered behind, asking the native assistants questions that astonished them. He had heard of the religion of Jesus before.

Occasionally, like many others of the priests, he had loitered about the threshold of preaching places; but hearing Buddhism denounced in harsh terms by the preacher, he had never ventured in to hear all and to ask of Christian teachers questions that he had in vain propounded to the intelligent of his own faith. He seemed really to feel restless, and there seemed to be a yearning after truth about him that I have rarely met in China.

The native assistants did not know what to make of him. They had not yet penetrated to Tertullian's conception of the soul as "natura Christiana."

One Taken and Another Left. For many years has this brother, — for I think I may call him such, — sought for rest. A few days ago a native assistant from Ningpo accidentally met with him at my house, who confirmed the story of this Buddhist, — nay, now Christian — priest. Ten or more years ago they had together practised Buddhist devoteism, and after their separation, the one had become a Christian and a preacher, the other had left his native district and come to Hangchau, this centre of Buddhism, and become a priest.

Thus little by little God singles out His own among the people and draws them to Himself. We are walking by thousands of hearts, and we know not that there are jewels there that shall yet adorn the crown of Christ.

The number of those who listen with attention and come to the chapel again and again, is increasing.

An Expensive Work. Fault-finders and enemies of Christ have calculated how much it costs to convert a Chinaman to Christianity; and cold-hearted Christians are easily discouraged because the work goes so slow. Yes, it costs much to convert a heathen; but his conversion is no more expensive than the conversion of those who dwell in Christian lands. Think of the valuable time of the mother spent in inculcating the first principles of Christian morals. Think of the exertion of the faithful Sabbath-school teacher, and the time spent in the study of the Scrip-

tures. Think of the cost of educating and maintaining the ministry, of the costliness of church edifices, and of every seventh day for religious devotion ; and, in short, the endless items that swell the cost of religion and thus the conversion of souls. And, last and costliest of all, the priceless value paid by Him who purchased us with His own precious blood. God was not niggardly in giving His Son. Let us be perfect, like our Father in heaven, and let us remember that the law of God makes cost and compensation equal.

Travelling by Wheelbarrow. I have just returned from a journey to Kwang-teh in the Gaw-hway province, at which place there is some religious interest among the Chusan emigrants. The distance of Kwang-teh from Hangchau, according to native estimate, is a hundred and ten or twenty miles. The route thither describes a right angle, the sides of which are of nearly equal length, with the prefecture city of Huchau at the vertex. From Hangchau to Huchau northward, and from that place westward, thirty-five or forty miles, the journey must be performed by boat. Then comes the most excruciating of all modes of travel I have yet tried in China, I mean by wheelbarrow. Two drivers hold the poles in front and behind. The wheel is in the centre, covered by a frame-work, across which was lashed as a saddle, a blanket that on my journeys serves me as my bed. I bestrode my Rosinante in very good spirits; but the jolting of the wheelbarrow, as it went over the rough, stony road, made riding on this wooden "Old Mortality" so painful, that after a few rods' progress, walking in the hot sun became the preferable alternative. Fortunately the stony road after a few miles turned into one of mud, and riding became both necessary and easy.

Chinese Inn. — We could not reach Kwang-teh that day, as we started late in the afternoon. The night we spent at an inn at the boundary line of the province. We found there a motley crowd of wheelbarrow coolies, principally natives of Kiang-peh, that is, the country north of the river

Yang-tse Kiang. They received me well, and br. Lin Ahmong and myself treated them with sympathy and friendship. After we had eaten our supper, consisting of brancurd and salt cabbage and a little bamboo sprouts with an egg or two, we talked to them of sin and salvation, and to some of them, who could read, we gave the Gospel in the Mandarin dialect. May it become among them "the beginning of the Gospel of Jesus Christ, the Son of God."

I slept at night among the wheelbarrows and their drivers. The floor of our dormitory was of mud, emitting unwholesome odors. Three or four feet above me were laid down a few loose boards, with the straws sticking through between the crevices and dangling about my head. This was the upper floor, or as it might be more appropriately called, the upper bunk, with ten or a dozen wheelbarrow coolies restlessly snoring above, and shaking down dust and vermin on the missionary below. I was glad of the appearance of the morning, which sent us on our journey again.

Kwang-teh and its Population. Noon-day found us at Kwang-teh, a city of ruins, with a low whitewashed pagoda that looks like a pale ghost amid the heaps of slate-colored brick rubbish that still mark the site of temples, judgment halls, and other large buildings.

But let us turn from these ruins to ruined human nature, to which is the mission of the church.

The native estimate of the present number of original Kwang-teh people is one in every eight inhabitants. The rest are refugees from Hunan and Hu-peh, the heart of China proper, who seek in Gaw-hway a home not smitten by the plague of inundation and of local banditti. These people are ragged, clannish, savage and lazy. Fewer in number, but sober, industrious, and more cleanly clad are the people of Honau, who for similar reasons as the men from Hunan and Hu-peh have sought an asylum in South Eastern Gaw-hway. Settlers from Fuh-Kien and those from Chusan come here to restore the equilibrium of population. Their country

was comparatively spared the destructive scourge of the Tai-ping rebellion. They are men who have not only lived among a more dense and a more happy population, but, coming as they do from the sea-board, they present that hardihood, that quick-wittedness and that general drift of enterprise that in Asia, no less than in Europe, distinguish the islanders from the inhabitants of the main-land.

The Chusan Emigrants. Of the Ningpo people, it was especially among the Chusan squatters, if I may borrow an American term for a Chinaman, that I found the religious interest. They are the same men, many of them, that I had met at Sang-bah a year ago, which place they left on account of the clannish selfishness of the original Sang-bah people. One of them was a very satisfactory applicant for baptism, and he does not seem to have changed. These people desire to have a preacher among them. They also think they can help to support one, though I am not over sanguine on this point. Many of the old people, as the natives of Kwang-teh are called, fled to Shanghai to escape the rebels, where they remained several years, and where many of them heard the gospel. I met one man at least who had heard it. He invited me into his shop and treated me in a friendly way. On the whole, though the great mass of people whom I met in that region had never before seen a foreigner, I was treated with respect.

I have concluded to establish br. Lin Ahmong there, though it is with reluctance that I take him away from Sang-bah. But the finger of God seems to be pointing toward Kwang-teh, and He will, no doubt, raise up the man for Sang-bah. These Chusan people and some of the "old people" who have already heard the gospel, I hope will be brought into the kingdom. They are here in contact with settlers from many parts of the interior; our prayer is that God may touch them also, that they again may carry the gospel into the heart of China proper. I may be mistaken; but Kwang-teh looks like a step "on to Burmah." God only knows His own work.

Mission to Germany.

LETTER FROM MR. ONDRA, RUSSIA.

Movement in Russia. June 11—23, 1868.—I am happy to take my pen to recount the wonders of God's grace in Russia. We have long been praying for a season of quickening, and the Lord has begun to answer our prayers. The Lord has visited the stations at Neudorf and Solodirow especially, and in other places also there are new tokens of life. In Solodirow formerly things were in a bad state; the Lutherans had the upper hand, and they seemed disposed to force our brethren there as far as possible to work out their plans. Now all is changed. The Lord has convinced many enemies, and enemies of the truth, and taught them to hunger after righteousness, and they have sought and found peace in the blood of the Lamb.

One man was peculiarly hostile, and had threatened to kill his wife, before she was baptized; he was besides a notorious lover of brandy, and decidedly refused to come to our meetings. When he was received among us with great joy, he confessed that he had never been present at a baptism, though he had long lived in the midst of us. When he began to attend our meetings, he was so oppressed by a sense of his sins that he wept like a child. Many similar cases have occurred, where persons have been converted of whom it would have been least of all expected. Our church meetings of late have been entirely engrossed with hearing the experiences of converts, which have often been related with joy-beaming countenances and often with tears. By these scenes we were greatly encouraged and refreshed. I was often almost inclined like David to dance for joy before the Lord before the ark of the covenant; at least my heart bounded and leaped for joy.

Our public assemblies have lately been scenes of such blessedness and so fully attended, that we have not known where to find a place for all the hearers. We have had three delightful baptismal occasions in Neudorf, when the chapel was crowded to overflowing, and many stood

around the open windows to hear the Word of life. It was delightful to see this multitude repairing to the water to see the Lord's ordinance performed as He appointed it. There were baptized from April 28th to May 10th, eleven; from May 19 to 31, fifteen; and in Neudorf, from May 26 to June 7, fourteen.

On the so-called second day of the Passover, I preached in the forenoon in Rogowka, to a very numerous assembly. There was not room enough in the house where the meetings were commonly held, and a large shop was cleared for the purpose, where I preached to a great multitude. In the afternoon I went to Soroczin, where I baptized a believer in the presence of a multitude of spectators, some of whom had never before witnessed a baptism.

The day after I went to Toporise, where the Polish brethren have recently elected a new pastor, to preach the word and administer the ordinances. On this occasion he baptized three. Two other brethren helped me to draw the gospel net, who on week days are employed about their worldly business.

I was particularly rejoiced in Kapetulczisma, a place from which I baptized eight believing souls last Sabbath evening in a beautiful lake, four wersts distant. My joy was heightened by the fact that two of the number were my own dear sisters, who were brought to the knowledge of the truth at the same time with myself, but had now for the first time come to a right decision on the subject of baptism.

Persecution for Christ's sake. But where the Lord works, there His promise also is fulfilled. (Matt. x. 25 — 37), "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

A man and his wife who had belonged in Prussia to the old Lutherans, and who had once already left the national church, found themselves very unhappy here because they had thought everything here would be Lutheran. They came to our meetings several times, and the man was

soon convinced that this is the right way, and wished to join us. When this became known to his wife, she would not allow him to attend our meetings, but scolded and stormed at him. When this did no good, she resorted to other measures; she hid his clothes, and finally began to beat him. Once when she came at him with an axe, he was forced to defend himself; she attacked and beat him again, and he was thenceforth obliged to remain away. Not long ago I visited this woman, and had an interesting conversation. She complained very much of her husband and said, "For three long years I had to keep praying, before my husband was convinced and joined the old Lutheran church. And now shall he go to the right, and I to the left? No, I can not bear it." Then I asked her why she was so unkind as not to let her husband go. She answered, that it was the way of error, in which he proposed to tread. I answered her that if she saw her husband in error, she ought to employ other weapons (2 Cor. x. 3, 4; Eph. vi. 15), to pray with all perseverance, and to search diligently the Scriptures, and thus seek to restore him to the truth. When I asked her on what points she regarded him in error, she replied that she had never studied very deeply. When I tried to make her comprehend that no very deep study was necessary in order to understand the truth, and pressed her to state one thing in which we are in error, she said at last that we did not partake of the Lord's Supper rightly, one passing the elements to another, whereas in her church it was regarded as both important and the only right and proper manner for the pastor to put the bread in the mouth of each communicant. I asked her when this was written. She replied, "In Matthew." I referred to the passage, and undertook to show her that the Scriptures teach just the opposite. But as she was resolved not to see it, I read to her Luke xxii. 17, where it is written, "Take this and divide it among yourselves." She would not believe that it was written, but came herself and took the Bible and read the passage aloud twice and then said only, "Yes, it is so, after all!"

y I endeavored to make one thing
other clear to her. At last she
e had always wished to come to
I request me not to baptize her
I, or if I baptized him, to drown

long after I also visited the Lu-
pastor, who was very friendly.

Mission to France.

LETTER FROM MR. CRETIN.

to Lyons. Denain, June 18, 1868.
ve been to Lyons to visit our Bap-
nbers and friends, and was every-
well received. The brethren
ed to be pious, zealous and de-

They were surprised to learn
had not come to remain with them.
sk for a pastor, and believe there
at work to be done among them.
a number of Christians profess
urpose to attend worship with
s soon as we have a place of wor-
Lyons, and a resident pastor. I
e President of the Young Men's
n Association, a merchant, and
removed from our views. I had
od meetings. I also made the
tance of a young licentiate in
y from the theological school of
e Church at Lausanne. We have
ged several letters, and he has
o the acknowledgment that our
n baptism are evangelical, but he
equally satisfied with our faith as
Lord's Supper.

to St. Etienne. I was well
d by the friends at St. Etienne,
so expected that I had come to
among them, and they were dis-
ed when they learned that I had
me to visit them. I had good, but
meetings there. Our friends are
nd zealous, and furnish a precious
for the commencement of a work.
had time and means, meetings
be established at Ondresiens, Zeur
arseilles. I went to visit my chil-
t Marseilles, and the Independent
compelled me to take charge of his

service on the Sabbath. The hearers
numbered upwards of 150. The pastor
is a Pedobaptist, but there are several
Baptists among his flock, though of the
free communion stamp. A Bible colpor-
teur thanked me for a tract which I sent
him. He has become an open communion
Baptist. Mr. M., whose father and broth-
er are pastors at B., has followed in the
same path. He was very grateful to me
for my tracts. When he made known his
sentiments to his father and brother, they
told him he ought to follow his convic-
tions.

I saw besides some other open com-
munion Baptists. Baptist views make
headway with difficulty ; but in the end
they conquer, little by little, the mighty
prejudices which stand in their way. It
is easy to see how those friends who adopt
Baptist views in places where we have no
church and no representative naturally
become open communionists. At the
present time, the strongest opposition we
have to encounter is not in regard to
baptism, but in regard to our strict views
of communion. We shall need therefore,
to keep up the struggle with great perse-
verance, in order to secure a complete
victory.

Funeral at Denain. I have officiated
at the funeral of a child of one of our
brethren, where I had numerous hearers.
They were very attentive, and we had
opportunity to distribute a good many
tracts, which are always eagerly accepted.
May God bless this commune and revive
His work.

Journey to Oise. Leaving our meet-
ings in Paris, — where I had the pleasure
of seeing Mr. Thomas, the honored and
devoted missionary from Bassein, who is
sacrificing himself and his noble wife to
lead souls to our Divine Master, — I went
to visit my former fields in Oise. I was
pained to find that in some places the
work of the gospel has very much de-
clined; but I had faith to believe that in
others it had made encouraging progress.
I arrived on Saturday night at St. Sau-
veur, where I saw many old and new
friends who seemed rejoiced at my com-

ing. I was called to marry a couple, and the chapel was crowded with spectators, who listened with great attention. After an absence of six years, many were glad to see and hear me again.

Eighteen Converts Baptized. On Sunday I presided at three services. There is an interesting revival here, and twelve days since eighteen were baptized; ten more expect to receive the ordinance at Pentecost. The zeal, devotion, and activity of the members is wonderful. They would willingly spend days and nights in listening to the word of life, and in singing to the praise of God. I was rejoiced to see in this church so much life and love; for I had formerly labored here amid many difficulties.

Revival at St. Martin Bethisy. At St. Martin I had in the evening a delightful meeting. There is a revival here also, — not so extensive as that at St. Sauveur, but not without its importance. I was rejoiced to see converts in the village. When I gave up visiting the place in 1862, many listened to me and read my tracts; but not one had “passed from death unto life.” What pleasure then it gave me, when I saw an old man, leaning on two crutches, coming to me and saying, “When I heard you were going to preach, I said I *must* hear Mr. Cretin once more; and I thank you for all the good things you have said to us.” May God there also grant a rich effusion of His Holy Spirit.

The Work at Cuise-La-Motte. I visited at Cuise-la-Motte our br. Lemaire, who mourns over his feebleness in the work of the Lord, and yet God has abundantly blessed him. Glorious revivals have occurred since he came to this region. God has made him the instrument of bringing many sinners to Himself, and he exerts great influence in this whole district of country. Many would be proud to hold the place that has been granted him, and to do such a work as he has done. May he continue to be humble without being discouraged, and still go forward, saying with the apostle, “When

I am weak, then am I strong.” His is not firm. He does not take care of it.

I was rejoiced to see again the new friends who had so long been me to visit them. We had good and I was edified by seeing the zeal of these dear children of God. It was a feast to be together again and remember together how the Lord has blessed us. I had around me a sister, three nieces of four priests. They had to pass through a great sorrow before they publicly declared their faith in the side of the gospel. They have done a great work in this region. Brethren are full of life. If God grant us 100,000 such converts in France, we would sing His praises from one extremity to the other. (Psalm 124) He is faithful, and will fulfill His promises to us better days.

English Chapel at Compiègne. At Compiègne we attended the English chapel. We were present at the formality of the worship, and the English. More than a thousand hearers came to see and hear the word from God was addressed. The chapel is magnificent. It cost more than 100,000 francs, and it is the zeal of one woman. If God grant such an opportunity to do good in a convenient and respectable place to attract hearers, how many have heard for the first time the call! We have there a few despised brethren, and to them God has intrusted the work of doing His work in this imperial city. He still chooses the things of the world to confound the mighty.” May our Heavenly Father still bestow His blessing and a rich effusion of His Holy Spirit on these wealthy regions.

Baptisms in Denain. In this field advances slowly. We are at a standstill, but the Lord will leave us without witness. He has granted us the joy of adding four souls. Thus the Pentecost

feast day and a day of refreshment to us all. A woman who has contended against us for ten years wished to confess publicly her death to sin and resurrection to newness of life. We had also among our candidates a young man fifteen years of age, whose delightful and touching profession of faith moved every heart. Some

others are asking for baptism. May God replenish them with His grace. May our American brethren aid us in our difficult struggle to obtain a glorious victory. For we are the least of all in France, and yet we are beginning to be talked of everywhere. It is a proper time to redouble our efforts.

MISCELLANY.

BENARES AND ITS MISSIONS.

There is no city throughout the Pagan world which awakens so many sentiments of interest as the city of Benares. From the river Ganges, which flows by its side for five miles or more, are seen its massive turrets, its numerous temples with their picturesque pinnacles and domes, its mosques and minarets, its richly-carved balconies, its prodigious ghats (or stairs) leading down to the sacred stream, all which combine to produce an effect of surpassing grandeur. It has a population of nearly three hundred thousand souls; but, on occasion of an eclipse or a great public festival, this number is immensely increased. Boasting of a long and splendid history, it yields the palm to no city in India for the strength of affection and veneration which it has elicited from all classes of native society for many ages past. Twenty-six centuries ago it gave birth to Buddhism, a religion that, at the present day, secures the allegiance of one-third of the human race. It is now one of the chief seats of Hinduism, and is emphatically the sacred city of the Hindus, around which cluster their holiest thoughts and most ardent aspirations. No pilgrim deems a journey of a thousand miles, performed bare-footed, too long, when he knows that he shall be repaid with a sight of so holy a place, and with the vast treasure of merit that the visit to Benares is supposed to confer.

Benares is the religious metropolis of India. It is filled with idols and temples, and not fewer than twenty-five thousand Brahmins are found within it, many of whom either superintend the devotional exercises of the people, or preside over

the numerous schools or colleges existing for the cultivation of Sanskrit philosophy and literature. The city gives religious counsel to a large portion of India. The dictum of its priests on sacrifices, superstitions and national usages, of its pundits on questions of philosophy, and of its jurists on knotty points of Hindu law, is everywhere cited as of great weight and authority. It is difficult for us, in the calm and almost passionless West, to comprehend the fascination which this city exerts on all Hindus. The old love of the Jew for the once holy city of Jerusalem, is somewhat akin to it. A Hindu is spell-bound whenever he thinks of Benares. While, in his imagination, it is sacred throughout, there are certain spots in the city of peculiar sanctity. There is a shallow well called Manikarnika, which is generally filled with fetid water, yet, in public estimation, is so preëminently sacred, that whoever bathes in it is held to wash away the accumulated sins of a lifetime.

The city is not noted for its trade, although it produces silks, shawls, and beautiful filigree work in gold and silver. Its great wealth, however, is not derived from this source, but largely from the vast sums expended upon it by native princes and other opulent persons in India. It is considered by them a point of honor and of religious merit to have at least one spacious mansion in the city with temples and priests attached to it. And thus many rajahs, in all parts of the country, keep up their establishments in Benares, in which not only the idolatrous temple-services are carried on, but also pundits and their Brahmin students are supported.

During a long period India has thus steadily poured its riches into the sacred city; but of late years, especially since the mutiny, considerable apathy has been manifest in this respect. Besides, every year Hindus of rank and of extensive possessions come to Benares on pilgrimage for a few days, and bestow prodigious sums for religious purposes. Only a short time since, the Guicowar entered the city as a pilgrim, and while there presented no less than five lacs of rupees, or fifty thousand pounds, to some of the Brahmins: an example of liberality and zeal which affluent Christians in England may ponder with advantage. It is undeniable that Hindus are as generous in the support of their religion as Christians in the maintenance of theirs.

When we contemplate a city of such magnitude, which exerts an influence so potent and so seductive over many millions of Hindus, and when we reflect that all this influence is in favor of the most pernicious forms of idolatry that ever existed in the world, which loosen the bonds of virtue, benumb the conscience, and destroy the soul, we may well stand aghast at the gigantic results for evil which this city during its long career, has so conspicuously achieved. Yet as Christians engaged in a great struggle with sin and error in the earth, and anxious especially to carry out our Lord's command in those places where they are most violent and rampant, do we not feel compelled to exclaim, "What a noble field for Christian missions! Where are missions more needed? and where, in the nature of things, are they likely to obtain greater results?" Were Benares to become a Christian city, the prejudice against Christianity would, humanly speaking, speedily cease throughout India. Such an occurrence would produce an effect on the Hindu race similar to that produced on the Roman Empire when Constantine was baptized and the city of Rome became Christian.

On account of the importance of the place, as many as three societies have established missions in Benares. In 1817, the Church and Baptist Societies inaugurated missions in the city, which continue to the present time. The former engages

in very extensive operations. It has a staff of catechists for preaching the Gospel to the people, its college, in which five hundred youths receive Christian instruction, its normal schools for the training of teachers and catechists, its orphanages, and its Christian missions. While the number of its missions is occasionally six, and never less than three. The labors of the Baptist mission are more limited. It has several churches and an orphanage, but no school. It has one, and sometimes two missions.

The directors of the London Missionary Society, regarding their mission in Benares as one of great importance, have always had several missionaries connected with this station, and have rendered support to their various schemes of benevolence. These schemes, for the most part, refer to the two principal methods of labor pursued by the missionaries: their native assistants, which are preaching and teaching. For prosecution of the first method, they have had the services of experienced catechists; and for instruction in Christian knowledge to Hindu youths in Benares and its neighborhood, they have established eleven schools, all of which were in operation during the past year. In all these schools, six hundred pupils were under instruction; but one of them, the Central School, contained upwards of two hundred. In this institution, prior education is imparted, a minister and an ordained native Christian of ability and of thorough devotion are always present, directing the arrangements of the school and presiding over its first classes, and fourteen native teachers preside over as many classes. The schools on the list are for the instruction of girls, Hindu and half-caste, the importance of which cannot be highly estimated.

The difficulties in the way of Christianity, and the opposition that of it has to encounter in an idolatrous land like Benares, are, perhaps, greater in any other portion of India, and of a nature not to be appreciated or understood by ministers and other people in England, accustomed to the wickedness and error of a heathen Christian land. Prejudice, nation

priestcraft, Brahminical influence and learning, a degrading and sensual idolatry, which inweaves itself into all the ramifications of native society, and a hydra-headed waste, meet the Christian advocate at every turn, and endeavor to thwart him with unwearied persistency and determination. Nevertheless, the triumphs of the Gospel are nowhere in India more significant and encouraging. Hinduism, in all its phases, has been subjected to a continuous assault, maintained now for many years; and the result is, that, bold and intrepid as it once was in resisting the attacks made upon it, at length it has begun to retire from the strife, and to collect together its own weakened forces, as best it may, for mutual support and strength. Christianity is not merely an acknowledged victor in the long religious struggle in Benares, but, what is of much importance, is gathering its converts into organized churches, so that they are becoming strong as a people in their external relations, and, at the same time, are constituting a new and powerful element of aggression, all the more influential because derived from the people themselves, in the conflict yet to be waged.

The success of missions in Benares is not to be estimated by the number of baptized converts, about six hundred, although these, under the circumstances, are by no means few. The indirect results of missionary toil and labor there equal, perhaps surpass, in importance, the direct results. They are of a twofold character. The first are visible among the inhabitants of the city generally, including priests and other persons most rigidly attached to idolatry and superstition, and are the fruit, instrumentally, of the preaching of the Gospel in contradistinction from the work of education. By this agency the seed of the Truth has been sown broadcast for years over the city, so that multitudes have become acquainted with its prominent principles and doctrines. They have thus been led to compare them with the dogmas of their own religion; and there is abundant reason for believing that the minds of many have been powerfully agitated respecting the claims of Christianity on their faith and

obedience. Some of the most unpromising persons of the city, men devoting all their energies and time to the worship of idols and the study of Hindu philosophy, have suddenly betrayed deep anxiety on this matter, and, in spite of the obstacles of caste and religious prejudice, have come boldly forward to express their concern about the way of salvation through Jesus Christ. I will give an instance in illustration:—

Among the large number of priests engaged in the performance of idolatrous rites in Benares, the most bigoted and most ardently attached to such observances are the *Gunga-pultras*, or the Sons of the Ganges. There is a sacred pool in the city, not far from the mission premises, where some forty thousand pilgrims present sacrifices every year to their ancestors, under the direction of several head-priests, who belong to the fraternity just alluded to. It has been the custom for years past for this pool to be visited once a week by members of the mission, for the purpose of preaching to both priests and pilgrims. In this way the priests have become more or less acquainted with Christianity. I was much astonished one day at receiving a visit from two head-priests and seven or eight of their disciples who had come to the mission professedly with the object of confessing their belief in Christianity, and of making arrangements for publicly abandoning Hinduism and embracing the true religion. I regard this circumstance as one of incalculable significance, as indicative of the influence which the Gospel is exerting on that class of the native population most difficult to reach and most wedded to superstition. Nor is its significance at all diminished by the fact, that not one of these persons persisted in his determination, and that all, startled by the obstacles in the way — not raised by the missionaries, but entirely by themselves — after a short interval, returned to their temples, and to their idolatrous practices, as before.

The second aspect of the indirect results of mission work in Benares has reference to the education imparted to the youth of the city. This education is partly secular and partly Christian. The young men of our schools being well trained in

English River Asso., tow. sup. of Rev. I. J. Stoddard, Assam, Cedar Creek, ch. 6.66; Sigourney, ch. 4.50; Pella, 2d ch., S. S. 30 cts.; Howard's Grove, ch. 1.25; Millersburg, ch. 1.20; Talleyrand, ch., of wh. 5 is fr. A. Drown, 5.50; Fremont, ch. 2.50; Rock Creek, ch. 2.30; Madison, ch. 1; Forest Home, ch. 1; Little Mount, ch., of wh. 5 is fr. Mrs. M. B. Johnson, 6.50; Deep River, ch. 1.50; Agricola, ch. 2; New Haven, ch. 1.25; South River, ch. 1.50; Mount Carmel, ch., of wh. 5 is fr. Rev. J. Jeffries, 6 North River, ch. 2; Pleasant Prairie, ch. 1.25; Linn Grove, ch. 1.50;			Rev. J. R. Haskins, 45.55; Brandon, ch. 10; Davisonville, ch. 8; Hadley, ch. 28.60;			92 15
Iowa Valley Asso., tow. sup. of Rev. J. E. Clough, Ongole, India, Toledo, ch. 10.85; Grundy Centre, ch., of wh. 50 is fr. A. Willoughby, tow. H. L. M., 51.50; Marshall, ch., of wh. 5 ea. is fr. J. C. Miller and Platt A. Smith, 13; Oxford, ch., of wh. 5 is fr. Rev. E. G. O. Groat, 5.50; Friendship, ch. 50 cts.;			Grand River Asso., Grand Rapids, 2d ch.,			88 00
Linn Asso., tow. sup. of Rev. J. E. Clough, Ongole, India, Marion, ch., of wh. 10 is fr. Mrs. A. Steward and 5 fr. E. Knowlton, 16; Anamosa, ch., of wh. 5 is fr. E. B. Alderman, 7; Cedar Rapids, ch., of wh. 10 (a gold ring), is fr. Mrs. Lapham, and 5 fr. Mrs. Churchill, 19.20; Clinton, ch. 1.50; Jordan Grove, ch., of wh. 5 ea. is fr. C. Jordan and J. Crawford, 10.30; Parker's Grove, ch. 8.50; Fairview, ch., of wh. 10 is fr. Mr. and Mrs. A. A. Mirick, 12; Palo, ch. 3.50; Missionary Union, ch., of wh. 5 is fr. J. Kennedy, 5.50; Quasqueton, ch. 10.75; Shellsburg, ch., of wh. 5 ea. is fr. Rev. M. Hazen and S. Maxon, 14.50; Monticello, ch. 1; Vinton, ch., of wh. 5 ea. is fr. H. P. Sebern, J. Sutton, and A. Clarke, 17.10; Mt. Vernon, ch., of wh. 10 is fr. R. Kennedy, 12.05; Roger's Grove, ch. 2.50; Mechanicsville, ch. 2; Springville, ch. 40 cts.;			Grand Traverse Asso., Wexford, ch.			0 85
Oskaloosa Asso., Pella, S. S., to sup. pupil in Garo sch., care Rev. I. J. Stoddard, Assam, 40; coll. at Asso., tow sup. of Rev. I. J. Stoddard, Assam, Batavia, ch. 5; Pella, ch., D. H. G. Curtis 5; Abington, ch., of wh. 5 is fr. J. Moore, 5.50; Ottumwa, ch. 27.12; Ashland, ch., P. Goff 5; Brookville, ch. 50 cts.; Cold Creek, ch. 1; Eddyville, ch. 2; Mt. Pleasant, ch. 2; Pleasant Corners, ch. 2.20;			Kalamazoo River Asso., Paw Paw, ch., S. S. 1.50; Marshall, ch., Thos. Moore 5;			6 50
Turkey River Asso., McGregor, ch., a sister			Lenawee Asso., Monroe, ch. 2; Rome, 2d ch., A. Bonney 1;			3 00
Upper Des Moines Asso., Iowa Falls, ch., sister Cobb			White Riv. Asso., coll. at Asso., by Rev. I. F. Fay,			6 60
Brooklyn, ch. 1.73; Saginaw, 1st ch. 25;			Mendon, R. D. Nichols, tow. sup. of Zah Mai or other nat. prs., care Rev. D. A. W. Smith, Henthada, Burmah,			5.00
Coll. per Rev. S. M. Osgood, Dist. Sec., Flint River Asso., coll. at Asso., by			MINNESOTA.			
			Coll. per Rev. S. M. Osgood, Dist. Sec., Minnesota Asso., coll. at Asso., by Rev. M. S. Riddell, 12; St. Anthony's, ch., 1st installment tow. \$1 per member, 20;			
			MISSOURI.			
			Warrensburg, 1st ch. 10; Carrollton, Joseph Dixon 5;			15 00
			Coll. per Rev. S. M. Osgood, Dist. Sec., South Fork, ch.			1 25
			WISCONSIN.			
			Coll. per Rev. S. M. Osgood, Dist. Sec., Dodge Asso., coll. at Asso. 22.25;			
			Kilbourn city, ch. 10;			32 25
			Janesville Asso., Juda, ch. 30; Union, ch., S. S., tow. sup. of nat. pr., to be designated, 52.50; Monticello Prairie, ch. 10; Clinton, S. S., little girls, for heathen children, 50 cts.;			93 00
			Winnebago Asso., Lamartine, ch., S. Hillman 5; Ripon, S. S., of wh. 25 is tow. sup. of Garo preachers in Assam, 29.63;			34 63
			ARKANSAS.			
			Coll. per Rev. S. M. Osgood, Dist. Sec., Little Rock, Union ch., Rev. B. Thomas			
			CALIFORNIA.			
			San Francisco, Rev. Henry A. Sawtelle			
			WEST VIRGINIA.			
			Parkersburgh, S. S., S. Davidson tr., for sup. of Karen pr., care Rev. I. D. Colburn, Tavoy, Burmah,			50 00
			Coll. per Rev. G. H. Brigham, Dist. Sec.,			
			Union Asso., one half coll. at Asso.			33 00
			West Columbia, S. S.			2 50
			KANSAS.			
			Ununda, Wm. Nesbit			
			NOVA SCOTIA.			
			Nova Scotia, New Brunswick and Prince Edward's Island Convention, to be expended under care of Rev. E. A. Stevens, Rangoon, Burmah, per Charles Tupper, Sec.,			
			INDIA.			
			Ongole, Rev. J. E. Clough			
			Add amt. received in September for debt,			37
			Total for September,			37
			Total from April 1 to Sept. 30, 1868, \$62,562.			

SPECIFIC DONATIONS FOR THE DEBT OF APRIL 1, 1868.

RECEIVED IN SEPTEMBER, 1868.

MAINE.		OHIO.	
Penobscot Asso., J. C. White tr., Castine, Mrs. Elenor Draper		Cheyot, a friend	
Total for the debt from April 1 to Sept. 30, 1868,			

THE

DR. LENOX AND
FOUNDATIONS

MISSIONARY MAGAZINE.

PUBLISHED BY THE

American Baptist Missionary Union.

DECEMBER, 1868.

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1868.

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Iowa Valley Asso., tow. sup. of Rev. J. E. Clough, Ongole, India, Toledo, ch. 10.85; Grundy Centre, ch., of wh. 50 is fr. A. Willoughby, tow. H. L. M., 51.50; Marshall, ch., of wh. 5 ea. is fr. J. C. Miller and Platt A. Smith, 13; Oxford, ch., of wh. 5 is fr. Rev. E. G. O. Groat, 5.50; Friendship, ch. 50 cts.; 81 85

Linn Asso., tow. sup. of Rev. J. E. Clough, Ongole, India, Marion, ch., of wh. 10 is fr. Mrs. A. Steward and 5 fr. E. Knowlton, 16; Anamosa, ch., of wh. 5 is fr. E. B. Alderman, 7; Cedar Rapids, ch., of wh. 10 (a gold ring), is fr. Mrs. Lapham, and 5 fr. Mrs. Churchill, 19.20; Clinton, ch. 1.50; Jordan Grove, ch., of wh. 5 ea. is fr. C. Jordan and J. Crawford, 10.80; Parker's Grove, ch. 3.50; Fairview, ch., of wh. 10 is fr. Mr. and Mrs. A. A. Mirick, 12; Palo, ch. 3.50; Missionary Union, ch., of wh. 5 is fr. J. Kennedy, 5.50; Quasqueton, ch. 10.75; Shellsburg, ch., of wh. 5 ea. is fr. Rev. M. Hazen and S. Maxon, 14.50; Monticello, ch. 1; Vinton, ch., of wh. 5 ea. is fr. H. P. Sebern, J. Sutton, and A. Clarke, 17.10; Mt. Vernon, ch., of wh. 10 is fr. R. Kennedy, 12.05; Roger's Grove, ch. 2.50; Mechanicsville, ch. 2; Springfield, ch. 40 cts.; 188 80

Oskaloosa Asso., Pella, S. S., to sup. pupil in Garo sch., care Rev. I. J. Stoddard, Assam, 40; coll. at Asso., tow sup. of Rev. I. J. Stoddard, Assam, Batavia, ch. 5; Pella, ch., D. H. G. Curtis 5; Abington, ch., of wh. 5 is fr. J. Moore, 5.50; Otumwa, ch. 27.12; Ashland, ch., P. Goff 5; Brookville, ch. 50 cts.; Cold Creek, ch. 1; Eddyville, ch. 2; Mt. Pleasant, ch. 2; Pleasant Corners, ch. 2.20; 96 32

Turkey River Asso., McGregor, ch., a sister 5 00

Upper Des Moines Asso., Iowa Falls, ch., sister Cobb 5 00 529 68

MICHIGAN.

Brooklyn, ch. 1.73; Saginaw, 1st ch. 25; 26 73

Coll. per Rev. S. M. Osgood, Dist. Sec., Flint River Asso., coll. at Asso., by

Rev. J. B. Haskins, 45.55; Brandon, ch. 10; Davisonville, ch. 8; Hadley, ch. 28.60; 92 15

Grand River Asso., Grand Rapids, 2d ch., 88 00

Grand Traverse Asso., Wexford, ch. 0 85

Kalamazoo River Asso., Paw Paw, ch., S. S. 1.50; Marshall, ch., Thos. Moore 5; 6 50

Lenawee Asso., Monroe, ch. 2; Rome, 2d ch., A. Bonney 1; 3 00

White Riv. Asso., coll. at Asso., by Rev. I. F. Fay, 6 60

Mendon, R. D. Nichols, tow. sup. of Zah Mai or other nat. prs., care Rev. D. A. W. Smith, Henthada, Burmah, 5.00

MINNESOTA.

Coll. per Rev. S. M. Osgood, Dist. Sec., Minnesota Asso., coll. at Asso., by Rev. M. S. Riddell, 12; St. Anthony's, ch., 1st installment tow. \$1 per member, 20;

MISSOURI.

Warrensburg, 1st ch. 10; Carrolton, Joseph Dixon 5; 15 00

Coll. per Rev. S. M. Osgood, Dist. Sec., South Fork, ch. 1 25

WISCONSIN.

Coll. per Rev. S. M. Osgood, Dist. Sec., Dodge Asso., coll. at Asso. 22.25; Kilbourn city, ch. 10; 32 25

Janesville Asso., Juda, ch. 30; Union, ch., S. S., tow. sup. of nat. pr., to be designated, 52.50; Monticello Prairie, ch. 10; Clinton, S. S., little girls, for heathen children, 50 cts.; 93 00

Winnebago Asso., Lamartine, ch., S. Hillman 5; Ripon, S. S., of wh. 25 is tow. sup. of Garo preachers in Assam, 29.63; 34 63

ARKANSAS.

Coll. per Rev. S. M. Osgood, Dist. Sec., Little Rock, Union ch., Rev. B. Thomas

CALIFORNIA.

San Francisco, Rev. Henry A. Sawtelle

WEST VIRGINIA.

Parkersburgh, S. S., S. Davidson tr., for sup. of Karen pr., care Rev. I. D. Colburn, Tavoy, Burmah, 50 00

Coll. per Rev. G. H. Brigham, Dist. Sec., 33 00

Union Asso., one half coll. at Asso. 2 50

West Columbia, S. S.

KANSAS.

Ununda, Wm. Nesbit

NOVA SCOTIA.

Nova Scotia, New Brunswick and Prince Edward's Island Convention, to be expended under care of Rev. E. A. Stevens, Rangoon, Burmah, per Charles Tupper, Sec.,

INDIA.

Ongole, Rev. J. M. Clough

Add amt. received in September for debt, \$7

Total for September, \$7

Total from April 1 to Sept. 30, 1868, \$62,562.1

SPECIFIC DONATIONS FOR THE DEBT OF APRIL 1, 1868.

RECEIVED IN SEPTEMBER, 1868.

MAINE.

Penobscot Asso., J. C. White tr., Castine, Mrs. Elenor Draper 1 00

OHIO.

Cheyliot, a friend

Total for the debt from April 1 to Sept. 30, 1868, \$14.

Donough, n, ch. 4; at Asso.		Portage Asso., coll. at Asso. 8.85; Streetsboro', Female Miss. Soc. 50c.; Salem Asso., coll. at Asso.	4 85 24 02	
80 37		Seneca Asso., a friend	0 25	
h. 68.54; de, ch. 11; arion, ch., Mrs. M. B. mah, 87;		Wills Creek Asso., New Concord, ch. 2.50; T. Hughes 1; one half coll. at Asso. 4.65;	8 15	
195 78 2094 04		Zoar Asso., Clear Fork, ch., S. S. 8.80; coll. at Asso. 10;	18 80	441 75
ERSEY.		INDIANA.		
, Dist. Sec., i, ch. 4.50; Canton, ch. 16.27; Ce- eland, ch.	74 24	Coll. per Rev. G. H. Brigham, Dist. Sec.,		
LVANIA.		Brownstown Asso., coll. at Asso.	5 72	
an, for Ger- le, Ashland lphia, Mrs. ia, for Mrs. goon, of wh. ozer, 100 fr. r. Mrs. Wm. B. Griffith, Crozer, 400; Swatow, of Crozer, 100 100 fr. Mrs. 0 fr. Mrs. B.	816 50	Coffee Creek Asso., coll. at Asso.	11 65	
ambler, Dist.		Freedom Asso., coll. at Asso.	13 65	
latwood, ch. 0; Zoar, ch. ty, ch. 3.40; Uniontown, o, ch. 8.50;	117 15	Laughery Asso., coll. at Asso.	6 25	
hem, ch. 15; 1 4.55; Bates 14.05; Pigeon son 11.70; So. 3; So. Wheel- 3.25; Waynes- n, ch. 10; Fork ile, ch. 7.20;	189 97	Long Run Asso., coll. at Asso.	3 00	
tr.,	12 05	Madison Asso., coll. at Asso.	20 05	
, Laporte & Lewisburg, ch. 1.2;	44 98	Northern Indiana Asso., Laporte, 1st ch. 60.80; coll. at Asso. 18 25;	78 55	188 87
ster, ch. 35.50; 5; J. A. Miller, man boy, J. A. L. Douglass, 0; West Phila- 3., to const. W. M., 100; An-	261 50 1392 15	ILLINOIS.		
ELAWARE.		Coll. per Rev. S. M. Osgood, Dist. Sec.,		
abler, Dist. Sec., d,	50 00	Carrollton Asso., coll. at Asso. 18.40; fr. former tr. 7.10; Greenfield ch., N. Dickerman 1.40; Jerseyville, ch., J. Corey 4; Antioch, ch., Rev. J. Claridge 5; White Hall, ch., S. S. 14.60;	60 50	
OHIO.		Dixon Asso., Galena, Union ch., tow. sup. of student in Rangoon Theo. Sem., of which 9.65 is fr. S. S.,	19 50	
Mineral Ridge, Vienna, ch., S.	55 05	Edwardsville Asso., Woodburn, ch., a few friends 8; Upper Alton, Shurtleff College, Students' Miss. Soc. 17.20;	20 20	
Brigham, Dist.		Fox River Asso., Downer's Grove, ch., S. S.	4 20	
rson, ch. 11.98; 40; Andover & Thompson, ch. 5.51; Conneaut, 4;	47 41	Mackinaw Asso., coll. at Asso. 82; Clayton, ch. 22; Richland, ch. 6.50; El Paso, ch. 11.45; Mason City, ch. 5; Deer Creek, ch., Mrs. McNutt 1;	77 95	
ean, ch. 75 cts.;	17 83	McLean Asso., Atlanta, ch. 29.58; Towanda, ch., John F. McMillian 5; Two Mile Grove, ch., A. Simp- son 2.50; Normal, ch. 2;	89 08	
f coll. at Asso.	17 57	Olney Asso., Olney, ch. 1.60; Shiloh, ch. 1; Mt. Erie, ch. 50 cts; Noble, ch. 50 cts; Hoosier Prairie, ch. 50 cts.; Middle Creek, ch. 75 cts.; Madi- son, ch. 1; miscellaneous 1.60;	7 45	
den, ch. 5.05; 1; Elyria, ch. 0.40; individu-	29 46	Pleasant Hill Asso., coll. at Asso., by Rev. G. P. Guild,	12 50	
rietta, ch.	45 21	Quincy Asso., coll. at Asso. 82.55; Griggsville, ch., of wh. 8 is fr. Mrs. S. Pollock, 11.50; Barry, ch. 7.25; Payson, ch. 50 cts.;	51 80	
ati, Ninth st.	128 00	Rock Island Asso., coll. at Asso., by Rev. J. Cole, 9.40; Aledo, ch. 15; Edgington, ch., S. S. 1.25;	25 65	
Phillips 1; J.	3 00	Rock River Asso., Belvidere, South ch. South District Asso., Belleville, ch. 3; Bethel, ch. 1.65; Oak Hill, ch. 8; O'Fallon, ch. 1; Pleasant Ridge, ch. 50 cts.; Red Bud, ch. 1; Water- loo, ch. 3.25;	18 40	
at Asso. 20.65; es 19.50;	45 15	Springfield Asso., coll. at Asso., by Rev. H. M. Carr, 14.20; Diamond Grove, ch. 9;	23 20	866 84
		IOWA.		
		Coll. per Rev. S. M. Osgood, Dist. Sec.,		
		Cedar Valley Asso., tow. sup. of Rev. J. E. Clough, Ongole, India, coll. at Asso., 18.85; Shell Rock, ch., E. Perry 5; Chapin, ch. 1; Jessup, ch. 1; Hampton, ch. 1; Cedar Falls, ch. 8.50; Floyd, ch. 1; Eden, ch. 1; New Hartford, ch. 2.60; North Washington, ch. 8.50, Waterloo, ch. 42; Waverly, ch., Lyman Ton- dro 5; Independence, ch. 6.50;	91 95	
		Central Iowa Asso., Iowa Centre, ch., bequest of Jas. R. Wood, for Bibles,	15 00	
		Davenport Asso., tow. sup. of Rev. J. E. Clough, Ongole, India, Daven- port, Calvary ch. 2; Camanche, ch. 7; Clinton, ch., of wh. 5 is fr. Rev. J. Seeley, 14.75; Lyons, ch. 2; Zion, ch. 1.25; Muscatine, ch. 20.50;	47 50	

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THE

FOR LENOX AND
FOUNDATIONS

MISSIONARY MAGAZINE.

PUBLISHED BY THE

American Baptist Missionary Union.

DECEMBER, 1868.

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BOSTON:

MISSIONARY ROOMS, 12 BEDFORD STREET.

1868.

THE MACEDONIAN AND RECORD.

THE twenty-sixth volume of the **MACEDONIAN AND RECORD** commenced with January, and it will be devoted to the interests of the Missionary enterprise. Its object will be so to treat the principles, spirit, progress, and claims of that enterprise as to induce the masses of Christian people to cherish towards it a more generous sympathy, and to enter into its work intelligently and earnestly.

The paper will contain, from month to month, the latest intelligence from our own missions, such extracts from the correspondence of the missionaries, and such articles relating to the work of missions, as may seem the best adapted to its object. It will also contain accounts of the work of the Home Mission Society, with such extracts from the reports and letters of its missionaries as are necessary to keep its readers informed of the progress of the work in our own country.

The **MACEDONIAN AND RECORD** will be as attractive in its mechanical execution as the quality of good paper, and workmanship can make it.

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☞ Postage and expressage in all cases payable by subscribers at the receiving offices.

Articles for publication and all orders and remittances should be addressed to "*The Macedonian and Record, 12 Bedford Street, Boston.*"

OVERLAND LETTERS.

The Treasurer makes up his foreign mail on Tuesday of each week, when the letters, that have been sent to the Rooms for that purpose, with the official correspondence, are mailed. Letters to China and Siam the postage is 34 cts. per half ounce, and on those to India, Burma, Assam 28 cts. per half-ounce, all *via* Southampton; but, when there are several letters to one address, a saving can frequently be made, so that 20 cts. will meet the average expense.

It is desirable that the friends, sending private letters to missionaries, prepay their postage, otherwise it is properly chargeable to the missionary. Letters sent to the Rooms, to be forwarded, should therefore be enclosed in an envelope, directed to F. A. Smith, Treasurer, 12 Bedford Street, Boston, with 20 cts. for the postage, and they will be forwarded with the first mail for the destination designated.

BOXES AND PARCELS FOR MISSIONARIES.

There are no regular opportunities of sending out goods, as ships sail at uncertain intervals, but, in general, it is well to send packages to the Rooms as soon as prepared, that they may be ready for the first ship. Care should be taken, in making up parcels, packing boxes, to prevent damage of goods from placing too near them articles liable to be affected by extreme heat or other change of climate.

Whenever goods are sent for missionary stations, advice thereof should immediately be given to the Treasurer by mail, describing the box, or package, sufficiently for him to identify it. A schedule of the contents, with the valuation, should also be given, as these are necessary for clearance, as also for Custom House and shipping purposes. Particular attention is called to this, as for want of it much trouble has often been experienced.

FORM OF A LEGACY.

I also give and bequeath to *The American Baptist Missionary Union*, ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executors or executors to pay said sum to the Treasurer of said Union, taking his receipt therefor, ——— months after my decease.

FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to *The American Baptist Missionary Union*, one certain lot of land with the buildings thereon standing — [*Here describe the premises with exactness and particularity*] — to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

THE

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AMERICAN BAPTIST MISSIONARY UNION.

THE HEATHEN LOST WITHOUT THE GOSPEL.

By REV. M. J. KNOWLTON, NINGPO, CHINA.

I have heard that the idea is very prevalent among Christians at home, that the heathen are ignorant, harmless unfortunates, to whom it is a question whether the Gospel would be of much advantage. An old friend and classmate in America informs me of the same views prevailing among many of our people.

It would not require a long stay in a heathen land, I apprehend, to dispel all such notions from the minds of those Christians who entertain them. They would be convinced that Paul's description of the character and condition of the heathen, as contained in the 1st, 2d and 3d chapters of the Epistle to the Romans, is true to the letter. How any Christian can read these three chapters and doubt that the heathen are great sinners, and will surely be lost forever without the Gospel, I cannot imagine. In these chapters the Apostle shows in the clearest manner (chap. 1: 18-27) that the heathen ignore God, worship idols, and become exceedingly ignorant, wicked, and corrupt, because they reject the light of nature, which shows clearly the existence of God, and "His eternal power and Godhead;" they refuse to thank and glorify God and choose to render homage to idols made with their own hands; hence God gives them up to blindness of mind, and corruption and wickedness of heart and conduct. In chap. 1: 26-32, 3: 9-18, the apostle narrates sins of which the heathen are guilty — a picture so faithful, so true to the life, that heathen in every land acknowledge its correctness as applied to them; and there have been instances where the heathen have charged the missionaries with writing these passages from the living examples present before them. It would be impossible to find language more exact and appropriate to describe the sins of the Chinese, as I have become acquainted with them by a long residence among them, than that used by the apostle. And I believe the same statement would be made by every missionary in every heathen land.

And the heathen know they are sinners, and that too, against a higher power than man or gods, — a supernatural, all-controlling power, called in China, and I believe in most heathen lands, "Heaven," and "Supreme Ruler," or some other term signifying the highest authority in heaven and earth. The law of God is "written in their hearts," as the apostle in Rom. 2: 14, 15, says: "When the Gentiles who have not the law, do by nature the things contained in the law, these having not the law, are a law

unto themselves; who show the work of the law written in their hearts; their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

The actual state of the heathen mind confirms every word of this inspired passage. The readiness and correctness with which they will talk on moral subjects, and analyze moral character, and the earnestness with which they will condemn immoral conduct, shows the moral law "written in their hearts." Their consciences "accuse" them when they do wrong; and though its voice may be weaker than in those reared under Christian and Bible influences, still it makes itself heard; they are convinced of their sinfulness, and feel the need of some expiation of their guilt. Hence the numerous expedients to which the heathen resort in order to avoid the consequences of their sins.

The Chinese are great moralists, in the sense of talking morality, and depending upon morality for salvation. They have an endless number of moral maxims, which they are at no loss to apply on every proper occasion. For example: "Punishment follows crime, as the shadow follows the substance." "He who offends against Heaven has no place for prayer." "We may conceal from man's eye, but not from God's eye."

No, they cannot shield themselves, nor do they try to shield themselves with the excuses that some in Christian lands frame for them, viz., that they do not know right from wrong; that they are ignorant, hence innocent. They would feel insulted to have such statements applied to them. When a Chinese performs any immoral, unjust, or wrong act, if some heathen-pitier should step up and say to him, "You poor fellow, you did not know any better," the Chinaman would say in his heart (he would be too polite to speak it out), "O you poor red-bristled barbarian, or you white devil, what do you know of doctrine and moral principles? You need me to teach you."

But though the Chinese can talk morality, they are extremely bad practitioners. They are thoroughly corrupt, vicious, wicked, as has been already remarked. Their hearts are like cages of unclean birds. They have no purity, no innocence, no fitness for heaven.

Hence the summing up, the grand result of the apostle's argument, respecting the condition of both Jews and heathen, applies fully to the heathen of every land and every age, — "Both Jews and Gentiles, they are all under sin; as it is written, 'There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one.' . . . 'That every mouth may be stopped, and all the world become guilty before God.' Rom. 3: 9-12, 19.

How then are the heathen to be saved without the Gospel? They are "all under sin," are "guilty before God." "By the deeds of the law there shall no flesh be justified" in God's sight. Where then is there any hope for the heathen in their present state? None, absolutely none. They are all in the "broad road that leadeth to destruction." Hell is their portion; and no one that is intimately acquainted with the character and conduct of the heathen, but will declare that their damnation is most richly deserved.

No, we do not come to preach the Gospel to poor innocents, over whom a fate is impending which they do not deserve. But it is because they are deserving, and are exposed to everlasting perdition, that we preach Christ to them, the only hope of salvation. God owes no debt to the heathen; but Christians, with all their light and advantages, are great debtors to them. Rom. 1: 14.

Here then is the responsibility of Christians. All these vast multitudes are going to hell; and having intrusted to Christians the Gospel, Christ commands them, "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned."

LETTERS FROM THE MISSIONS.

Mission to Assam.

LETTER FROM MR. WARD.

Native Prayer Meeting. Sibsagor, 19, 1868. — Our little church, I began to fear that there was real fear of my having to go away on account of my health. I stayed away from ship two Sundays, and have for the six weeks preached seated in my chair, instead of standing. I am not improving, but am learning how to spare myself and yet keep everything moving as usual. The church members I have begun to pray for me, and to pray for a better state of things among themselves. Some of the boys and young men of the Sunday-school had for some time manifested an interest; and now the school-teacher and colporteur, Godhula, commenced to hold meetings with them every evening, others of the church also attending.

Godhula seems to have been very much exercised on account of these young men and boys, and in behalf of the church. One Sunday afternoon, at prayer and conference meeting, six men and spoke one after another, asking questions in their behalf, after which Godhula got up, and with tears flowing down his face, spoke words so earnest and heartfelt that I could not doubt the work of the Holy Spirit in making him an instrument in the conversion of others. I remembered a few of his words, but only a few, which I noted down and give here.

He said, "Brethren, my soul doth glorify the Lord! That Zion should be childless is no pleasure to me. I felt I could not bear that while the shouts of joy and praise go up from other houses, our house should be desolate, no children be born to us. For days and nights I was comfortless. My regular seasons of prayer were lost in ceaseless, long crying to God; but I had no comfort, no peace, no answer to my prayers. Went about crying, 'My Father! my Father!' but could not find God. I felt that I had no Father, no Comforter.

I seemed to myself a deceiver when I spoke to others of God as hearing prayer, and of the Holy Spirit as converting souls. I read the promises, but they seemed not for me. 'My grace shall be sufficient for thee.' 'In due season ye shall reap if ye faint not;' but I could not make these promises mine. I was driven almost to madness. But light and comfort came at last, and along with these came answers to my prayers. Those for whom I have been laboring and praying are feeling the weight of their sins, and are praying and seeking after God. God is giving our Zion children."

Converts Coming Forward. The above does scant justice to the words that were uttered with sobs and tears; and few in the house but wept as he spoke. Is not this the true language of Canaan? Is not this the teaching of the Holy Spirit? Is not this the billowy sound of the "De profundis," "Out of the depths have I cried"? Suspicious and doubting as I had become, I still could not doubt it. It was the finger of God. I felt like Jacob, "Surely God is in this place, and I knew it not." Meetings have been held every evening in the chapel, and from house to house for prayer. I had often urged this in vain, but now they were spontaneous, very seldom even attended by me. There are as many as ten who would go forward in baptism if encouraged by me; and I shall probably baptize half of these soon. But this is a matter in which I cannot make haste. Of those, who in this country, claim to be crucified with Christ, my experience justifies me in saying of them at least, 'Except I see in His (their) hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His (their) side, I will not believe.'

Tour among the Garos. June 28. — The short tour among the Garos with br. Stoddard, in December last, was the pleasantest mission tour I ever made. At one village, Amjunga, where there have

since been fifteen baptized, we found seven asking for baptism; but we told them that our time was so short, they had better wait till brn. Bronson and Stoddard came again a month later. We staid there but one night. We went through the village and asked the people to come and hear the preaching in the evening at the house of the leading man of the village, who with his wife and only son were waiting to be baptized. About fifty came, and as br. Stoddard left the talking to me, I preached till midnight, — singing and prayer being interspersed. Many understood Assamese, still I allowed the interpreter to explain what I said.

In the course of the remarks I said to them, "When God comes to a people and places among them His holy Book, there it will remain." Then, lifting the New Testament up and placing it down in their midst, I said, "God has evidently placed His holy Book in this village and among the Garo people; and no power in heaven or earth can take it away!" The day of blessings from God for the Garos has evidently come, and none can stay the hand of God.

The interest was intense. Some still lingered, and the old man of the house kept talking of the goodness of God in bringing these blessings to such a sinner as he. At two o'clock he was still talking, and up again at four o'clock, so that there was not much sleep in that house that night. I rejoiced subsequently to hear that instead of only seven, fifteen were ready for baptism, when brn. Bronson and Stoddard were there a month later, and that a church has been formed there. The old man, our host, was a pensioned officer of a regiment formerly stationed at Gowa-hati, where he said he knew br. Danforth and myself, and had heard us preach in their cantonments. His countenance, from the first, seemed familiar to me.

Garo Christian Village. The next day found us by noon approaching the new Garo Christian village of Rajasimala. Omed, the pastor, came out to meet us on the way, and the place where br. Bronson had baptized was pointed out to us. Two small mountain streams unite near the site

of the village. I said, "This then is your Jordan." They replied, "Yes, it is our Jordan." The village is on a small piece of rising ground, in the valley, the hills on either side rising high, and a third, or middle hill, coming to an abrupt termination southward further up the valley where two streams unite. Thus the place is shut in, except on one side. Some of the more intelligent men spoke of the place as being very hot, except when the wind blew from the north or open side. The scene was very picturesque, and led me at once to think of the words of the Psalmist, "As the mountains are round about Jerusalem, so the Lord is round about His people;" which I quoted to Omed, who felt the force of the allusion. The great defect of the locality appeared to me to be a want of rice lands sufficient for a large village, which this seemed likely to become. Nothing could, however, be better than this site for constant communication with the hill people of that vicinity, who must pass through the village to and from the hills on the weekly market days.

Christian and Heathen Females in Contrast. On entering the village, riding on our ponies, we found all, both old and young, male and female, drawn up as it were in military array to receive us. I said to Omed, "This is the Lord's army." He turned and repeated my words, when the response ran along the lines, "Yes, we are the Lord's sepoy;" — the term always used for native soldiers; and they said it with an expression of countenance that indicated anything but mirth. From oldest to youngest, all were dressed in clean, white, though not fine, cotton clothing; and not an ornament was to be seen in all the company of nearly a hundred and twenty. The next day gave us a contrast not soon to be forgotten. Hundreds of the wild hill-men and women came pouring down, and stopped at the Christian village and chapel as a half-way place to the fair or market of the plains. Here the superabundance of rude ornaments worn by the women was in inverse ratio to the scantiness of their apparel. I am inclined to think that the passion for jew-

elry and ornaments on the part of some of their sisters of civilized lands would have been more than satisfied, at least so far as quantity is concerned; and as regards an impatience of any needless clothing about the neck, I suspect even their cultivated susceptibilities would have felt that these, their rude sisters of the mountains, indulged that impatience to an extreme beyond what even civilization itself requires. As for ornaments, nose, ears, neck, fingers, hands, arms, and ankles, in short every part of the body which, by conformation even hinted that an ornament was meant to be attached, was loaded with precious tin and brass, while yellow, blue and bottle-colored beads, all genuine glass, with their various hues, set off the tan complexions and leather-colored forms with probably highly subdued effect! How much alike, alas! is heathenism at home and in these mountain wilds! But the Christians had dropped their ornaments, and were "clothed and in their right minds!"

New Chapel Dedicated. The large new chapel was but just completed, and we held the first service in it on that Saturday evening. The night air was cold, but fires were kindled on the ground, the smoke of which we endured, as the walls were not wholly enclosed, a railing three feet high being built around; then an open space of three feet, above which a neat lattice-work extended to the roof, so that the smoke mostly passed out on all sides.

I preached again in Assamese, the pastor and colporteur interpreting by turns. Probably 150 were present. It was such a season as I had never enjoyed before. I know not how long they would gladly have remained to hear. The singing they seemed to enjoy exceedingly; for we mustered strong in that line. The next day was Sunday, when, in addition to the Christian village, we had a large number from the hills on their way to the weekly market, to be held early Monday morning. As they had plenty of time, many sat down on the mats spread on the ground in the chapel, and others stood outside, leaning against the railing and listening there.

Probably over 350 were present. As I stood there preaching to this eager company, I could well understand the joy of our Karen missionaries in their work. Many of the men among the Christians understood the Assamese perfectly; but we kept the interpreters at work. Finally, as a line of thought was touched upon which the pastor felt deeply, he swept on, forgetful of me or anything else but the matter in hand, and spoke for a half hour with a rapidity of utterance that I should hardly have thought a rude language could bear. The fixed attention of the outside people satisfied me that he was making the most of the interesting occasion to ply them with heated words; and I turned and looked at br. Stoddard with a smile, quite willing to sit down. Sometimes two or three of the colporteurs and teachers joined in, reiterating some important word, giving it the added force of their heart, and soul and voice. At length I made a few more remarks to the Christians, such as seemed appropriate to taking leave of them, exhorting them to be Christians not in name only, but spiritual, praying, heavenly-minded, and well instructed in God's word, saying that though I must return to Sibsagor, it had given me great happiness to see them, and that I should think of them with joy, and pray for them, as all the missionaries would, that the good work might soon extend among all the Garo people. The tears that flowed from many eyes showed a depth of feeling which their impassioned countenances hardly led me to expect. Br. Stoddard also addressed them briefly, saying that it was not necessary for him to speak much to them, as he and the mem sahib were to be with them and live among them, as their own teachers. The heathen Garos had often insinuated that they would no doubt soon be abandoned by the teacher, and be scattered and left unprotected. But now they had seen three teachers, and were assured there were more equally interested in them, and that the work among the Garos would never be abandoned. The presence and countenance of the missionaries was to them as the presence of armies.

The Garo Pastor. The pastor, Omed, interested me much. A man probably thirty-five years of age, of mature judgment, sedate and gentle demeanor, unassuming and modest even to fastidiousness, he seemed indeed a father to all these spiritual children whom he had begotten in the gospel. There was nothing in his manner that indicated a consciousness of his official dignity as an ordained pastor; but it was manifest that he was loved and revered by his people. He pointed out to me the house in which for two years he and his wife lived alone in the wild jungle on the site of the present village, where he preached to the Garos who passed him to the market, or from which he visited them in their hills.

Character of the Garos. There is about these converted Garos a certain primitive simplicity most refreshing, after the long and painful contact with the craft and cunning of the plains. They are but children, and need patient instruction; but with what joy will that be given, as compared with the labor bestowed on those steeped and dyed in Hindu and Mussulman ideas, till it sometimes almost seems that the shortest, though not perhaps the most benevolent, way of purifying them would be that pursued with the "old world," when "eight souls" alone were saved as the foundation of a new and better race! But let us be patient. The years like the flood are fast bearing down the present living, and a new generation is rising upon the Ark of our thousandfold instrumentalities, that will see with other eyes and think with other thoughts than those of the past.

Account of Omed's Conversion. As we wended our way to another preaching place, Omed gave me an account of his conversion, as follows: He was a sepoy at Gowahati, where, according to the custom of the European officers in command of the regiment, one sepoy had always to stand guard by turns at the door of the officers' private dwelling. At that time the commanding officer rented one of our Mission bungalows or houses, at which Omed was called very frequently to stand

guard. In one room of the bungalow was a book-shelf belonging to the mission, on which were numerous tracts and religious books in Assamese and Bengali. The guard were charged by the English officer to see that no harm came to these books; no one was to touch them. But in cleaning the house, some leaves of tracts had been swept out upon the ground. To indulge his curiosity, Omed picked up and read a few pages on "Error Refuted," and his attention was immediately arrested, a strong conviction taking possession of his mind that what he had read was true. He then went to the native Christians for more tracts and books, and the more he read, the more deeply was he impressed. He visited the native Christians for instruction; and, notwithstanding the abuse received from his comrades, he resolved to be a Christian. They endeavored to the utmost to dissuade him. "Omed," said they, "what is this you are doing? Are you going to give up your caste and become a 'Kistan'?" (a word of cutting contempt) "don't do that; it is a very bad religion." But his mind was made up. Henceforth he consorted with the little company of despised Christians. Subsequently to this, br. Bronson wrote to me that Kandura, the leading native Christian at Gowahati, had informed him that there were two sepoys who had joined them and wished to be baptized, and accordingly he baptized them on his next visit.

If there should appear to be any discrepancy between this account and that given by br. Bronson, it is probably only apparent,—the reference to receiving a tract in the Gawalpara bazaar appertaining no doubt to Omed's fellow-laborers, Rankhee or Ramkhee, both of whom, I believe, dated more particularly from that place. In both cases how simple was the instrumentality employed, showing that when God's time has come, the feeblest means suffice for the accomplishment of the greatest results. Here the scattered pages of a tract, swept out to be trodden in the mire, became as the anointing of the eyes to him who "saw men as trees walking," while the real gift of vision was of Him who alone giveth light.

We had a delightful meeting at the market-place, where I preached in Assamese, no interpreter being required. From this place br. Stoddard and myself made our way back to Gowalpara, a distance of thirty-five miles. I felt that I would not on any account have missed that short visit among these interesting people, whom the Lord has evidently brought to the door of our mission. I trust we may be found equal to the responsibility implied, and worthy of the honor conferred.

Reminiscences. On my return to my old field at Gowahati, I enjoyed a few days delightful Christian intercourse with our brother and sister Comfort, who are impatiently waiting for the time when their tongues will be loosed and they will be able to reach out to the Garos and Kacharis, whose villages lie all along the southern hills, two, three, and four days distant only from Gowahati, where they can join hands with the Stoddards from below. It was with mingled feelings of sadness and pleasure that I stood again in the chapel built by br. Danforth and myself, and preached both in English and Assamese as of old.

LETTER FROM MRS. WARD.

Kachari Inquirer. Sibsagor, May 26, 1868.— Though our burdens are heavy and health bad, still the Saviour is true to His promise and does not leave us comfortless. Last Sabbath was a precious day. Mr. Ward, being unable to stand and preach, sat in his chair and discoursed from 22d of Luke — “Strive to enter in at the strait gate,” etc., in an earnest and faithful manner to an attentive audience. The Sabbath-school followed these services as usual, with an instructive lesson on the parable of the talents. But the best wine of the feast was the last, when we met for prayer and conference. After the opening exercises and one or two prayers, an opportunity was given to any one who wished to speak. Immediately a Kachari man arose and said, “I’m a miserable sinner and not worthy to open my mouth

before you; I have been a vile heathen all my days, and so have my parents, and died in their sins; but God has had mercy on me and permitted me to read His Holy Word, and I want to be a Christian; my dear friends, will you pray for me? Pray that God would give me His Holy Spirit, that I may truly repent of my sins and become His true disciple.”

This was the first time this man had spoken in our meetings, and it gave us great pleasure to hear him. He came among us about eight months ago, with an earnest request to be allowed to attend the mission school, and live among the Christians, and learn more of the Christian religion. As he was a Kachari, and therefore without caste prejudices, and his appearance prepossessing, — a robust man, with a serious, thoughtful expression of countenance, — we rather doubtfully yielded to his request, and we have had no reason to regret it; for a few months he attended school half a day and studied diligently, the other half worked in the press as diligently; of late he has given his whole time to the latter. We have often seen his tears flow under the faithful preaching of the Word, and have longed to see his heart so deeply touched as to decide for Christ. I trust that time has come, and God grant that he may become a burning and shining light and a messenger of salvation to his people.

Other Cases. — The Spirit Poured Out. To return to our meeting. This man was no sooner seated, than another new penitent arose, and, covering his face with both hands, amid tears and sobs, he said he had been wishing for a long time to tell his feelings, but was so much ashamed he could not. He felt that he was a great sinner, had sinned ever since he was born, and on account of his sins he deserved only to be sent to hell; but he begged we would pray for him, that his sins might be forgiven, and he become a lamb of the fold of Christ. This young man was Hunbar, the orphan son of Biposu, a name familiar in former records of the mission as a valuable assistant. He used to travel over the district around Gowahati with Mr. Ward, who says he

was the most spiritual-minded native Christian he has ever seen. May the father's mantle fall upon the son, and he become even more godly and useful.

A prayer of unusual fervor followed from one of the brethren; then another arose for the first time to say that his sins were as numerous as the sands on the shore, and begged to be prayed for. He said God had taken one he dearly loved to heaven, and he was led to ask himself if he was ready to go and meet him if the hour of his death should come, and again he said, "Pray for me." This was Rongmou, the eldest son of Kolibor, a boy of seventeen years of age, who has been always called "good," but since the death of his brother Willie, he has been especially serious. After prayer and singing, their pastor rose, and after some instructive remarks, began to relate his own transition from darkness to light; but overcome by his feelings he was obliged to stop, knelt down and said, "Let us pray." Every heart seemed melting at the throne of grace. Such a revival influence I have never felt during these eight years here, as seemed to pervade the assembly at this hour. O for an outpouring of His gracious Spirit! We did not forget that on this same day the Missionary Union were assembled in the old Oliver St. Church; and, may we not believe, that with more than telegraphic speed answers of mercy were descending on us to prayers offered within those sacred walls? "God's hand is not shortened that He cannot save, nor His ear heavy that He cannot hear." "Lord, increase our faith."

BURMAH.

Mission to Burmans.—Rangoon.

LETTER FROM MISS ADAMS.

School at Thongzai. Thongzai, June 30, 1868.—We opened school with thirty children, but now we have about seventy. The fixed notions of this people will allow of but few innovations; and therefore, instead of introducing exercises, which are so pleasing and instructive in our schools

at home, I am obliged to invent new exercises and plans of study, to suit the people. I am seeing and painfully realizing what a great work there is to be done and how few to do it!

We are very happy in our home; and though a home in the jungle is destitute of many of the comforts of a home in town, yet the advantages for work are so much greater that I much prefer it. Here we feel that every moment of our time is taken up with the people. This is my chief source of happiness.

In addition to the school I have a class in singing which meets twice in the week, and I am gratified with the progress made. But one of the first things we have to teach them is, to sit on a bench. It seems almost impossible for them to sit on a seat, without drawing their feet up also. Their great delight while studying is to get down on the floor on their knees and elbows, the book on the floor, and their face almost touching it, and then draw out their lesson in the most humdrum manner possible. Their old custom of bowing before the priests while studying, makes them feel that they must not raise their head or their eyes in the presence of their superiors. Gradually all these things must be broken up; but ages may elapse before it is effected.

I feel all weak and ignorant in approaching this work; but I trust not my own strength. I know that He who leadeth me will give strength and wisdom. In your seasons of prayer, do not forget the ignorant and trembling one.

Maulmain.

LETTER FROM MR. NORRIS.

The Work at Maulmain and Vicinity. Maulmain, May 25, 1868.—Matters at Maulmain are moving very satisfactorily. There are special signs of good in the Burmese department. The corps of Burman native preachers are feeling that they must wake up to more faithfulness and energy. They are working well now.

The meetings at Mopoon are bearing

fruit. Four from there are now asking baptism, and at the last meeting quite a large number came and sat on the Christian side of the room. Good things are waiting there. The preaching meetings on this side among the Dine-woonguen Burmese are still subject to disturbance, as the Mopoon meetings were one year ago; but patient perseverance in well-doing will, under God, bring the blessing here also.

The young preachers are now away in the jungle. There is a very interesting state of affairs at a large town on the Amherst road. I hope God has blessings in store for us there. Several among the English are asking for and will soon receive baptism. The little I have been able to do for this people has paid well in substantial results. There has been no time when there have not been inquirers. They come to the light slowly, but they come, thank God!

Mission to Karens. — Maulmain.

LETTER FROM MR. NORRIS.

The Siamese Karens. Maulmain, May 25, 1868. — I can now report a little farther concerning the work in Siam. We have now made five attempts to place native preachers in that country to Christianize the Karens, — two from Tavoy, one last year, one this. Both of these have failed, the preachers having soon returned, accomplishing little or nothing. Another this year was sent from here to a point east of the "Three Pagodas." This man came back two months ago, having met with no success, but has returned again. Another was sent early the present dry season towards Myne-toon Thu. He took the fever at once, and soon came back. The last expedition was led by myself. The preachers worked earnestly and well while I was with them, and we met a very encouraging reception. I left two preachers, directing them to remain during the year; but they returned two months ago, saying there were difficulties in the way of their staying which they could not overcome, — the villagers would not harbor them, they were in fear of robbers, etc.

Difficulties in the Way of their Evangelization. There are difficulties in the way of evangelizing Siam which the natives cannot, will not overcome without the presence of a white missionary. The most immediate and formidable difficulty is the hostility of the chiefs, particularly the king of Zimmay. The Karens of the Shan States stand in mortal dread of this tyrant, and fear to embrace Christ lest he should persecute them. And the petty chiefs and head men of the villages and towns put obstacles in the way of the native preachers which turn them back. I was forbidden to go on by a Karen chief, when about half-way to Zimmay, and accomplished my purpose only by telling the objector that he would stop me only by force. These difficulties the natives cannot and will not meet.

Then there is poor and scanty food, and the strong opposition of the Karens who have already received the Shan Buddhist poongyees.

What shall we say then? How long shall the thousands of Karens of Siam and its dependencies, and the vaster Karen-dom lying east of these, be without a missionary? With all our accumulated materials for their Christianization, with the Karen race given to us of Almighty God, is there a call on earth to us so strong?

Visit to Amherst and Vicinity. Maulmain, June 28, 1868. — I have just returned from a trip to Amherst, going by boat and returning on foot. I administered the Lord's Supper to the Amherst disciples, and found the church and school in a healthy state. Two members have died there during the year, and one was excluded at this visit. We need a refreshing from the Lord there.

I have made this time a second visit to the little Karen Christian village below Amherst. This church was nearly ready to perish. The preacher is not very efficient, and gambling and arrack-drinking have made havoc. Its condition has however improved decidedly since we saw it before. I administered communion this time; this they say they have not had before for two years. It was a precious season. All the backsliders were

present, confessed their sins and asked to be restored. Two were received back to fellowship, and others put on further trial. These poor disciples feel like all the rest of the Karen brethren. "If we know that the teacher's eye is upon us, and that he will visit us often, we are careful to try to live well and do our duty; but if we have no teacher, we lose heart." It is well, and it is easy, to tell them,— "Your Great Teacher is Christ; think not of the missionary, think of Him. He has promised to be with you always." But the reflection returns to us, These are still but children, and they live amid heathen influences, overwhelming but for the saving grace of God.

Missionary Touring. From this village we walked on through the pouring rain to the Taling village of Ko Ma Wet. I made the distance, twenty miles, on foot in one day; swimming some unbridged streams, too deep and too swift to be forded, with my clothing on my head. I took as usual no supplies of food, no mosquito netting, no blanket, and no coolies, and slept wet at night. I cumber myself with less "traps" than the Burmese assistants take for themselves. I had three of these along and one Karen preacher.

The Shan Teacher. This village of Ko Ma Wet is the most interesting Taling town I have ever visited. It is a thrifty, growing place of over 300 houses, situated half way between here and Amherst, with many large Taling towns in its immediate neighborhood. There is a remarkable religious teacher in it, whom it was the special object of my visit to see. He is called by the people the "Shan teacher," having come originally from Bangkok. He has discarded idol worship, Gaudama and the Phoongyees altogether, teaches the existence of the one Eternal God, and believes in what he terms "the inner law,"—this, whatever it is, gives the name to his sect. I do not find the revelations of his "inner law" very intelligible. I have hopes of him, however. He is a man of strong mind and great influence; two-thirds of the population of the town are already his disciples. He listened with great respect

and earnestness to our preaching, asking many questions, prolonging the interview far into the night. At the end he remarked, "There is no error in all that you have said." He seemed to be intellectually convinced of the truth of Christianity. We wait to see the work of the Spirit in helping him to lay hold on Christ as his God and Saviour. I have been stirred to cry to God for this man's soul, as I cried for my own when I saw it in danger of hell.

His disciples, all of them whom I met, expressed themselves extremely anxious to be taught our religion. They want a preacher and a school-teacher to be given them at once. Moung Reuben seems willing to go and settle there, and he is the only assistant suited for the work, as he is the only one who speaks Taling. If his willingness to take up the work proves genuine, I trust the movement will be made.

The Burman Assistants. The willingness of these Burmese preachers to follow me in hard jungle-work is growing. The energy and cheerfulness which they showed on this trip, and their growing activity in some other duties which formerly they performed with the utmost reluctance, is very encouraging. The last day of this trip they followed full thirty miles,—there were mile posts, so we were not mistaken in the distance,—without a murmur, and the next day they were at other work in town. A Burmese can do something, if only he can be set at it.

Special Providences. A circumstance occurred on this trip, and several in former ones, which I call "special providences." We went down the river to Amherst at the most tempestuous time of the rainy monsoon. The river was considered dangerous; ships had just before been blown back dismantled, and many parties had found it impossible to find native boatmen who dared to go down. I made my preparations and took my party to the river as if I was sure of a boat. I found one of the preachers had partly engaged one. This I refused to take without going to see it. For no definite

reason I immediately took another one at a higher price. We went down rapidly with fine starlight, no wind, or rain, or waves. The disciples wondered to see us, saying that it blew a fearful gale all the day before; and no boat had had such a passage for many days. Soon after we were nicely quartered, the winds began to blow fearfully, and in the morning we found that the other boat, which started a little later than ours, had been capsized, and two of the passengers drowned.

In my trip to Zimmay last dry season, we experienced the special care of God so constantly and so unmistakably, that it came to be the habit of our party to rely upon it implicitly. I fancy even Müller himself might have got some new light if he had been with us. We traversed a distance of some three hundred miles, over and among the wildest mountains, following the narrow and hourly intersecting Karen footpath, and then a hundred miles more in the Shan valley bordering the Mepeng river, winding about from one betel garden to another, or across roadless paddy plains; and yet we did not have a guide for an hour in either going or returning, and we lost scarcely an hour by going astray. There were no guides that could be hired, but whenever it was indispensable that we should be directed, some person would inevitably join us, wishing the protection of our party for a day or two, as the case might be. Often we went alone, with no other mortal direction than our own instinct. This frequently betrayed us, — but some wild Karen would always spring up in the wrong path, as if out of the ground, and set us right again. This happened not a few times, when otherwise I should have had several foodless days and nights, alone or with but one attendant, unless, peradventure, I had met with some unwelcome visitors, — for these boundless forests abound in tigers, and I noticed that all parties of native travellers were large and very heavily armed, to resist robbers as well as wild beasts.

On two occasions in going up, my feet had become so blistered and sore from following the rocky beds of streams, or climbing the hot and shadeless mountains,

that it was impossible to proceed. At these times I was able to hire elephants of parties of Karen devil-worshippers who were making long pilgrimages to offer sacrifices to evil spirits, and thus overtook our party.

Help Raised up in Time of Need. On reaching the Shan valley, I was much puzzled to know how we should get on; for I had no interpreter, and it was altogether uncertain what reception we should meet, even if we could make ourselves understood. We entered the large town of Moo-haut, the first on the river after descending the Karen mountains on the east. The people would not receive us to their houses. We entered a bamboo zayat on the river, and lay down for a rest. Before long the place was nearly filled with noisy Shan traders. I soon discovered that one of these had been to Maulmain, and could speak a little Burmese. I immediately began to cultivate acquaintance with him, and we were soon good friends.

Finding how I was situated, he was hungry for a bargain; "how much would I give him to put me all right with the head men of the town?" An agreement was made at once for a trifle. He went to the officials, and he soon carried his negotiations with such success as amply to earn his money. Whether he had great personal influence, or whether he drew largely from his own imagination in translating my official letter, I had no means of telling. But the effect was marvelous. The three head men of the town made me a formal visit to pay their respects, and promised to furnish me with an elephant, free of charge, for my journey the next day. They were true to their promise, and I rode on for some days under a covered howdah, putting up with the head men of the different towns, each one of whom furnished me with a fresh elephant; and when at last there were no more elephants, guides were provided in the same way, who carried whatever articles our party had. Thus we were conducted quite to the city of Zimmay and to the court-house near the king's palace.

There were very few days, either in going or returning, in which I did not bring down game enough to make us comfortable along with the Karen rice; but our party noticed the odd circumstance that after getting enough game for our food for the day, our efforts to get more were generally unsuccessful. I read the particular care of God in coming back rather more than before, probably because I had come to understand Him better.

One evening as we were trying to reach the first Karen village after leaving the valley of the Mepeng, one of my Karen boys fell very sick. We had failed in the morning to secure any supplies of food for the day; and as darkness was approaching, the prospect was rather gloomy. I left the party, hoping by riding on rapidly to find the village and bring back assistance. I rode till ten at night, and finding no trace of the village, came to a halt. Nothing was left me but to commit my party to the care of the Almighty, and prepare to spend the night alone. I built a huge fire, and in overhauling my few effects, I found I had some tea and sugar for my supper. I discovered water at once, and soon was all right, with a delicious cup of tea. This tea kept me from any distress because of hunger, until I secured food late the next day. That I had this, I regarded as a token of God's kindest care. I had been separated from my party during the day often before; but had never had these things with me; and the apparent reason that I had them now was that my "traps" had all fallen into a stream during the day, and I had taken them on my pony to dry. I lay down quietly to sleep, knowing that He who had stopped the mouth of lions was quite as able to preserve me from the tigers. And I did not wake till the sun was high in the heavens. I then rose, took my cup of tea, had worship, saddled my pony, and had followed for a short distance one of the many different paths which I found near the spot, having no idea where it would lead, when I heard a shout of voices. I called, and soon my good man, the old Karen preacher, De Gay, rushed up in a great state of excitement. My party had

found the village late at night, and its kind inhabitants had scattered to the four winds, early in the morning, loaded with the best food they could offer, in search of me.

It might have been my fancy, but I thought that, as I traversed the lonely way from this point home, with only one attendant, even the weather was tempered to my needs. It had grown very hot, and over the mountains whose trees were leafless, and which were stony, and black with the running of recent fires, the heat under the vertical sun was terrible. But while I was passing over the more exposed parts of the way, the sky was closed with clouds. After many days of this, when I had made the descent of the Shan Karen mountains towards the British boundary, and was nicely housed in a friendly village one Saturday night, awaiting the refreshing rest of the Sabbath, the rain which for some days had been threatening, and which at any day before would have given me much trouble by rendering the mountain paths slippery and impassable for ponies, began to pour in torrents, and this it continued to do during all the hours of the Sabbath, leaving the air cool and the sky cloudy for our Monday's march down the valley of the Yoonyalen river.

I reached the banks of a branch of the river Gyne, three days' march by land from Maulmain, late one night. Constant riding by day and sleepless watching by night, lest thieves or tigers should take my ponies,—the roads near the British boundary being greatly infested by both,—had nearly exhausted my powers of endurance. The remaining three days by land would be shadeless and frightfully hot. Anxiety also to see my family, of whom I had not heard a word since leaving home two months before, made me very desirous to finish the trip by water. On approaching the river, I had a desire for a small covered boat with a quiet oarsman and no other passenger, that I might get rest and sleep, from the lack of which I was almost ready to perish. I went down to the landing and called. A Burmese boatman answered. He came to the shore. I found his boat to be exactly what I had prayed for, and the

only one in the river which could be hired.

The Court of Zimmay. I fancy the reader would like just to look into the court of Zimmay for a moment, and use my eyes to examine the city. I had, after entering the southern gateway, been led several miles through the midst of the town, when I at last reached a large brick building, the only brick building in all the city, and the place where all public business is transacted. I had some rather singular feelings, as I allowed my guide thus to commit me to the tender mercies of this half-civilized monarch. For I had already found, from the fear with which his subjects regarded him, that he was a tyrannical despot, and I did not then know for certain whether there was any other white man in the place, or whether it could be of any advantage to me, in case of trouble, if there were. I passed hundreds of chained slaves of the king's, engaged in different kinds of work in the court-house yard. I entered the building; the walls and roof enclosed but a single apartment. The floor was paved with stone. Along one side of this great hall, government officials and clerks were busily employed, the latter writing with a style on palm leaves. At the further end of the room, I could see a large raised platform, and on this an immense scarlet cushion, some ten feet square and one foot thick. This I correctly conjectured must serve the king for a throne.

The Missionary's Court Dress. Having entered the building, followed by my Karens, I sat down wearily near the door. I was in the most unpresentable plight that could be imagined. I had not had a coat for three weeks, having been relieved of that luxury soon after crossing the Shan border. My lower garments had been torn in the thorny jungles, and were a conglomerate of very unskillful mending; my shoes were nearly worn off my feet, and I had just made one of the hottest marches I had ever experienced, over a parched plain with the sun in the zenith, — the fitful breeze having just strength enough to paint me all over with

a white, impalpable dust. I had waited but a moment, when a very gentlemanly man, who, I at once saw, must be a Burman, approached, and kindly inquired if I was furnished with letters. I produced my letter of introduction to the king, which I had taken the precaution to obtain from the Commissioner of Maulmain. This was at once dispatched to his majesty, and an order returned to the officials to ascertain my business. Arrangements were at once made to receive me in due form. The head "Pyee," the person next in authority under the king, seated himself in a reclining posture on a wedge-shaped cushion, placed on the floor in front of the great red throne, and the old Burman whom I have just mentioned took a similar posture at the right hand. My fears about making myself understood were now at an end; for I saw that a Burman was second in authority among the king's councillors. I also soon fancied that I was to be treated with consideration; for a European chair was brought and placed in front of these two dignitaries. I was then invited to approach. I had no idea of crawling on my face, as his royal highness the chief commissioner of British Burmah did last year at the court of Mandalay, nor did these functionaries expect I would.

Reception and Escort. As I walked up, the head "Pyee" rose and shook hands with great gusto, and the Burman followed. I then took the chair, and we conversed very pleasantly for nearly two hours. This head "Pyee" is a very shrewd and able man, controlling nearly all the business of government in northern Siam. Both he and the Burman showed that they cherish very kind feelings towards white foreigners. This seems to be true of all this people, with the exception of the king himself. They showed no change of bearing when I told them I was a missionary; but told me of the fact of a missionary residing in the city, and procured an order from the king that I might be conducted to his house. Dismissing me with many expressions of kindness, and loading my Karens down with rice for their food, they furnished

me with an escort consisting of two of the chief judges of the court, and servants. We marched down through the principal street of the city,—my personal appearance being still such as I have before described. The judges walked on either side of me, each taking one of my hands. I had never experienced a sense of the ludicrous so keenly before; but neither my escort nor the people who often “shekoed,” taking the attitude of worship, appeared to see anything in the performance but the most sincere expression of respect to the new-comer. If one wished to study oriental habits and customs wholly unmodified by western civilization, he could find no better place for it than the city of Zimmay.

The City of Zimmay. The city was originally laid out in the form of a square, and surrounded by a high wall and moat, a gate on each side. This wall measures five miles in circumference. There is now a second wall, which includes a large space more on the west and south. The streets are wide and regular. The houses are not huddled together, as in most eastern cities, but each is surrounded by a more or less spacious garden, full of fruit-trees. The houses, like those in the Shan towns generally, are good. They are all built of teak wood, and some of them, particularly the palaces of the king and the numerous princes, are quite expensive. The Buddhist sacred structures are rather insignificant, and falling to decay.

Customs of the Natives. The Shans of Zimmay are more hospitable, thrifty, industrious and honest than the Burmese, as a race. Indeed, they scarcely dare to steal; for the old king is in the habit of punishing theft by relieving the culprit of his head. But their ideas of virtue are looser than those of any other race I have seen. Their women are clothed generally with but one garment about the loins, and it is not always a matter of moment whether they have this or not. They are for the most part rather finely made. I was often asked, while going up the valley, by the different head men, if I intended to

take a wife, on reaching the city, and when I told them that was not my custom, they seemed displeased. I learned in the city that the king had been in the habit of allowing white men, several of whom have in former years visited the city, to suit their fancy in choosing women for themselves even from the highest families, and had obliged them to live with these men during their stay, on pain of banishment with all their kindred.

I have collected a store of facts concerning the founding of Zimmay and the history of these people. Our Baptist brethren will be interested in these matters, when they have placed a Baptist missionary among them.

Zimmay as a Mission Field. The simple habits of these people, their industry, their lack of Buddhist bigotry, their very kind feelings towards foreigners, render them a most hopeful race in regard to missionary labor. Zimmay, with its 5,000 inhabitants, flanked on the north and south with an extensive and populous valley, with several large cities within easy reach to the eastward, forms one of the most tempting centres for mission operations in the world. And when we remember that Karens are numerous both east and west of it, indeed that it is likely to prove to be in about the centre of Karendom in point of longitude, its importance to us Baptists, to whom the Master, we had thought, has committed the work of Christianizing the Karens, must be apparent.

Appeal. My brethren, Baptists of America, consider this. God has made our mission to the Karens the most successful perhaps of all modern missions. We have a valuable Christian literature in their language. We have native preachers among them, trained and in process of training, who are able to follow the white missionary to the conquest of Siam, and to the regions beyond it, even to the great Me Kou river or farther. Have you no missionary for the Shans or Karens of northern Siam? Shall we give up the Shans of this country quietly

into the hands of other and more self-sacrificing men?

Shall we remain on the western rim of Karen land, and leave the mass of Karens to others? One young missionary has said to me, 'It is enough to make one's soul groan to think that we have been wistfully looking at Zimmay these six years, while others have gone up and 'possessed' it.' On! now, brethren, on to northern Siam.

The conjecture which I offered in a former letter concerning the identity of the Shan language in Zimmay and in the Shan States dependent on Burmah, is now confirmed.

The Siamese, northern Siamese (or Zimmay Shans), and the northern Shans are one people, with one language, with slight dialectic differences. They have however three or more native characters. We have already the beginning of a literature in the neat Siamese character. If this character can be used for the entire race, it will be an immense gain every way. The Zimmay people are exceedingly anxious to learn the Siamese character.

Toungoo.

LETTER FROM MR. BUNKER.

Cry for Reinforcement. Toungoo, June 27, 1868. — Were the Foreign Secretary here for a season, I should lift up my voice and try to plead with him, and through him with the people of America who love Jesus, for our field.

I almost fear sometimes, in the multitude of new interests springing up and calling so loudly to the "Union" for help, that our feeble voice at Toungoo will be quite drowned. It cannot be that the full interest of this field is realized. Even pen can scarcely portray its present needs, its future promises, if properly cultivated. Were any one, or two, or ten stations even, occupied and cultivated by one missionary, I fully believe that we should have such scenes often in Toungoo, as have cheered our hearts among the Telooongs, Mikirs and Garos.

But instead of a few stations, we have upwards of seventy-five, occupying an area of country almost as large as Massachusetts and Connecticut put together; and there is a constant, never-ceasing cry from the lost in the regions beyond, pleading with us for a morsel of the bread of life.

Prayer of a Red Karen Chief. As an illustration, take the plea of the old Red Karen chief, which he made to one of our Karen preachers recently visiting him. Says he, "Formerly the Pakus were a very weak, ignorant people, while my people were very strong. The Pakus have believed in the great God, and for this reason I see that their power and wisdom have greatly increased, while they enjoy constant peace and prosperity. My people have not believed, and so my kingdom is fading away, and we are troubled on every hand. I shall soon die; but O, teacher, do not forget my children when peace comes. (He is now at war.) I will give you food. But do not wait; come now and preach to my children the Eternal God. Do not forget them. Come quickly."

This is one of many prayers. How can we meet them, coming up from such a vast field? As well might we hope to water the desert with a pint measure, as this thirsty people with the small force now at hand. Money is good in its place; but what is wanted here is living men, followed by the prayers of the faithful in America. And when Toungoo is thus adequately supplied, with God's blessing you will see a harvest gathered in, which will call forth your loudest praise and thanksgiving. I fully believe converts would be numbered by hundreds yearly, where now they are numbered only by fives and tens. Yet so vast are the interests of this field, that I fear sometimes they will escape notice — from their very magnitude. Could you witness the eagerness of the distant villages to hear of Jesus, villages where even no native teachers are, you would feel as never before the rich promise of the harvest in Toungoo, and know that we speak the language of soberness and reason.

Wants of the Field. In view of this work, I feel sometimes utterly lost, swallowed up. Endeavoring to meet the wants of the whole field, little can be done in any one part with sufficient thoroughness to give any satisfaction. It seems as if the influence of one or even two becomes so diffused as to be dissipated. With the needs of our field and the needs of all the fields in view, as they are presented from time to time, I must confess to a feeling of sadness, even of gloom, as I see our churches retiring in a measure from the work already begun so auspiciously, and leaving our "Union" in debt. Instead of going on conquering and to conquer, they are fleeing backward from victory already won, acting over "Bull Run" in our spiritual warfare.

Better that our country be convulsed with wars and tumults, if thus God's children are stirred to greater faith, sacrifices and activity, than that they shall sleep in the lap of prosperity. Toungoo in the days of its early prosperity had the prayers of the Christians of America. But will God's children remember His cause only in the days of its prosperity? Will they not also cling to it in the days of its trial? True, the storm has passed; but the great enemy is actively gathering in those broken and weakened by the storm. How much Toungoo needs the prayers of God's children now! How much she needs a strong, working force of travelling missionaries, who shall start the work and reap the harvest. Do not forget us. While you thank God for the outpouring of His Spirit in other fields, remember us and add beseeching to your praise.

School in Toungoo. We are now a month along in our term of school for this year. The number on the roll is sixty-one. Our school is small as yet, on account of a report having prevailed among the Karens that there was cholera in town, and that great numbers were dying. However, it may fill up the coming month. Thus far I have all the success in the school I could hope for. I have introduced the strictest discipline I dare to, and as yet they listen kindly and most of the school aid me. In one or two

cases there has been a spirit of rebellion; but a little reasoning with them has reduced them to obedience again. To learn to obey is something a Karen boy seldom acquires in the jungle. Family discipline, family government is scarcely known, I mean, in the higher sense of the term.

Everything is done in school on time as nearly exact as possible, that they may learn the value of time. Everything is systematized, that they may know the value of systematic action. Strict obedience is required of all, that they may know hereafter how to lead. Instead of each man buying and cooking his own food, when and as he likes, we have one cook for all, and two boys of some experience to buy food by the quantity. Thus a great saving is made every way. Heretofore they have taken their meals when and in whatsoever manner they chose. Now they eat at fixed hours, all at once and in one place. To assist them in cleaning their paddy, I have made for them a Yankee winnowing machine, which does the work of an hour in five or ten minutes, besides saving much paddy. The mind-work in school-hours is done under as strict discipline as I can bring them to. The first class is taking the "Life of Christ," something as Dr. Hackett gave it to us at Newton. We also make all we can of Arithmetic and Geography. The older boys are set to composition. The object in all their studies is to lead them to think and feel.

In the "Life of Christ," there are most excellent opportunities to enforce the mind and spirit of Jesus. Once a week we have a class in sermonizing. I have enough of the language to teach in it with ease, also to preach; but there are yet many obstacles in it to be overcome. I manage to get a little time each day for the study of Bghai. I hope to speak it by and by.

English Work.—Baptisms. The English work in the place draws upon my time somewhat more than I feel just right in giving. A few Sabbaths ago I was permitted to baptize three whites, one lady and two soldiers. So our work is not

without fruit amongst them. Several men are desiring to go forward likewise next communion season. The religious interest in our school is good also. Two weeks ago we visited our Jordan, and five of the school were buried with Christ by baptism. Afterwards we had a joyful season about the Lord's table in our Karen chapel.

Remember us when you pray, that we fail not in the hour of trial, that we shrink from no duty, and that we be faithful unto death. We will not forget the "Union" when we pray.

LETTER FROM MR. BRAYTON.

New Church and Pastor. Kemendine, July 2, 1868. — It is not only a matter of rejoicing to ourselves, but of devout gratitude to God, that I am able still to be at my work. During last dry season, I travelled in the jungle one month only; taking Mrs. B. and our daughter to attend the annual Association, and visiting different places and churches, on our way to and from it. We were absent one month, and a deeply interesting month it was.

At T'nee-douk on the China Buckeer, where a new interest was started the previous year, there had been several baptisms, and they were about to form a new church. The leading men came to me and said, "Teacher, whom are you going to place here as our teacher?" I replied, "Not any one. That is not my work; it belongs to yourselves, as a church, when you shall have formed one."

As there were to be two ordained reliable native brethren there on the coming Sabbath, I thought it best to leave the work of forming the church, etc., with them; so I proceeded on to other places.

As expected, the two native brethren were present. Several were baptized, and a church formed. They then consulted together, and gave a unanimous call in writing to Shway Sah, the preacher at Myingk-doung, to come and be their pastor. Shway Sah accepted the call. The church built him a good "parsonage," and he is now laboring among them. The whole thing, from first to last, was man-

aged entirely by the natives themselves, and, so far as I know, with perfect good feeling among all concerned. The church at Myingk-doung have another young man, and all things, so far as that charge is concerned, are moving on harmoniously.

The Monthly Concert — A Good Example. At our Association last year, among the resolutions passed was one to have a monthly conference and prayer-meeting with special reference to the advancement of Christ's kingdom among the heathen. This year they resolved to add to that meeting a collection, to advance the object for which they pray, that is, simply a "monthly concert for missions." Quite an interest seems to be manifest in this new movement. In some of the churches the members are very much scattered, making it very difficult to meet once a month all in one place. But in such cases it was remarked that though they could not all meet in one place, yet they could all pray, and lay aside their money for that purpose. Yesterday a brother of our church here in Kemendine, who lives far away by himself, came in and handed over two rupees as his contribution to the "monthly concert" collection. One of the deacons who lived too far away to meet with us monthly, was in the other day and said, "At our house we keep up the monthly concert regularly, both in prayer and contribution." At the Association there was a special request that each church in the next annual letter should report particularly in reference to the observance of the monthly concert. I trust the movement will grow into something permanent, and of real practical benefit.

Labors of Mr. Brayton. After returning from the Association, I was feeling so poorly and able to do so little, I made up my mind, provided nothing special took place to prevent, that it was the path of duty to take a change. The idea of remaining here without being able to work, was too much to be entertained. Hence I expected to leave here in the regular steamer for the "Straits" about the last of May. Before that time, how-

ever, something special did occur. Br. Rose was taken down with his Boman fever, and our way was again shut up. As the weather became cooler my strength increased gradually, our school commenced, and I abandoned all idea of leaving, at least for the present rains. I am now able to go through a daily routine of duties, that is, a routine of rather light duties, as compared with former work. I cannot perform severe mental labor to any extent. Hence I am obliged for the present to lay aside the revision of the Pwo Testament. The duties of the school, care of churches, native preachers, etc., etc., are all that my strength will allow.

We have a very interesting school of fifty pupils. And, taking them as a whole, they are above the average character of former pupils.

Mission to Burmans — Maulmain.

COMMUNICATED BY DR. HASWELL.

(From a letter of Moung Reuben, native preacher in Maulmain.)

Encouraging Visits. I made a tour among the villages on the island of Balu, west of Maulmain, in the month of April. I will mention only three, where we found great cause for rejoicing.

In the village of K' mah-mo, the people listened to our preaching with great joy, and manifested an earnest desire to read the books we had for distribution. They invited us to come to their houses and preach and converse, and said to us, "We like your preaching much and we will consider what you say."

We were greatly encouraged with regard to a man and his wife in this village, who were about fifty years of age. They listened with great interest, and said they were fully convinced their own religion was false, and they should try to persuade their friends to join them in becoming Christians. Therefore we remember them with joy, and pray very earnestly for them.

Leaving that place we came to the village of Lote. From the day of our arrival till we left, we reasoned with very

many people, and gave tracts. On their worship day they invited us to come to their place of assembly and preach. Some said, "This is truth;" others, reading the books, spoke of the difference between them and their own sacred books, and praised the liberality of those who bore the expense of printing and distributing books, that those who are in ignorance may understand. They said no offering could be better than this, and that it would be very improper for them to neglect to consider a religion which prompts men to such acts of kindness.

In the same village we met a man who understood their own books well. We answered his questions, and he acknowledged before the people that he had nothing to say in reply to our arguments. The people of this village are all Peguans (Talings, as called by the Burmans). They treated us as friends and gave us food. Some said, "When we go to Maulmain, we shall go to you and get Peguans Testaments." We think there is ground for hope for this village. When we told the people we were going to leave, they said, "Before you go elsewhere, go to K' lank. There are several men there who are versed in our books. Reason with them." We accordingly went to K' lank. It was their worship day. In the zayat where we stopped we found one of the learned men observing their Sabbath. He inquired our business. We told him we had come to tell the people of the existence of an Eternal God, and to preach concerning the Lord Jesus Christ, who came to save men from their sins. He replied, "That is good. I am very much rejoiced. Let us talk about these things."

Preaching till Midnight. According to the best of our ability, we told him of the commands of God, and of the opening of the way of salvation from sin and hell by the Lord Jesus Christ; that every one who repents of sin and believes in Him shall be saved. As we talked, the day passed away and the night came, and we continued our conversation till after midnight. It is very seldom we meet a man who understands his own religion as well

this man, and who is so sincere and ready to acknowledge the force of an argument.

In the morning he invited us to his house, and called in his friends and neighbors, saying to them, "Come and hear the preachers of Jesus Christ's law." Many assembled for conversation. Then he said, "When we reason about the law of God, it should be with a sincere desire to know the truth. Let us then, before we speak of the requirements of the Divine law, speak of the God in whom we trust. You know in every building there must be that which bears the weight. In a wooden building the posts,¹ in a brick building the foundation, bears the weight. Now if that which bears the weight be weak, it matters not how beautiful or costly the superstructure may be, it is worthless. The building must fall. In religion it is God that bears the weight; therefore, if the God worshipped be a false god, it matters not how earnest men may be, however much they worship, they cannot be profited. If the God worshipped be the true God, the worshippers will be profited. Let us then inquire about God. Is He not incomprehensible? Is there anything like Him? Is He not infinite in all His attributes? Is He not perfect in infinite love, power, wisdom and life? And if of infinite life, must He not be eternal? No other being is worthy to be worshipped."

The people gave assent. I went on preaching all that day with great joy, no one asking questions. In regard to these three villages mentioned, there is great encouragement.

INDIA.

Madras Presidency.

TELOOGOO MISSION.

LETTER FROM MR. TIMPANY.

Idolatry Falling. Nellore, July 10, 1868.—The work still goes on, and our

¹ The posts of wooden buildings in Burmah are set into the ground and not on a foundation.

God as ever has His own way of doing things. India is to-day covered with a network—the meshes wide apart, to be sure, but every year increasing—of mission stations, each one of which is to a greater or less extent, a fountain of truth, whose penetrating waters are permeating with dissolving power geometrically increasing, with Divine certainty, the solid masonry of the hoary Brahminical system which time only rendered more firm until Christianity came. "Ichabod" then was written upon it; how can it stand? The structure crumbles to its fall, and the streams of truth will bear its ruins away.

Here are the materials of a great and happy people when the gospel becomes their gospel.

The work here still progresses. There is bitter, but as far as open harm goes, powerless, opposition to "the Christ's religion."

Two Women Baptized. The two native women brought home by us have been baptized, and one of them (the caste woman) especially, is making rapid advancement in Divine things. Heathen when they went to America, they left it such no longer. They saw and felt what Christianity does for a people, and it is of some advantage that we have them now and then to tell their own people what they saw.

There are some fine specimens of the Christian here among the native members. Pastor Kanakiah and his wife Julia, for instance, are bright and shining trophies of Divine grace, and well illustrate the necessity and importance of just such schools as that one in our compound at the present time. They furnish the backbone of native agency, reliable and trustworthy.

During the sittings of the "May meetings," we had a week of prayer and a day of fasting.

Eastern China Mission.

LETTER FROM MR. KNOWLTON.

Signs of Life—Baptisms. Ningpo, June 29, 1868.—Of late there has

seemed to be some movement among the "dry bones." I trust it has been caused by the breath of the Spirit. Some persons who have been hearing the gospel for years, have at length come out and decided for Christ. Eight persons, most of whom are near relatives of members, were baptized in the baptistery of our Ningpo church, and united with the church last Sabbath, July 5. It was a good way to celebrate the "fourth," though on the real fourth, Saturday, we had out our flags, and in the evening went to tea at Dr. McCartie's, of the Presbyterian Mission.

At Chusan, at the last communion, a month since, I baptized a literary man, who requested baptism eight or nine years since, when Chu Teh-piao was laboring there. But he was ashamed to be baptized there, and wished to come to Ningpo for the ordinance; hence he was refused. He went to Sang-bah, br. Kreyer's out-station, and got stirred up there last year, and of late has taken a decided stand, and did not hesitate to go into the canal with a crowd looking on, and to be immersed on a profession of his faith in Christ, though he did shrink a little in walking through the public streets with our little company from the water, and fell back a little in the rear. It is exceedingly hard for a Chinese, especially a literary man, to bear ridicule; they will bear abuse far better. He is now br. Goddard's teacher.

Visitor from California. At the communion season at Ningpo, two months since, we had the pleasure of having with us a pastor from California, who ran over in the Pacific steamer to China, for his health, Rev. B. L. McLafferty, pastor of the Baptist church at Petaluma. I trust that many pastors, possessing a spirit of missions like him, may hereafter follow his example and make like trips to China. The pastors of the West may run over to China to recruit, in the same way that pastors in the East go to Europe. Br. M. was Mrs. K.'s fellow-passenger, with others, from New York to San Francisco. He was very anxious to preach to the heathen, and he had the privilege of doing so several times, while I interpreted. It

did good. It greatly encouraged the native Christians. I invited him also to administer the ordinance of baptism, and he baptized four candidates. It seemed to afford him great pleasure to have the privilege of baptizing converted heathen on heathen shores. His interest in the China mission appeared greatly increased by what he heard and saw. He has had great success in California, but he has almost killed himself with hard work and overwork.

LETTER FROM MR. KREYER.

Eighteen Chinese Baptized. Sabbath July 5th, was a great day with the Baptist churches in this province. No less than eighteen were baptized, viz., eight by br. Knowlton, eight by br. Lord, and two by myself at Hangchau. Do not despise Hangchau because it furnished only two of the eighteen, or because it does not furnish its eight as did each of the Baptist churches at Ningpo.

One of those baptized was the converted Buddhist priest, whom I mentioned in a letter a month or two back.¹ He gave a clear view of his struggle for truth and his finding peace in Jesus. He has practised almost every austerity usual with the Buddhists in China. At one time he had even formed the deliberate purpose of starving himself to death under the shrines of an idol, hoping that thereby his soul would enter into the Buddha, and he himself be transformed into a god. But his fellow bonzas discovered him in his retreat and prevented the execution of his desire. Now he has found Christ, he is transformed too, not indeed into a god, but he has received the power to become a son of God. The other candidate baptized was a woman, a relative of one of the members. She has enjoyed a Christian education, and the lessons taught her in girlhood are bearing their fruits.

Thus the entire number of natives baptized, in connection with the Hangchau section of the Eastern China Mission, is eight. This is in less than two years.

¹ See Mag. for Nov., p. 435.

I say this to encourage Christians as well as myself. Though God is doing nothing to do with years, yet we move on, and we can understand nothing as we measure it by sections of time and divisions of space.

SIAM.

Chinese Mission of Bangkok.

LETTER FROM DR. DEAN.

Chinese and Litigation. Bangkok, 21, 1868. — There having been during the week two applications to the parish church members to aid them at the magistrate's office, he addressed them this morning at the Wat Koh from the text, "There is utterly a fault among you because ye go to law one with another." 1 Cor. vi. 7. The Chinese here are often the subjects of legal oppression, which stimulates their inborn desire for evasion. It springs from the love of money — their chief god, rather than from a love of religion. We need to guard against this, lest some Chinese may seek admission into the church for the sake of obtaining our aid when they are brought before magistrates; but when they suffer legally, we leave them to their penalty, perhaps the presence of an American might lead the officer to relax his treatment of a victim.

Sometimes the Chinese suffer here from ignorance of the customs or language of the country, when a word from us may help them; but more generally they are involved by their driving greed of money and celestial contempt of these Siam, whom even here the Chinese designate as "Foreigners," though in their own land.

Mode of Dealing with Error. At the close of this afternoon, the Chinese who were the subject of the first river baptism at Singapore a little time since,¹ having returned to his old residence at Bangkok, the church and friends present some account of the origin and progress of Baptism at Singapore, which was

listened to with much interest by the Chinese here, who have seen or heard but little of Pedobaptism. We preach to them the doctrines, duties and ordinances of Christianity as we find them in the New Testament, leaving the controversy to those who may have occasion for it to defend their own sentiments. Indeed we seldom find time for controversy with any one on any subject. It requires all we have to give people the truth, and leave error to stand by the side of it as long as it can. We tell the heathen what Christ can do, rather than what the gods cannot do, and point to the excellence of Christianity rather than to the banefulness of idolatry.

Simplicity of Character. July 5. — Preached this morning to a good congregation from Phil. i. 27 — "Only let your conversation be as it becometh the gospel of Christ." The brethren made it a theme of remark also at the meeting in the afternoon, including seven or eight short addresses and three or four prayers, with singing. Some inclined to talk too much and others too little, as is the case sometimes in the United States. They dwelt particularly on the thoughts in the last part of the verse, unity, steadfast, striving, — thoughts which I was pleased to notice they had appropriated. They exhibit a strong affinity with human nature in other nations, which makes it easier to preach than to practise.

Still there is in many of the disciples here a practical simplicity of character which is delightful to behold. They ask God's blessing on their daily food, and on the medicine they are about to take, and they would be shocked at the idea that any Christian should begin to take his food, whether in company or alone, without first seeking God's blessing upon it. In the ordinary employments of life, there is an easy and unostentatious allusion to the Providence of God in all things, — "I shall do this, if it be God's will." "God has given me success in that enterprise." "If God will, I shall do this or that to-morrow." "I shall go to worship next Sabbath; if God does not place a partition between me and the house of prayer."

¹ See Mag. for Oct., p. 400.

Difficulties of Chinese Converts. Others again cause great solicitude by their love of the world, and all engrossing thoughts in getting gain; sometimes putting in motion such a train of affairs as must necessarily strike into the Sabbath. Others excuse themselves by stating that finally it becomes impossible to extricate themselves in time to keep the Sabbath; and, where every other train runs on Sunday, it is not always easy for one man to switch off the track when Saturday night comes, which he must do or be run into if he stops. The path of the convert from paganism is thronged with difficulties unthought of in Christian lands, which must be struggled with and surpassed, before he can reach the kingdom.

Mission to France.

LETTER FROM MR. LEPOIDS.

Visit in Prison. Paris, July 31, 1868.
— Since my letter of June last, in which I spoke of our br. Mr. E. Farrazin, who was the instrument of a revival near Fontainebleau, and who was persecuted on this account by the Jesuits and condemned to eight days' imprisonment and a fine of a hundred francs, — several things have transpired which undoubtedly will interest the reader.

First of all we have paid a visit of sympathy to our brother in prison. We set out on the 23d of June. The party consisted of br. Van Meter, of the Five Points Mission, New York, then sojourning in Paris, a Russian brother, an English lady, and myself.

The Lord arranged everything so that we had no difficulty in securing admission to the abode where evil-doers go to expiate their crimes. What joy it gave our friend to see us! The jailors were full of kindness both to him and to us. We were allowed in the Directors' Room to read together the Word of God, and to draw from it encouragement and consolation, and to pray for Divine grace. Then we distributed New Testaments and portions of Scripture and religious tracts, all of

which were received with gratitude. Our brother was greatly strengthened, and spiritually, by our visit, and fresh courage to preach Christ both to the guards and to the prisoners.

Before leaving Fontainebleau, I went to visit the friends in that city and vicinity, who were greatly grieved by the imprisonment of our brother, that I might strengthen them in the ways of the Lord. The day was a rich blessing to us.

Letter from the Prisoner. On the 1st of June I received a letter from our brother of which I will copy a few lines, —

“Honored Pastor, — I hasten to you a narrative of my imprisonment and my deliverance. Things grew better with me until the 27th inst. when I was set at liberty. I received much mark of grateful acknowledgments from the prisoners and from the keepers, who also wished to shake hands with me before we parted. I will describe all the interesting conversations I had with them. Some of the prisoners had remaining in their hearts a religious feeling. Others were very unbelieving. Of these, one was an Englishman. Knowing that I was there to do the Lord's work, I wasted no time. I made pains to keep close to the Lord Jesus, to watch the monitions of His Spirit, and I might faithfully execute His commands, to impress the Word of His grace upon the hearts of those whom He chooses, without regarding the opinions of men. I undertook nothing, but to preach Jesus Christ and Him crucified. Alone in my cell, I fell upon my knees before God. I committed my soul to Him as the faithful Shepherd, and begged Him to bless my confinement in the jail of the unfortunate prisoners. Suddenly the Divine blessing descending into my soul; I was filled with joy, and was happy in feeling that the Lord was there with me, and I grew bold to proclaim the gospel.

“Very soon a prisoner who was formerly an infidel opposed me for two days, but on the third day he ‘gave himself up to the Supreme Being’ (that was his ex-

period he said to me, 'If I pay for a Holy Bible like yours, God's truth, that I may have it to teach me in regard to the which you have told me?' I procured one for him, and he brought it to him the 30th of the month. He might take it to his wife and child. To the very last day of my captivity, he reminded me of his conversion, and not think him converted, but in his infidelity by the power of the Word. Pray for him.

The prisoner received so much from my instructions, under the influence of the Holy Spirit, that he laid aside the doctrine of salvation, and embraced the truth he had found. He is no longer in Roman Catholicism, but a tissue of human doctrines he rejects. He also specially desired to get him a Bible, cost what it would. On the 8th of July, when he was set at liberty.

Other prisoners heard the Word and commend them all to your prayers.

When I was set at liberty, I visited all the prisoners in Fontainebleau and the others. They were delighted by our presence and were happy to learn what God had done in the prison.

I had spent fifteen days in Paris, and this month another letter from him as follows:—

Other, — Thanks to God, my dear friends, I am one of blessings since my liberation. Our friends were very glad to hear of it again. The master of the house where I was lodging, informs me

that during my absence, for eight days in succession, the former prisoner in my cell came to ask after me, because I had promised him a Bible, travelling two leagues daily on this errand. You can judge whether it was necessary for me to hasten to leave Paris. How great was his delight when he learned that I had returned. It gave me also happiness to find him so well disposed. He told me of another prisoner, to whom he had made known the gospel after my liberation. He also spoke of the infidel prisoner, who longed for the day when he could go out and see Mr. Farrazin, and obtain for himself a Bible to carry to his family. The former came to spend last Sabbath with me and attended all our meetings.

Reaping in Joy. "A woman of Chauzy near Fontainebleau, to whom I have lately explained the way of salvation by grace through faith in Jesus Christ, — cried out suddenly, with her eyes filled with tears, 'How glorious is this Divine way of salvation. I never understood this Divine method before!' and she began to praise God with a loud voice in the presence of her daughter and before me. I had sowed in tears. The Lord made me to reap with joy. Blessed be His name! Pray much for us.

"The police came again, at the instance of the Attorney-General, to inquire my name and the names of my father and mother. They spoke of another prosecution. I cannot tell what new mischief my enemies are plotting against me; but God's Spirit seems to say, 'Fear not nor be afraid, for I will be with thee.'"

SAILING OF MISSIONARIES.

Mr. B. Partridge and wife sailed for Alaska, from New York, to join the Mission of the Bangkok, Siam, Oct. 6. Mr. W. Clark and wife, designing to print in the printing department of the

mission in Sibsagor, Assam, and Mrs. Simons, wife of Rev. Thomas Simons, of Prome, Burmah, returning to her field, sailed from Boston, Oct. 20, in the barque *Pearl*.

LETTERS, ETC., FROM MISSIONARIES.

BURMAH.

MAULMAIN.—J. F. NORRIS, May 5, 12, 13, 25, June 28, July 7, Aug. 15. — Miss S. HASWELL, April 18, June 6.

TAVOY.—J. WADE, May 16, 17, June 26, Aug. 18.

SHWAYGYEEN.—N. HARRIS, Mar. 19, Apr. 21.

TOUNGGOO.—A. BUNKER, May 28, June 8, 27, Aug. 10. — J. N. CUSHING, May 8, 14, 28, June 8, 15, July 4, 21, Aug. 12. — Mrs. C., Feb. 29, Apr. 21.

RANGOON.—E. A. STEVENS, May 8, 11, 18, 26, June 25 (2), July 15, 20, 30, Aug. 23 (2). — D. L. BRAYTON, May 5, July 2, Aug. 28. — A. T. ROSE, May 25, 26, July 1 with journal, Aug. 8, 25, one no date. — C. BENNETT, May 29. — J. G. BINNEY, Aug. 18, 24. — C. H. CARPENTER, Apr. 24, May 11, June 17, July 12, Aug. 26. — R. B. HANCOCK, Apr. 8, May 1, 4, 21, June 30, July 20, Aug. 13, 19, one no date. — Mrs. M. B. INGALLS, April 21, June 7 (2), 24, July 2, 25, Aug. 8. — Miss R. ADAMS, June 30.

BASSEIN.—J. L. DOUGLASS, July 6. — H. L. VANMETER, June 15, July 1, 15, Aug. 26. — Mrs. V., June 14, Aug. 16, 2 no date. — Miss B. WATSON, July 27, Aug. 28.

PROME.—T. SIMONS, June 12, July 18. — E. O. STEVENS, May 13, June 11 (2), 25, July 27. — Mrs. S., Mar. 2, June 18.

HENTHADA.—D. A. W. SMITH, June 11, July 1, 27.

ASSAM.

W. WARD, Apr. 22, 29, June 19. — Mrs. W., May 26, 28, one no date. — E. P. SCOTT, June 20, Aug. 20. — I. J. STODDARD, June 2, 22, July 20, Aug. 8. — M. B. COMFORT, July 1.

SIAM.

WM. DEAN, May 18, 24, June 8, 10, 21, July 11, 25, 28. — Miss A. F. DEAN, June 27, 28, July 11. — Miss A. M. FIELDE, Apr. 13, July 25. — W. M. LEAN, Apr. 24, July 28, Sept. 2, 29. — Mrs. L., June 28. — S. J. SMITH, Mar. 29, Apr. 24, May 16.

TELOOGOOS.

L. JEWETT, June 30, July 15, 23, 24. — J. CLOUGH, June 1, 15, July 15, 16, Aug. 13. — A. TIMPANY, July 10.

CHINA.

J. W. JOHNSON, May 25 (2), July 8, 9. — W. J. MORE, June 15. — M. J. KNOWLTON, June 21. — C. T. KREYER, May 8, June 2, July 11, Aug. 12. — H. JENKINS, June 9, Aug. 13. — J. B. DARD, May 18, July 8, 9, Aug. 12.

FRANCE.

A. DEZ, July 18, 31. — V. LEPOIDS, June 13, 31, Oct. 15. — F. LEMAIRE, Apr. 25, June 12. — J. CRETIN, June 18. — M. FERRET, July 22.

GERMANY.

G. W. LEHMANN, Apr. 2. — J. KOENKE, June 17.

SWEDEN.

A. WIERG, June 12, 29, Aug. 21. — Mrs. W., June 17. — K. O. BROADY, Aug. 29. — J. A. EDGEMAN, June 20. — A. DRAKE, June 12. — T. TRUVE, July 29, Sept. 29.

DONATIONS RECEIVED IN OCTOBER, 1868.

MAINE.			
Warren, ch. 80.85; Ladies' For. Miss. Soc., Eliza A. Richardson tr., 12; Waterville, 1st ch., J. W. Philbrick tr., 108.87;	151	22	
NEW HAMPSHIRE.			
Lebanon, ch., A. W. Richardson tr., 6; Exeter, 1st ch. 22; Bow, Rev. F. Damon 7;	85	00	
Newport Asso., A. W. Richardson tr., Meredith Asso., Rev. G. W. Bixby tr., Rumney, ch. 30; O. Brown 1; Rev. G. S. Swett 1;	32	00	
Portsmouth Asso., Oliver H. Lord tr., Plaistow, ch. 5.90; Portsmouth, ch. 25;	80	90	
Milford Asso., G. Holbrook tr., (also 5 to be held in suspense tow. a L. M. fr. Moses Greeley Hudson)	106	97	215 87
VERMONT.			
Plainfield, a friend, for sup. of Zah May, care Rev. D. A. W. Smith, Henthada, Burmah, 5; Vershire, per Mrs. F. M. Shemper, for Mrs. Jewett's sch., Nellore, India, 3; East Bethel, Rev. Leonard Tracy 2; Albany, ch. 21.53, per Rev. M. H. Bixby;	81	53	
Coll. per Rev. F. A. Douglass, Windham Asso.,	14	68	
Essex and Champlain Asso, coll. at Asso. 51.72; churches 33.20;	84	92	131 18
MASSACHUSETTS.			
Boston, a friend 25; Medford, ch., S. S., for sup. of child, care Rev. J. N. Cushing, Toungoo, Burmah, 18; Newton, Up. Falls, ch. 4; So. Scituate, Angelia B. Ford 3; Chauncy D. Ford 3; Edith G. Ford 1; Clinton, ch., mon. coll. 5; West Acton, ch., Jas. M. Brown tr., 6.50; Chelsea, Cary Av. S. S., for sup. of nat. pr., care Rev. D. A. W. Smith, Henthada, Burmah, 34.50; Beverly, 1st ch., Ladies' For. Miss. Soc. 64.25; Hyde Park, ch., S. S., to be used, care Rev. A. Bunker, Toungoo, Burmah, 9.04 of wh. is for sup. of nat. pr., Keokai, 59.04; Pittsfield, ch. 38.65; Newton, Theo. Inst., Soc. of Miss. Inquiry 5; Woburn, Ladies' Miss. Soc., Mrs. L. E. Porter tr., for sup. of student in Rangoon Theo. Sem., 25; Clinton, M. B. qr. cont. 5; Boston, a friend, for Theo. Sch., Rangoon, Burmah, 50; Foxboro', ch., of wh. 18 is for education of nat. pr., 21.14; Webster, ch. 55; Boston, a friend 5; So. Hanson, ch. 16.35; Barnstable Asso., F. Scudder tr., 107 87	444	43	
Wachusett Asso., S. H. Bradford tr., Fitchburg, ch. 48.26; Farrow, ch. 2; Harvard, ch. 2; Westwinster, ch. 21.64; Leominster, ch. 10; Winchendon, ch. 95; Sterling, ch. 11.10; So. Gardner 10;	200	00	
Boston South Asso., Needham, ch., Mrs. Priscilla Norton	1	00	
Salem Asso., H. Haddock tr., Danversport, ch. 9; Salisbury and Amesbury, ch. 64.60; Rowley, ch. 9.25; Beverly Farms, ch. 20.92; Wenham, ch. 18; Lynn, 1st ch. 125.95; coll. at Asso. 24.02;	266	74	
Old Colony Asso., Dea. J. Brooks tr., Mrs. Cole 1; Middleboro, 1st ch., Mrs. Margaret Yondell 6; Mrs. L. Drake 1; friends 1.25; 3d ch. 3; No. Scituate, Anne Conant 5; John Brown 2; Marshfield, 1st ch. 21.25; Carver 5.75; No. Marshfield 7;	53	25	
Taunton Asso., Rehoboth, ch. 8.80; Raynham, ch. 10; Swansey 2;	20	80	
Merrimack River Asso., Dea. John Keely tr., Chelmsford, 1st ch.	23	50	111

RHODE ISLAND.

Providence, 1st ch., Young Ladies' Miss. Asso., Miss A. A. I. Douglass tr., for sup. of Shan boy, care Mrs. Cushing, Toungeo, Burmah, 20; a friend, for Shan Miss., care Rev. J. N. Cushing, Toungeo, Burmah, 5; Warwick, ch., Wm. Holden 5; Providence, Central and Friendship st. chs., for Shan Miss., 41.26;

71 26

Rhode Island State Convention, R. B. Chapman tr., Providence, Central ch., mon. con. 100.57; 1st ch., mon. con. 88.17; Wickford, 1st ch. 24.55; East Providence, 1st ch., Fem. Miss. Soc. 18;

176 29 247 55

CONNECTICUT.

Connecticut State Convention, W. Griswold tr., Easton, ch. 24.26; Mrs. E. Whitman 5; Hartford, 1st ch. 616.75; Stamford, ch., Z. B. Nichols tr., of wh. 97.90 is fr. S. S., B. U. Lyon tr., 596.58;

1242 58

NEW YORK.

Syracuse, Rev. H. Fellman 1; Charlestown, Robert and Ann Wood 1; Fort Ann, S. S., two classes 18; Deposit Asso., M. N. Hulce tr., coll. at Asso. 14.70; Colesville, ch. 8; Maple Hill, ch. 8; Masonville, ch. 8; Tompkins, ch. 9;

20 00

Dutchess Asso., Dover, 1st ch.

42 70

Coll. per Rev. F. A. Douglass,

4 00

West Plattsburgh, ch., a friend, to be used by Mrs. Jewett for the education of native women at Nellore, India,

10 00

Coll. per Rev. O. Dodge, Dist. Sec., Monroe Asso., Sweden and Bergen, ch. 8; Churchelle, Rev. I. F. Bliss and wife 50; Churchville, ch. 14.50; Rochester, 1st ch. 84.50; West Henrietta, ch. 89.50; Greece, ch. 42.50; Bergen, 6; Mumford, ch. 6; Ogden, ch. 20; Mendon, ch. 6; Clifton, ch. 54.95; Parma, 2d ch. 10; Hamlin, ch. 12; Webster, ch. 28.53; Penfield, ch. 47.50; Brockport, ch. 50; Wheatland, ch. 15; Perrinton, ch. 68; Pittsford, ch. 16.34; Mrs. Eaton Roch 50 cts.; a lady 1;

580 82

Seneca Asso., Romulus, ch., of wh. 10 is fr. S. S., tow. sup. of nat. pr., care Rev. C. T. Kreyer, Hangchau, China, 82.73; Bennettsburg, ch., of wh. 6.20 is fr. S. S., for do., 28.70; Trumansburg, ch., of wh. 7.12 is fr. Miss. S. S., for do., 79.12; Ovid, ch., of wh. 5.50 is fr. S. S., for do., 21.50; Enfield, ch., of wh. 7 is fr. S. S., for do., 21; Farmersville, ch., of wh. 14.50 is fr. S. S., for do., 34.50; Waterloo, ch., of wh. 3 is fr. S. S., for do., 6.85; Mecklenburg, S. S., for do., 8; Covert, S. S., for do., 8; Lodi, S. S., for do., 10; Watkins, S. S., for do., 8; Ithaca, ch. 40.75; Lodi, a friend, 10; one half coll. at Asso., 27.50;

381 65

Hudson River Central Asso., Rhinebeck, ch. 25; Middletown, ch., bal. 17; Rondout, Mr. Forsyth 2; Lackawack, ch. 1.65; Kingston, ch., M. C. 10;

55 65

Oneida Asso., A. Hubbell tr.,

199 48

Onondaga Asso., J. E. Knapp tr.,

156 22

Hudson River North Asso., Mrs. O. Rose tr.,

20 00

Saratoga Asso., Broadalbin, ch. 2.50; Jas. Kasson 25;

27 50

Long Island Asso., Greenport, ch. 80.80; East Marion, ch. 14.21;

94 51

Black River Asso., Adams' Centre, ch. 25.25; Belleville, ch. 84.50; a

friend 2; Fulton, O. King 1; J. C. Tucker 1;

68 75 1606 23

NEW JERSEY.

Coll. per Rev. J. V. Ambler, Dist. Sec.,

Greenwich, ch. 7.60; Princeton, ch. 10;

17 60

Coll. per Rev. O. Dodge, Dist. Sec., Newark, a friend

8 00 20 60

PENNSYLVANIA.

Herrickville, E. Loomis 9; Philadelphia, Mrs. C. A. L. 50; Waynesburg, a sister 25 cts.;

59 25

Coll. per Rev. J. V. Ambler, Dist. Sec.,

Philadelphia Asso., Glen Run, ch., bal. 5.50; Colerain, ch. 7.63; New Britain, ch., bal. 19.45; Spring Garden, ch. 26.50; Philadelphia, 2d ch. 36; Holmesburg, S. S., inf. class 5; Brandywine, ch. 11.56; Montgomery, ch. 80; coll. at Asso. 29.12; a Baptist 2; Easton, ch. 5.50;

178 26

North Philadelphia Asso., Doylestown, ch. 8.50; Lawrenceville, ch. 1.10;

4 60

Abington Asso., Abington, 1st ch. 6.03; Scott Valley, ch., Elizabeth Vail 10; coll. at Asso. 25.11;

41 14

Northumberland Asso., Woolf Township, ch. 16.25; Danville, ch. of wh. 5 is fr. S. S., 16.30; coll. at Asso. 8.18;

40 73

Bridgewater Asso., coll.

16 00

Wyoming Asso. 24.55; coll. 54.75;

79 80

Pittsburg Asso., Franklin, ch.

8 00

Centre Asso., Bald Eagle, ch. 8;

Warriors' Mark, ch. 2;

5 00 481 28

DELAWARE.

Coll. per Rev. J. V. Ambler, Dist. Sec.,

Wilmington, 2d. ch., S. S.

25 00

OHIO.

Sandusky, Mary Barber

2 50

Trumbull Asso., Samuel Quimby tr.,

18 70

Coll. per Rev. G. H. Brigham, Dist. Sec.,

2 55

Central Asso., coll. at Asso.

Cleveland Asso., Columbia, ch., S. S., to furnish tracts for Mrs. Ingalls, Thongzal, Burmah,

5 00

East Fork Asso., Newtown, ch.

15 00

Loraine Asso., Elyria, ch. 2.70; Jane Axtelle 1;

8 70

Mt. Vernon Asso., Mt. Vernon, ch.

7 20

Miami Union Asso., Rev. J. B. Tuttle

6 00

Sciota Asso., coll. at Asso.

7 01 62 66

INDIANA.

Coll. per Rev. G. H. Brigham, Dist. Sec.,

Judson Asso., coll. at Asso.

16 16

Weasaw Creek Asso., coll. at Asso.

18 50 29 66

ILLINOIS.

Coll. per Rev. S. M. Osgood, Dist. Sec.,

Central Illinois Asso., coll. at Asso., by Rev. J. L. Irwin,

12 00

Chicago Asso., DeKalb, ch.

18 00

Edwardsville Asso., Alton, 1st ch., of wh. 11 is fr. S. S., for Rangoon Theo. Sem.,

69 28

Fox River Asso., Chicago, North Star Mission

2 00

Galesburg Asso., Galesburg, 1st ch., Mrs. Hussey

1 00

Kankakee Asso., coll. at Asso.

5 64

Mackinaw Asso., Panola, ch., of wh. 2 is fr. S. S., 6; Fairburgh, ch., of wh. 8.05 is fr. Belle Plain, 9 25 fr. Crosey Ridge, and 3.45 fr. S. S., 82;

88 00

Nine Mile Asso., Nine Mile, ch., Rev. P. Hagler 5; Duquoin, Rev. J. A.

Williams 2; Tamaroa, N. Holt 1; Georgetown, Samuel Harris 1.25; Pleasant Grove, Isaac N. Bostright 50 cts.; Richview, ch. 2; Jefferson City, ch. 50 cts.; Grand Point, ch. 7.65; Irvington, ch. 1.95;	21 85	
Ottawa Asso., Mendota, ch., S. S., tow. sup. of Omed, nat. pr. among the Garos, care Rev. I. J. Stoddard, Gwalpara, Assam,	50 00	
Palestine Asso., coll. at Asso., by Rev. L. W. P. Gilbert,	4 50	
Quincy Asso., Quincy, Vermont st. ch.	25 00	
Rock Island Asso., Moline, ch., A. Sennett, to sup. nat. pr., care Rev. E. O. Stevens, Prome, Burmah, 100; Oxford, ch., Rev. C. C. Moore 10;	110 00	
Salem Asso., Independence, ch.	8 50	355 72

IOWA.

Coll. per Rev. S. M. Osgood, Dist. Sec.,		
Cedar Valley Asso., Cedar Falls, ch. 1.25; Jessup, ch., Rev. J. Spragg 10; Jamesville, ch. 10;	21 25	
Davenport Asso., Davenport, Calvary ch. 2; DeWitt, ch. 1; Lyons, ch., Mrs. Jennie Bell Burnham 5;	8 00	
Dubuque Asso., Dubuque, 2d ch. 8.50; Delhi Centre, ch., Rev. J. C. Johnson 5;	18 50	
Eden Asso., coll. at Asso., by Rev. Wm. Barnett,	24 65	
English River Asso., Forest Home, ch., Rev. R. M. Tracy	5 00	
Fox River Asso., coll. at Asso., by Rev. R. T. Peak, 13.20; Centreville, ch. 2; Concord, ch. 4;	19 20	
Iowa Valley Asso., Xenia, ch. J. A. Allgood 5; Orford, ch., H. W. Burgess 5; Toledo, ch., J. Higgins 6; Marshalltown, ch., of wh. 50 is fr. D. Arnold, tow. sup. of nat. pr. in Ongole, India, and 5 fr. Mrs. J. C. Miller, 95 40; Belle Plaine, D. O. Twogood 5; Grinnell, ch. 50 cts.; Grundy Centre, ch. 5;	121 90	
Linn Asso., Quasqueton, ch. 8; Parker's Grove, ch. 50 cts.;	8 50	
Oscalooza Asso., Brookville, ch.	5 00	
Upper Des Moines Asso., Iowa Falls, ch., S. S. 6; Nevada, ch., Rev. W. R. Woodruff 5;	11 00	
Western Iowa Asso., Guthrie Centre, ch., Rev. J. Tiffin 10; Sioux City, ch., Rev. J. E. Rockwood 5; Maple Valley, ch. 1; Jefferson, ch., of wh. 5 is fr. D. Williams, 7;	23 00	261 00

MICHIGAN.

Coll. per Rev. S. M. Osgood, Dist. Sec.,		
Flint River Asso., Fenton, ch., Young Ladies' Miss. Circle, tow. sup. of Mrs. Jewett, Nellore, India,	100 00	
Grand River Asso., coll. at Asso., by Rev. I. Butterfield, 16.02; Alpine and Walker, ch. 11; Alpine and Sparta, ch. 6; Rockford, ch. 5; Portland, ch. 17.50; Browne and Caledonia, ch. 2.50;	58 02	
Hilldale Asso., Cold Water, ch. 15.50; Quincy, ch., of wh. 5 is fr. S. S., 20;	35 50	
Jackson Asso., Albion, ch., S. S.	7 25	
Kalamazoo River Asso., Plainwell, ch. 7; Trowbridge, ch., of wh. 5 is fr. S. S., 8.10; Otsego, ch. 1.90; Allegan, ch. 8 50; Galesburg, ch. 10.25;	85 75	
Lenawee Asso., Rome, 1st ch.	5 00	
Michigan Asso., coll. by Rev. A. Owen, 80.68; Rochester, ch. 12.68;	43 81	
Shiawassee Asso., Lansing, ch.	4 00	
St. Joseph's River Asso., Niles, ch.	25 09	
Washtenaw Asso., Ann Arbor, ch., of wh. 8 is fr. T. E. Johns, 14.42;		

Manchester, ch., Mrs. S. P. Fellows, a special offering, tow. sup. of Rev. A. T. Rose, Bangon, Burmah, 5, and Mrs. Anna Jones, for Bibles among the heathen, 2; Ypsilanti, ch., W. Burt 50; Dexter, ch., Mrs. R. B. Smith, the proceeds of the fleece of her missionary sheep, 2;	73 43	
Wayne Asso., Commerce, ch. Rev. C. Clutz	5 00	
Coll. at State Convention	53 79	448

MINNESOTA.

Coll. per Rev. S. M. Osgood, Dist. Sec.,		
Crow River Asso., coll. at Asso., by Rev. O. Orkerson,	4 00	
Minnesota Asso., Saint Paul, ch. 24.55; Hastings, ch. 1; Newport, ch. 50 cts.;	26 05	
Minnesota Central Asso., Freeborn, Danish ch. 11; Ashland, ch. 6; Owatonna, ch. 35.35;	52 35	
Northern Minnesota Asso., Anoka, ch.	1 00	
Southern Minnesota Asso., Le Roy, ch. 5; High Forest, ch. 25 cts.; Pleasant Grove, ch. 4; Spring Valley, ch. 1;	10 25	
Zumbro Asso., Byron, ch. 1; Fairbault, ch. 17; Concord and Ellington, ch. 14; Kenyon, ch. 12;	44 00	12

MISSOURI.

Coll. per Rev. S. M. Osgood, Dist. Sec.,		
Saint Louis Asso., St. Louis, 2d ch., A. J. Conant 100; D. J. Hancock 10;		11

WISCONSIN.

Hingham, Holland S. S.	2 20	
Coll. per Rev. S. M. Osgood, Dist. Sec.,		
Dane Asso., Watertown, br. Hamilton Dodge Asso., Wyocena, ch., Mrs. Farrington	5 00	
La Crosse Asso., Sparta, ch.	1 00	
Walworth Asso., Spring Prairie, ch.	25 00	
Winnebago Asso., Appleton, ch. 8; Fond du Lac, ch., of wh. 10 is tow. sup. of Rev. J. G. Oncken, Hamburg, Germany, 1 for Scriptures among the heathen, and 23.20 tow. sup. of Rev. H. Jenkins, Ningpo, China, 34.20;	3 00	
	37 20	

CALIFORNIA.

Pacific Asso., per Rev. Wm. M. Lisle,		11
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NEBRASKA.

Coll. per Rev. S. M. Osgood, Dist. Sec.,		
Omaha Asso., coll. at Asso., by Rev. L. B. Wharton,		

WEST VIRGINIA.

Coll. per Rev. G. H. Brigham, Dist. Sec.,		
Union Asso., Pruntytown, ch.	8 30	
Parkersburg Asso., one half coll. at Asso.	14 26	
Wheeling Asso., Wheeling, ch., S. S., for Rev. E. P. Scott, Assam,	7 00	

CANADA.

Friends, per T. S. Shenston tr.,	10	
	879	

LEGACIES.

Thetford, Vt., W. W. Baker, per F. W. Baker, Exr., \$300, less gov't tax, 18;	282 00	
Strykersville, N. Y., Charles Richardson, per O. H. Richardson, Ex'r, in part,	98 36	
Adrian, Mich., John Babcock, Nancy Flak, Executrix, in part,	500 00	8

Total	888	
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